THE METHOD OF PHYSICK, CONTAINING THE CAVSES, SIGNES, AND CVRES

of inward diseases in mans body, from the head to the foote.

Wherunto is added, the forme and rule of making *remedies and medicines, which our Physitions commonly use* at this day, with the proportion, quantity, and names of each medicine.

By Philip Barrough.

The seventh Edition.

LONDON,
Printed by GEORGE MILLER, dwelling in *Black-friers*, 1634.

BRITISH MUSEUM

TO THE RIGHT HONORABLE AND HIS SINGVLAR GOOD LORD AND MASTER,

the Lord Burghley, high Treasurer of England,

Knight of the most noble order of the Garter, and one of the Queenes Majesties most honorable privie Counce∫l.

P.B. wisheth all health, with long life, and increase of honour.

THE chiefest thing (Right Honorable and my singular good Lord) that emboldeneth men to dedicate their labours unto any personage, is the affinity betweene the matter of the worke which they offer, and the mind of him to whom it is presented. And as the ancient comicall Poëts were wont to pen such Enterludes as they thought would be plausibly heard of all the auditory: so our common writers doe fashion and shape the subject of which they intreate, according to the affection of him, whose patronage they require in countenancing their writings. This (I say) though it be practised of all writers now adaies, and might have served as a fit president for me to have followed: yet I have swerved and digressed from so generall a custome, in preferring this labour of mine to the view of your Honor (the matter so farre dissenting from your Honors disposition) so that as it may perhaps not without some colour be objected, that I might have provided farre better (had I bene any way sufficient) both for the acceptation of my labour, and also for the fit answering of your Honors affection, if I had treated of the politicke government of our countrey, and of the weilding of a commonwealth: to the necessity of which calling, not Fortune the Queene of the old Philosophers, but

God himselfe hath called, or rather enforced you, if that opinion of Plato be true, that every good Magistrate taketh upon him his office unwillingly. But that objection will soone be taken away, if we consider how foolish a thing it were to instruct him with his imaginarie precepts, whom (besides a great light of nature) most happie experience hath made a perfect and absolute governour. Plato that most grave and wise deemer of the state tyrannicall, was so many times convicted of folly, how often he adventured in the presence of Kings to discourse of the regiment of a Commonwealth. Dionysius (of whom it was doubted, whether he did more harme by his extreme crueltie, or good by his provident wisdome, which both he left alike to his successours to imitate) called that notable Philosopher (whom I even now named) into Sicilia, of purpose to heare him, and with great patience listened to him as he disputed of mans felicitie, and admired him as he handled those morall vertues, which Socrates his master was feigned to have brought from heaven, and as he treated of the frame and machine of the world: but on a time (taking advantage by the Kings attention) when he had stolen into the discourse of Policie, Dionysius felt himselfe so moved, that he had exercised his tyranny against him also, if Dion and Aristomanes had not recovered him out of his jawes, and so rid him out of the land, by selling him to Polis the Lacedæmonian Merchant. And this was the verdict that the wise King (when his fury was somewhat calmed) gave of that most learned Philosopher for his wholesome counsell (as he thought) namely, that his discourses seemed unto him to be the prattles of idle old men: so much experience disdaineth to be controlled by Art, and so impatient is he of institution, whose knowledge is acquired Vsu & Memoria (the two ancient parents of wisdome.) What a great argument of folly therefore shall he give, that shall goe about to lay a plot for your Honour, from whence you may derive an example of government, who have so many yeares, in so troublesome a commonwealth, and to the most wise and vertuous Princesse in the world, beene retained as a most Honourable and grave Counsellour? I will not say as Zopyrus unto his Darius, or as Cineas unto his Pyrrhus, or as Cresus unto his Cyrus; the one of which by policy advised his King to circumvent his enemies, the other allured them to his subjection by his eloquence, and the third by his owne unfortunate

ex-

experience, directed him how to conuey any dangerous enterprise; all which serued their Princes to none other vse, but to helpe them to purchase the worst part of glory by blondie oppression: but rather as a Nestor vnto his Agamemnon, as a Xenophon vnto his Cyrus, and as a Plutarch vnto his Traian, who thought it not so glorious to tie their enemies to them with forced feare, as their friends and neighbours by peaceable amity, the strongest guard that Princes can trust vnto. I must needs confesse, that these comparisons do faile in representing so much as I do conceiue. For, that I may not feare the suspicion of flattery in so manifest a truth, can the whole Scene of mans life, so gorgeously and stately set forth by the Historians of seuerall ages, shew vs at one time, on one stage, two such notable actors; namely, so redoubted, so peerlesse, and so vertuous a Princesse holding the Scepter? so graue, so wise, and so prouident a Counceller sustaining the person of Eubolus? I would I might (my credit saued with your Honour) pursue your praises yet farther; but I know very well, that you (who with an vnwearied affection do not cease continually to commit such vertuous deeds as deserue to be eternized for euer) are soone tired, when you heare them remembred by another. And truly I would not haue spoken so much for feare of offence, but that I know for a certaintie, that you ascribe the being of your vertues to God the giuer of all good things; before whom to extenuate your graces, I know not whether it be more blame-worthy, then shamelesly to assume vnto our selues whatsoeuer is wrongfully attributed vnto vs by flattering friends. But to what end (will you say) are all these words? Namely to this: to excuse my selfe, in that I haue not laboured to fit your affection in the presentment of this my labour, which is so impossible, in respect of your singular knowledge in all kind of good learning, that there is no man so selfewise or lostie which feareth not to come vnder your learned censure. Which excellencie of yours when I had looked into, and had found my selfe altogether vnable to answer, I purposed (as I thought) more politickly to assay your humanity; which indeed, graceth all the rest of your vertues: which (I thought) I might soone abuse, in offering such a subiect, in which some studie and industrie (besides many yeares) had made me in part able to iudge: and such a one, as the earnest affaires of the commonwealth, in which you are alwayes busied, together with the inconuenient vse of the studie, hath kept your Honour from being acquainted

with. Which bold attempt of mine, your wisdome shall so much the easier be brought to pardon, by how much the more earnestly your rare clemency encouraged me to enterprise it. For I do plainly confesse, that I haue not thought this booke of mine worthy to be perused of your Honour, as well because of mine owne vnability, who am altogether insufficient to performe any thing that your honour may like of, as also in respect of those manifold graces wherewith the Lord hath filled you: by the vertue of which you could in a tongue farre more eloquent then this of ours, discerne and know the secrets of Physicke, which I haue now in part reuealed, if the common weale of vs all did not rather carrie you away, then that delight which is otherwise reaped by priuate study. And yet nethelesse, when I consider with my selfe, that it was not the affectation of any popular praise, but an honest zeale to benefit my country-men, which begot in me this desire to publish this worke: and also (if I may without the suspect of vaine-glory seeme to diuine of the issue of my labours) perceiuing that they might bring some commodity vnto the more ignorant sort of our common Practitioners and Empiriques (if they were with diligence perused:) and thirdly, when I perceiued in my selfe a certaine earnest willingnesse which I haue alwayes had (though of late it hath been more vehemently inflamed) to commend some peece of seruice vnto your Honour: I say, these causes meeting thus together, did especially induce me (though many doubts stept afore me in mine enterprise, offring to re-inforce my ouer presumptuous determination) with such a bold confidencie as it were to rush into your presence, and to demand without any shew of merit your Honors most fauourable protection, that this book of mine (vnable of it self) may run vnder your patronage, which as it were Gorgon his buckler, I will obuert and turn against all the venimous bitings of slanderous tongues. The Lord God (who hath made you a notable instrument to work the aduancement of his glory, the furtherance and propagation of good learning) lengthen and protract your life beyond your fatall period, and giue you a will to liue, a desire still to beare vp that burthen which her Maiestie hath laid vpon your shoulders; and with these, all good successe in this world, and eternall happinesse in his kingdome.

Your Honours most humble seruant,
PHILIP BARROVGH.

The Preface to the Reader.

WHen God had perfected that wonderfull worke of his (I meane the frame of the world) and had assigned to euery part thereof his speciall durie: namely to the water to harbour fishes, to the aire to vphold all feathered fowles, to the earth to foster beasts, and to produce and bring forth good and wholsome herbes and trees: and ouer all these, as regent and gouernour, had appointed man, his last and noblest creature: he demanded of his Angels who were present with him at this worke, what might be desired in this so rare and strange a workmanship: who answered, Nothing but a tongue to vnfold the secrets of his labours, to talke and commune of them; with the which also, he, as workman of all, might be extolled and magnified: who partly moued by this suggestion, perceiuing it to be a notable meanes to aduance his glory; as before he had infused into man a conceiueable mind, apt to vnderstand his mysteries: so now he gaue him a tongue able to vtter the sundry conceptions of the heart, whatsoeuer it imagined. This fable (proceeding I know not from what braine) is remembred of *Philo* the Iew in his Treatise of the world, which seemeth to imply thus much, that as there is nothing within this mortall circuit, that God hath as it were kept to himselfe, and not made subiect to the industrious capacity of man: so there is no meanes by which a man can approach nearer vnto the perfection of that nature which he first enioyed, and then lost by his fall, then by the painefull indagation of the secrets of nature, or any way whereby he may more truly glorifie his maker, then in his life time with his tongue to communicate that knowledge which he hath by his industry atchieued, and to haue a care also that it may be faithfully commended to his posterity. And doubtlesse this was the consideration that moued the wise king *Salomon* to wade so farre in the searching of the causes of things, who abandoning all those glistering shewes which his riches and kingdome profer'd him, applied his mind to the study of nature, and compiled a great volume, wherein he largely discourst not onely of birds and beasts, but of all herbes and trees, euen from the Cedar of Lebanon, to Hysope that groweth out of the wall. And the selfe same opinion of the excellency of that kind of life, hath from time to time inuaded the mindes of many Kings and noble personages, vowing to themselues without any light of their forefathers to go through the cloudy darknesse of nature. And although they sometimes stumbled, yet are they to be pardoned, if we consider both the obscurity, and the length of the way they went in. *Zoroastes* the reputed sonne of *Noah* was the first that of many confused experiments, began to fashion out and as it were to delineate the beginnings of an Art, by setting downe certaine

precepts of the same; and after him *Osiris* the King of Ægypt, and *Sesostris* also King of the same countrey (though rudely) layed the foundation of Astronomy by demonstration of the course of the heauens, and of Physicke, by opening the nature of many herbes, and also the secrets of their water of *Nilus*. To the worthinesse of which secret, *Plato* that great Philosopher did willingly subscribe, when falling into a grieuous malady in Ægypt, and being not able by his owne experiments (though he had assayed many) to cure himselfe, he was preserued by the Priests of that countrey, who taught him the vertue of their water, whereas after in remembrance of this benefit he wrote this verse, rehearsed by *Laertius*: *Marè vniuersa proluit hominum mala*: The sea doth wash away all the infirmities of man. So that by this we may see, that this noble and learned Philosopher had neuer brought this newes out of Ægypt, either of their policie and gouernement of their countrey, or of their rare and exquisite knowledge in Astronomie, if he had not tasted of the benefit which the Physicke of that time affoorded him. But we will remember some of those Kings, who had an especiall fantasie to this Art, whose names are deuolued and brought vnto vs by the succession of ages, though their workes haue not escaped the wracke, but haue perished in the sea-gulfe of antiquity, which hath swallowed the doings of many men. And *Mithridates* the King of Pontus shall be the first, who at one time vndertooke two mighty battels, the one with the Romanes, the other with nature. In the last of which, the more dangerous, he preuailed like a conqueror: and in the first he dealt so valiantly, that the glory of his forepassed victories suppressed and killed the remembrance of his last ouerthrow. The which (as *Plinie* remembreth) was alike profitable to the common-wealth, and to mans life: for in his Manour where he lay, there were found many bookes written by his owne hands, both of the vertues of herbes, and of the constitution of mans body, with remedies for many infirmities of the same. *Euax* also the King of Arabia wrote a booke of the effects of simples, which he dedicated to *Nero* the Emperour. But what should I reckon particularly the names of euery one, when in former ages there was no King, either of Æthiopia, Ægypt, or Arabia, who did not himselfe either write somewhat concerning this Art of Physicke, or else by his liberality encouraged others to employ their time in the same? Which may make much (no doubt) to the credit of the Art, when as Kings haue appropriated it to themselues, and haue thought themselues honoured by the profession of the same. And, as many arguments do induce me to beleeue (besides the witnesse of Historians) that Physicke is the Art wherein many Kings haue trauelled and delighted: so nothing more strongly then this, that whereas other gods were tied to their seuerall places, as *Iupiter* to Elis, *Diana* to Ephesus, *Apollo* to Delos, and so forth; *Aesculapius* the sonne of *Apollo* by the daughter of *Phlegias*, made a god for his cunning in Physicke, hath his temple and altars euery where, in Corinth, in Lacedæmon, in Athens, in Thebes, in Epidaure, in Arcadia, Messenia, and in many other countries (as *Pausanias* remembreth:) all which honors so done to him, were instituted (no doubt) by the Kings and rulers of those countries, who especially fauoured that Art, thinking it great reason, that he who inuented an art so generally auaileable to mankind, should be generally honoured of all men. And (I pray you) how much

inferiour was the renowne of *Hippocrates*, who descended of his line, sauing that the one was placed amongst the gods in heauen, and the other reuerenced as a mortall god vpon earth? Did not he make Coos, the place where he was borne, of an inglorious Iland, a famous countrey, onely by the accesse of other nations, who were brought thither by the report of his wonderfull skill in Physicke? What familiarity had he with Kings? what estimation among the Philosophers of that time, as *Democrates* and others? And to conclude, how was his fame spread vniuersally throughout all Greece? I will not tarrie vpon the recitall of the famous Physitions who haue liued before vs in seuerall ages; as *Dioscorides*, *Galen*, *Paulus Aetius*, *Aegineta*, and others. For it will easily appeare, of what credit this noble science of Physicke was in times past, if you consider the insolency and pride of ancient Physitions, whereof many of them disdained the fellowship of Kings, and some of them emboldened onely by the credit of their science purchased amongst men, grew to such impudency, that they would haue ceremonies and rites performed vnto them as vnto gods. One such was *Themison Cyprius* the daintie of *Antiochus*; another was *Thessalus*, whom *Galen* maketh mention of, who went about to innouate and change the method of Physicke set downe by *Hippocrates* and others. But the most famous of all was *Menecrates* the Syracusan, who foolishly vsurped the name of *Iupiter*, oftentimes boasting, that by his Art he could breathe life into morrall men, after the manner of *Iupiter*: which arrogant title the people neuer went about to derogate from him, but rather supposed that it was deserued on his part, because he cured many of the falling euill, which disease especially reigned in his time. This *Menecrates* in a certaine Epistle which he wrote to *Philip* the King of Macedon, vseth these words: Thou art King of Macedon, and I of Physicke: it lyeth in thy power at thy pleasure to destroy men which enioy their health, and in mine to preserue sicke men, and restore dead men to life, and to keepe the health of men vnspotted euen vnto their old age, if they will obey me. Vnreasonable surely and monstrous was the pride of this man, and it was so fed with the applause and approbation of his citizens, who wondred at his rare cunning, that he marched in the City with a traine of gods after him: one in the habite of *Hercules*, another in the shape of *Mercurie*, another tooke vpon him the forme of *Apollo*, and he himselfe supereminent in the midst resembling *Iupiter*, wore a purple robe, and a crowne of gold vpon his head, and held in his hand a mighty Scepter. The opinion of this Science did so possesse the minds of the people in those dayes, that they imagined the professour of the same to be sent immediately from heauen, for the commodity of the whole countrey, and for the preseruation of mankind: which made them not to doubt to do vnto them all superstitious reuerence that might be; whereof grew this excessiue pride, which hath arrested as it were the minds of many Physitions. I would not wish that the Physitions of our times should draw this vnto an example, but rather with all lowlinesse to visit euen the poorest, when their helpe is required. For, seeing the life of the most miserable vassall is as deare in the sight of God, as the life of the most renowned Monarch, shall not the Physition looke to haue a shrewd checke at Gods hand, if he either hath proudly denied his helpe to the poore, or negligently visited them? I will not descend into this common place,

though

though (to ſpeake the truth) the arrogancy of many of our Phyſitions might giue vs ſufficient occaſion, wiſhing them to leaue off to imitate the ſwelling inſolency of *Menecrates* and the reſt, and to tract rather in the ſteps of *Hippocrates* and *Galen*, of whom it is thus written: that they neuer diſdained to ſhrowd themſelues vnder the ſimpleſt roofe in their country, to do the pooreſt man good: and as they themſelues ſaid (beſides the glory that they purchaſed by their courteous benignity) they added alwayes to their cunning, and by experience confirmed their Art and knowledge, which might well ſtagger, if you reſpect the infinite variety of diſeaſes, and the ſtrange diuerſities of mens diſpoſitions. And truly if nothing elſe, yet the enriching of their knowledge, which is gathered eſpecially by long experience, might be cauſe good enough to attract and draw them to lay hold of any occaſion to goe to the diſeaſed perſon. And in mine opinion, the neglecting of this, which proceedeth either from couetouſneſſe or pride, hath beene the onely cauſe, that euen from the beginning there haue beene reckoned ſo few good Phyſitions. For (exempt onely *Hippocrates*, *Galen*, *Auicen*, *Ægineta*, *Aetius* and *Soranus*, though the number of common Phyſitions haue beene great) you ſhall not find any that haue climed vp to the perfection of their ſcience: nay farre from that which might challenge the fift or ſixt place. Which although ſome men will aſcribe to the laborious difficulty and confuſed vaſtneſſe of this Art eſpecially; yet I dare boldly affirm, that there hath not beene, nor is any ſuch bleck or ſtay, which hath impeached ſo much their endeauours, as the defect of experience. And truly I cannot more fitly compare our Emperiques and practitioners, then to him that purpoſeth to be a ſea-man and traueller, who though he ſtudiouſly ſtriueth to attaine to the perfection of his art, though he carefully buſieth himſelfe about the coſmographicall maps, though he induſtriouſly peruſeth the bookes of Nauigation, nay (which is more) though he conferre diligently with very expert ſailers: yet when he hath forſaken the quiet hauen, and lanched out into the rough ſeas, and hath taken vpon him the gouernment of the ſhip, when he ſhall behold ſo many horrible mountaines of water, the roaring of ſo many huge waues, and the outraging ſurges of the diſquieted monſter; he will then confeſſe, that he onely dreamed before, when he imagined of the courſe of the ſeas; that his bookes were lame ſchoolemaiſters, that the tales of his companions were a great deale leſſe then the things themſelues: when he ſhall caſt vp his eyes, and thinke that euery ſtarre which he had hoped to haue vſed as guides and directions, had threatned his ruine and deſtruction: when he ſhall looke downe, and tremble at the riſing of euery waue: when he ſhall turne him about, and with great feare ſeeke to eſchue thoſe rocks, which he had read were couched in that part of the ſea: and to conclude, when he ſhall conſider the hugeneſſe of the Ocean Sea, and the ſmalneſſe of his barke, he will thinke ſure the leaſt perrie or gale were of force to ouerwhelme him, notwithſtanding his great cunning he had thought he had gained on the land. Euen ſo fareth it with our common Phyſitions, who while they containe themſelues within the compaſſe of their little ſtudy, where they doe as it were *è tabula pictos ediſcere morbos*, where they perceiue their ſcience redacted into a method, where they ſee *Galen* reaching his hand vnto them, to lead them through the whole body of Phyſicke, by whom

they

they are taught the constitution of the body, the diuersitie of temperatures, the variety of diseases, the causes, signes, and symptomates of the same; they straight way imagine, that they haue runne the race, and that they haue acquired as much knowledge as becommeth an Emperique. But after that, when they shall go into the commonwealth to practice, when they shal meet with diseases which *Galen* neuer dreamed of, when they shall view the maruellous and secret affections and properties of mens bodies, the sudden and momentany changes of the same (which a man can scarcely follow with his mind,) when they shall perceiue that in respect of the strange temperature of the body, and the violent alteration of the same, they scarcely can aime at the disease, when they shall strike vpon so many rockes, besides their great paines and watchfull industrie: will it not (thinke ye) amaze them? will they not confesse then that their Art is vnperfect? will they not acknowledge (thinke you) that as experience was the ancient beginner of Physicke, so that now it is the true and sincere accomplisher of the perfection of the same? Since therefore the case so standeth, that Art is weake without practice, and that (as *Galen* saith) experience is gotten *longo rerum vsu*, let the Physition (if he preferre not lying fame and vile lucre before true and absolute knowledge) let him, I say, that his mind may be enriched, not leaue the poorest house vnfrequented. But to say the truth, nothing derogateth so much from the excelling in their science, as doth the opinion of perfection, which is especially gotten by the iudgement of the multitude, the peruerse determiner of things. For, when a man knoweth his name to flie amongst them, he sitteth still, and admireth himselfe, thinking then that he hath studied enough both for himselfe and his countrey, when he hath gotten his name enrolled amongst the number of excellent Physitions, by that ignorant and vnaduised register. I haue spoken this by the way, and the interiecting of these few lines hath not made me to forget (good Reader) that before I discoursed of the glory of this Science, and how it hath beene accounted of in times past: the dignitie whereof, though it be something lessened and empaired, (which whether it hath happened by the ignorance of our Physitions, or by the sinister opinion of the world, I will not now discusse:) yet if we will vprightly weigh with our selues, we may perceiue that the iudgement of men hath not any whit detracted from the true dignity of the thing it selfe. For truly, what can be more noble, then to preserue the body of man in a good estate, which of the Philosopher is termed, a little world, in respect of the variety of his seuerall functions? What can be more excellent then to be able to maintaine and keepe in order that best workmanship of God, and (which is more) to correct, reforme, and amend it, and as it were a cunning pilote to gouerne and rule it as a little vessell cast out into the great Ocean, subiect to I know not how many rocks and dangers, if it be not vprightly weilded? And seeing there is nothing giuen vnto vs of God more acceptable than the health of the body, how honourably must we thinke of the means by which it is continued, and restored if it be lost? *Pyrrhus* the King of Epire did sacrifice vnto no other god or goddesse, but onely vnto Health, to whom he erected a famous temple in his owne countrey, calling it *Templum Sanitatis*. He contemned, or at the least neglected all oracles, which other Princes busily sought after, as predictions of the euents & successes

of

of the battels which they attempted, or any other the like enterprise. He craued nothing at the hands of the gods, but onely the fruition of his health, thinking that industry and diligence meeting with the health of the body, were able to atchieue any thing, were it beset with neuer so many dangers. And in mine opinion, (as the Historian very gravely discourseth) men do foolishly erre, when they complaine of nature, for limiting the age of man within the compasse of so few yeares, as three or foure score: when as truly, if the matter were well expended, we would confesse, *Industriam potius quàm tempus deesse*, (as he saith,) and that there is no Art or science, be it neuen so difficult, but might be perfectly knowne within that short precinct, if the greater part of our life did not passe and vanish away in darkenesse, (sloth and ignorance drowning and ouerwhelming in vs all light of nature,) or if the course thereof were not interrupted and cut off by vntimely death, which is hastned on our parts by our inordinate and heedlesse liuing. The young man flourishing as it were in the Aprill of his age, cockereth in himselfe a foolish imagination of his own lustinesse, and reputeth it as a discredit vnto him to seeme to feare the approach of any disease, leauing the prouident gouernment of the body to decrepit and withered old age. In the meane time he layeth the reines vpon his affections, and exposeth himselfe to any inconuenience: either he weltereth in idlenesse, or is tyred with immoderate exercise, or (which is incident specially to that part of our age) he admitteth vnseasonable watchings, surfetting banquets, and the vnsatiate executing of the follies of *Venus*, thinking indeed that there is nothing lesse agreeing vnto youth and adolescency, then to be pliant and obedient to any commendable and wholsome method of life: yea many of them are of this mind, that the time of their youth is infamously ouer-slipped, when they do not rush into their voluptuous and inordinate demeanour, at what time the lusty prime of their age doth somwhat enable and support them. And if at any time they be ouertaken with any infirmity (which often happeneth) as vnwilling to be beholding to the science of Physicke, they leaue it to be worne away by the strength of their body; which indeed I confesse hideth many diseases, and for the time taketh away the sense of them, but neuer vtterly extinguisheth any. For although in the infancy of the infirmity, in respect of the weakenesse of it, it is easily depressed and ouermaistred by the valour of the body (which in youth is some thing puissant and forcible.) yet when age cometh on with his stealing steps, or els retchlesse life doth detract from the force of the one, and maketh way for the other to spread and gather power, the disease being as it were the surmiuour, possesseth the whole body, and at the last procureth his vtter subuersion. And many times it hapneth, that a disease breaketh out in old age, the cause whereof perhaps was giuen in our youth. And it fareth with vs as it doth with them that are bitten with the little serpent of Arabia, which striketh a man, but so secretly, that he neuer feeleth it, neither doth he know it, but by the wound which sheweth it selfe a long time after the foundation thereof was layed. The opinion that the ancient Physitions had of the effect of Snow-water, is of force to perswade this, who haue written, that if snow resolued into water be drunk of a young child, it will as it were maintaine warre against naturall heat, and that with such continuance, as it wil not shew his effect, vntill he hath attained vnto

extreame old age. I do not altogether beleeve this, although the great cold which is naturally in that water may leade me to thinke that it is of a mighty operation. But there is nothing more certaine then this, that many men reposing two much truſt in the ſtrength of their bodies, and ſo being careleſſe in gainſtanding and reſiſting the beginnings of maladies (which their diſſolute order of life hath begotten and ingendred) have bene yoked by old age before the courſe of their yeares did require it, and have brought it ſo to paſſe, that their bodies have been nothing elſe but ſtorehouſes & manſions of diſeaſes. Which kind of men I may well compare to an evill and negligent tenant, who being ſetled in a faired welling houſe by his land-lord, ſuffereth it to ruinate, and in the end to fall upon his owne head for want of repairing: ſo they; when God had beſtowed their bodies upon them as gorgeous palaces or manſion houſes, wherein the mind may dwell with pleaſure and delight, do firſt by this evill demeanour, ſhake and diſeaſe them, and then being altogether careleſſe of repairing them, do ſuffer them to run to deſtruction, or elſe while they go about too late to underprop them declining to ruine (as he that is lodged in an old cabbin, feareth leſt with every puffe of wind it ſhould be overturned) they quake at the leaſt alteration of the body, and at every litle paine do expect a finall diſſolution: then they will confeſſe unto you, that while they rioted unadviſedly in their youth; they did but build matter for repentance in age. And what do they elſe but by their examples give us to learne, that as the interception and preventing of diſeaſes is very available, which carieth a man throughout his race with pleaſure and delight; even ſo nothing commeth more neare unto the goodneſſe thereof, then (if by chance when we be plunged into any diſeaſe) carefully to provide that the beginning therof may be impeached: the which that thou mayeſt the better do, I have (good reader) for thy benefit collected out of ſundry Authors, as it were a breviary or abridgement of Phyſick; & together with thoſe deductions, I have enterlaced experiments of mine owne, which by long uſe and practiſe I have obſerved to be true. Throughout the whole booke I have bin more curious in preſcribing the ſundrie curations and waies to helpe the diſeaſes, then in expleining the nature of them: my reaſon was, becauſe if my books ſhould come to the hands of the unlearned, a litle would ſuffice (the former being more neceſſarie.) Againe, I knew that the learned would not be contented or ſatisfied with it, though it had been never ſo great: and yet I have not omitted any neceſſary ſigne, that the diſeaſe may appeare eaſily to any capable braine. I ſhall ſeeme boldly to have adventured the Edition of this labour, ſeeing that I ſhall run into the babble of our countrey Phyſitions, who think their Art to be diſcredited, when it is publiſhed in a baſe tongue; and againe, are loath to have the ſecrets of their ſcience revealed to every man. Indeed I know that under ſome colour they may object ſomewhat, but yet they may underſtand, that I have followed the example of many learned Phyſitions, both of our Engliſhmen and other countrimen alſo, who publiſhed their practiſes in their mother tongue, and in other countries eſpecially it is ſo rife and common, that in Italy and France you ſhall not finde any learned Phyſition that hath not written as much (nay rather more) in his own countrey language, then in Latine: yea we have many bookes in Phyſick, that

have first beene set out in French and Italian, and afterward for the commodity of other Nations, have beene translated into Latine, and so made generall, which before the writer had as it were bequeathed to his countrimen. And no doubt they were all touched with an especiall care to profit their owne countrey, being willing that all men (as indeed it concerneth all) should reape the commodities of their labours. For I cannot see how that saying of *Quintilian* can be verified in his own Art (which is this) That then all Arts should be truly happie, when the professours of the same should onely judge of them: but I have alwaies beene of this minde, that it behoveth every man to be cunning in his own constitution, and to know so much as may serve to forestall the comming of many ordinary diseases, which commonly light upon the ignorant: yea and sometime to be able to chase away a malady when it hath already caught hold of the body: my reason is, both because every man may judge best of his owne bodie, and perceive the declinings and alterations of the same. And againe we know, how many have died, and do die continually for want of helpe, (the Physition being not alwaies at their elbow) whereas in the beginning of their sickenesse, a little knowledge might have stopped the passage of the infirmity. In the old time when Physicke was brought under no forme, but consisted only of a few experimẽts which passed from hand to hand, yong children, together with other Arts, did receive certaine precepts and rules, how to order and governe the body, and learned also preservatives against poyson, and the receipt of salves to cure any greene wound, and the meanes to helpe certaine ordinary diseases, which (indeed) were but few, the age of man being then farre more strong. We reade how *Linus*, who was scoolemaster to *Hercules*, when he had instructed him in the Art of wrastling, (which then was honoured especially) and in Musick, that he gave him the receipt of a certaine balme, which he often used in many of his adventures. And what was it that gave matter to the fable of *Achilles*, how his mother *Thetis* had made his body impenetrable, but that knowledge of his which he had learned of his master *Chyron* the Centaure, who taught him the vertue of an herbe, which to this day beareth his name, by which he healed all the wounds he received in battell? What an honorable mention doth *Homer* make of *Machaon* and *Podalirius* the sonnes of *Æsculapius*, in that they could cure themselves when they were at any time hurt of the enemie? This cunning also had *Mithridates*, and *Fabricius* the Romane, he that vanquished *Pyrrhus*, and also *Marcus Curius*, and many other who are recorded by histories, whose names I would remember, if I did not see the enlarging of this common place by examples to be altogether unnecessary, when there is no man which so farre swarveth from common sense, that will not confesse it to be very expedient and needfull for all to know the estate of their own bodies. I will therefore forsake the proving of so manifest a thing, and returne unto thee (good Reader) whom I have alreadie offended in exceeding the length of a Preface, like unto that wayfaring man, who when he had purposed to undertake a long journey, stumbled even in the very threshold of his doore. But if it be an offence, I did voluntarily runne into it, chusing rather to be carped at of the Rhetorician for using too many words, then to be worthily reprehended

ded of the readers for being too ſparing in vttering the reaſons whereby I was firſt induced to publiſh this my labour. For I know not how it cõmeth to paſſe, yet we ſee it daily, that ridiculous toyes, and abſurd pamphlets, being put forth without any colour, be nevertheleſſe plauſibly and pleaſingly accepted: whereas a man moved with an honeſt care to profit his countrey, being willing to leave a teſtimony of the ſame behind him, when he offereth any worke, if it hath not a delectable ſubject, it behoveth him to ſhew many grave & ſubſtantiall reaſons of his doings, or elſe they will not yeeld their hoped for benefit, which is to be benignely conſtrued, and peruſed with humanity. So that if a man covet to have his bookes favourably accepted and read, he muſt behave himſelf ſo in writing, as *Solon* did in framing his lawes, who (as *Plutarch* ſaith) did not faſhion them according to the true line of equity, but ſet downe ſuch as he thought the people would willingly obſerve: even ſo the iniquity of the time hath brought to paſſe, that thoſe bookes which are generally peruſed and read throughout, muſt not ſerve the time, but muſt ſatiſfie the opinion of men. A man may eaſily diſcourſe of this, but the fantaſies of men are too variant to prevaile a whit in diſſwading them. For mine own part (that I may now end) I have not ſought nor hunted after any vaine-glory by the edition of this my labour, but onely I have endeavoured by this meanes (being unable any way elſe) to do ſome good to my countrey-men: which deſire of mine ſhall ſufficiently comfort me, though I want the outward probation of the world. And yet this one thing I would crave at the hands of the learned, that if by chance my books come under their cenſure, they will either give them their good word, or elſe ſuffer themſelves to be judged of by performing the like labour. And as *Martial* pretily ſung;

Cum tua non edas, carpis mea carmina Leli:
Carpere vel noli noſtra, vel ede tua.

Though indeed this ſupplication of mine may rather more fitly be preferred unto the unlearned, who think they have gotten a goodly meanes to purchaſe their own credit, when they can, under ſome colour, maligne the doings of any man, as though others well doings were as impeachments to their eſtimations, or the errours of other men the ſubject of their praiſes. Thoſe kinds of ſerpents (I ſay) which do nothing elſe but picke quarrels with Authors, I would adviſe them either to ſpeake themſelves, or (if their ignorance will not let them) to lay their fingers on their mouth till other men tell their tale, and not to make their harveſt of other mens offences unwillingly committed, whileſt they themſelves reſt unable to do any whit of good. And thus (good Reader) I will abruptly end, expecting the favourable acceptation of theſe my labours, which expectation of mine if it be not deluded, I ſhall be further encouraged to conſecrate the reſidue of my ſtudies to thy commodity.

Philip Barrough.

OF WEIGHTS.

A briefe declaration of the notes of all those kindes of weights, which are generally used, and contained throughout this whole booke, and of the quantitie of them.

For asmuch as the true and perfect knowledge in compounding of medicines cannot be attained unto without the knowledge of the quantity of weights, which are at this present day most commonly used in making of medicines: I will therefore here briefly declare the use of them. Forseeing the weights of some medicines be so justly and certainly ordained and made, that if any man do chance rashly to erre in the true quantity thereof, he doth much hurt to the body, and many times putteth the life in jeopardie: you must therefore diligently endevour, and apply your minde to study and consider of the medicines, that so you may have the more full and perfect knowledge thereof. The notes which I (following the order of other Physitions) have used in this my booke in writing of weights, be these, as followeth.

1. Grana.	hath this note,	G.
2. Scripuli.		℈.
3. Drachmæ.		ʒ.
4. Unciæ.		℥.
5. Quar.		qr.
6. Libræ.		℔.
7. Semis.		ß.
8. Manipuli.		M.
9. Pugilli.		P.
10. Ana.		ana.

A Graine is a barley corne taken out of the middest of the eare.

A Scruple is twenty barley cornes.

Three Scruples containe a Drachme.

Eight Drachmes containe one Ounce.

Quart, signifieth a quart of any thing.

Libra is a pound.

Semis, is the halfe of every weight.

Manipulus, is a great handfull.

Pugillus, is a small handfull.

Ana, signifieth of every one a like much.

THE

THE METHOD OF PHYSICKE,

Containing the Causes, Signes, and Cures of inward diseases in mans body, *from the head to the foot.*

THE FIRST BOOKE.

The first Chapter; of Headach.

GALEN the Prince of Physitions affirmeth, that there are onely three sundry paines in the head: whereof the one is called of the Greekes κεφαλαλγία, *Cephalalgia*, and of the Latins *Capitis dolor*, the barbarous sort of Physitions call it *Soda*: in English it is called commonly the headach. The second kind is called of the Greekes κεφαλαία, and in Latine likewise it is called *Cephalea*: in English it may be called a long continuing or inueterate headach. The third is called of the Greeks ἡμικρανία, *Hemicrania* also is the Latin name for it, in English it is called the Migrime. Of the two last kinds shall mention be made hereafter, for now we wil intreat of the first kind, declaring only in this chapter what it is, and what be the generall causes thereof, and then in the chapters next following, shall the signes and cures of each cause be declared. Vnderstand therefore first, that *Cephalalgia* is nothing els but a laborious and painfull sense and feeling, newly begun in the whole head, through some great mutation thereof: this word newly is added to make it differ from *Cephalea*, which is an old paine that hath long continued: and the whole head is added to make it differ from *Hemicrania*, which occupieth but the one half of the head. Note also that by the head we mean so much as is couered with haire, wherin paine is ingendred, somtime without the scull, and somtime within; somtime in all the outward parts and somtime in all the inward parts; somtime not in all, but in one part, as in the arteries onely, or the veins, or sinewes, or the filmes, or the skin, or in the brain it selfe, but these differences, as *Galen* testifieth, be very hard to know. But this may easily be knowne, whether the paine be within the scull or without it, if you consider well the headach: for if the paine be extended to the roots and bottome of the eyes, the paine is within the scull, for vnto the eyes are certaine branches deriued from the braine, and from the filmes, and other vessels that are about it: so that the paine will quickly

Differences of paine in the head three.

1

2

3

What Cephalalgia or Soda is.

The diuersitie of places that paine is in.

Whether the headach bee within the scull or without it.

come from them to the roots of the eyes: but if the paine that be felt, do not extend to the eye roots, then is the ach without the scull. This paine of the head generally (as also all other paines) is caused of an vnequall distemper comming with humours or without, especially when it is hot or cold; it is caused by solution of parts coherent, or of both. But as for particular and speciall causes of headach, there be very many. For sometime it commeth onely of a simple distemper without any humours, and sometime it commeth through the euill quality of humours, sometime it commeth through great abundance of humours, sometime through humours that stop the passage of the vapours and moisture in the head, sometime through windinesse ingendred in some part of the head, being weake. Also sometime headach is caused of some disease in the stomacke: sometime of an outward cause, as of heat of the Sunne, of great cold, of drunkennesse, or of some stripe or wound. Hereby it appeareth that the headach is ingendred of seuen sundry causes, which are to be knowne by their proper signes, whereof we will speake more at large in the chapters following, for in this chapter they shall be but briefly touched. Note therefore that the headach which is caused of a simple distemper without humours, is not easie to be knowne, except a man be well exercised in Physick, and by much and diligent looking on the griefes: but that paine of the head is most vehement, which is caused of a simple distemper being hot or cold. The headach that is caused of drinesse, is moderate. As for a moist distemper, alone it doth cause no headach, except it be ioyned with heat or cold, or with abundance of humors, or sharpnesse of them. If paine of the head doth come through abundance of humours, contained in one part of the head, or in two, or in all parts, the paine is more vehement that commeth of hot humours or of cold; that which commeth of drie things is more moderate, if there be no manifest heat or cold ioyned with them: as for moist things touching their quality, do cause no paine at all, but with their quantity they may fill the passages, and so cause paine. If abundance of all foure humours equally, or of bloud alone, do cause headach without obstruction and stopping of the passages, it maketh the head heauie and full, as it were stretched out and swolne; but if the multitude of humours be with obstruction, it causeth moderate paine if the obstruction be but little; but if the obstruction be great, there shall be very great paine. Also if the multitude of humours haue a sharpe and biting quality, according to that quality, the paine will be pricking and shooting. If with the heauinesse or stretching of the head, there be beating, and as it were a pulse, it betokeneth inflammation in the head: but if the stretching be present without heauinesse or pulse, it declareth abundance of windy spirits, and in this kind of headach there will be noise in the eares. Those that haue headach comming of an externall cause, as of heat of the Sunne, cold of the aire, drunkennesse, stripes, or of any hot sauours, can easily tell themselues the cause thereof. Seeke for signes more particular in the Chapters next following.

Causes of headach generall.

Causes of headach speciall.

Signes of each cause of headach generally.

CHAP. II.

Of headach caused of heat.

VNderstand, that by heat in this chapter is meant a hot distemper without any kind of humour. It is ingendred for the most part of the burning heat

heat of the Sunne in Sommer, when any body hath taried long in it. Also it is sometime causod of immoderate mouing, or by hot baths, or by being long nigh the flame of the fire, or through anger, or furiousnes, or last of all, through hot diseases, or hot sauours of outward things. The signes which declare headach by burning heat of the Sunne, are, that besides vehement paine, you shall feele their head hot as soone as you touch it, and their skinne drier then it was wont to be; their eyes do looke red, and they are delighted with the sprinkling or annointing of cold things, and do feele great ease by them. As for the other causes, they may be knowne by relation of the sicke. For the cure of this kind of headach, you must first prouide that the ayre and the chamber where the sicke abideth, be very cold of nature, or else it must be made so by your diligence, as by strewing in the house flowers and branches of cold things, (as Roses, Violets, Water-lilly-flowers, and Vine-leaues, Bryer boughes, Willow, and such like.) Also it will coole the ayre well, to sprinkle cold water in the house, or to poure it out of one vessell into another. Great respect must be had to his sleeping, for he must sleepe longer then he was wont to do, he must altogether eschue long watching, and keepe himselfe quiet: he must not retaine his excrements, but auoid them by and by after sleepe if he can, or let nature be helped to expell them by a lenitiue clyster, for their retention increase paine in the head. Let him eschue carnall copulation, exercises, and bathes. Let him eschue all perturbations of the mind, especially anger and fury. Let him haue but a little meat, of good digestion, and let it be cold in operarion; as is bread dipped in cold water, iuyce of Ptisan, Lettuce, Endiue, Purslaine, flesh of Chickens, Hens or Pigeons, with veriuyce made of Grapes. Fishes are good that come out of stony riuers, and that are tender. Also Almond-milke, Pomgranates, Raisins, and ripe Peares may be giuen to him. He must abstaine from milke, and meates that fume into the head, or that be hard of digestion. For his drinke, let him vse water altogether, if his stomacke will beare it; if not, seeth a little Cynamon in it, or Coriander seed preparate, or mixe with the water, iuyce of soure Pomegranates, or syrupe of Endiue, or *Syrupus Acetosus simplex*, or *Oxysaccharum*: or if they cannot abide that, you may giue them small wine well allayed with water. The paine of the head causod of heat, is cured with such things as doe coole without manifest restriction, especially if they be of thinne and piercing substance. Therefore in the beginning nothing is better then to powre vpon the head good oyle of Roses, made of vnripe oyle: and if a little vinegar be added to it, it will pierce the faster and the deeper. The places that you must poure or annoint it on, is the fore-part of the head, where the seame goeth ouerthwart, for it is the thinnest place of the scull, and the seames haue pores in them: also you must vse it on the top of the forehead, where the haire leaueth growing, and on the sides of the temples, where the haire groweth towards the eares. The best thing next oyle of Roses, is oyle of Cammomill to be vsed in likewise, especially in those bodies that we would not coole too much, as womens, eunuches, children, and other that haue soft flesh, and are white in colour. If there be need of greater cooling, you may adde to the oyle of Roses, iuyce of Housleeke, or Purslaine, or Knotgrasse, or of vnripe grapes, or Nightshade, or Sorrell, or Psilium, or such like. Vse not iuyce of Pop-

Signes.

Ayre.

Sleepe.

Meat.

Drinke.

Cure.

Oyle of Roses.

Oyle of Cammomill

pie, or of Mandrake in this cause, for they do hurt: you may make medicines of the former things, or such like, in this sort, ℞ oyle of Roses, ʒ ij. Rose water, ʒ j. strong vinegar ʒ. ß. or iuyce of Housleeke, or Purslaine, or Lettuce, ʒ j. and so commixe them. Or thus, ℞ distilled water of Housleek, Lettuce, and Nightshade, ana. ʒ ij. water of Cammomill, ʒ j ß vinegar, ʒ j, commixe them and dip a cloth in it, and lay it all ouer the forehead, and the temples where the haire groweth not. But let not this medicine touch the hinder part of the head, for that part cannot suffer cooling without hurt, because the marrow of the backe bone beginneth there. Those medicines which you will vse for cooling, especially in Sommer, must stand a while in very cold water. This also is good for abundance of humours and vapours, that be lifted vp into the head. In like manner also you may vse other oyles that haue vertue to coole, as oyles of Quinces, Violets, Water-lillies, and Gourds. Neither will it be vnprofitable to vse a Liniment made in this sort: ℞ of the mucilage of the seeds of Quinces, and great Mallowes, or of Psilium, ana. ʒ. iij iuyce of Purslaine, ʒ. j ß. iuyce of Nightshade, ʒ. ß. oyle of Roses, ʒ j commixe them, and make a Liniment: or by putting to Waxe and other medicines, make an ointment in this sort: ℞ *vnguenti Populeon*, ʒ j. oyles of Violets and Roses, of each, ʒ. iij. dry flowers of white Water lillies, and of red Roses, ana ℈. j. Waxe as much as is sufficient, and make an ointment, and annoint it vpon the forehead and the temples. It profiteth also to vse Embrocations (that is, decoctions made of certaine things to powre vpon any member by little and little, or to let it drop downe:) they may be made of Roses, Violets, flowers of water-lillies, willow leaues, Vine leaues, Purslaine, Barley, and such like. You must not apply stupefactiue things to the griefe, because they coole, not without hurt, and therefore Opium, iuyce of Poppy and Mandragora are to be eschued. Iuyce of Nightshade also because of his stupefaction is not to be vsed at all, or very little of it at once, as we do vse in the Liniment aforesaid. Also those things that haue manifest astriction and binding, with their cooling, are to be refused, except necessitie require it, and therefore the iuyces of sweet Pomgranates, Quinces and Medlars, are to be auoided, but iuyce of sowre Pomgranates is good, because it cooleth more. Hitherto we haue declared what medicines are to be vsed in the beginning of this griefe. Afterwards you may vse to mixe with the medicines that do coole and drine backe, such things as do mitigate and digest. Make therefore an Embrocation after this sort: ℞ flowers of Roses & Violets, ana. M ß leaues of Willow, Cammomill, and Melilot, ana. M. j. seeds of Mallowes, ʒ iij. Barley husked, ʒ j seeth these in two pound of water, till the third part be consumed, and make an Embrocation. Or thus: ℞. Mallow leaues, Violets, Roses, ana pug. ß the flowers of Water lillies, ʒ. iij. Vine leaues, or the wreathes that they wind about things withall, Purslaine, or Housleeke, of each, M. j Cammomill, Melilot, and Fenugreek, ana ʒ ij seeth them as is aboue said, and make an Embroca, adding to a little vinegar, especially if the paine be within the scull. Last of all you may vse of the discussiue medicines, withdrawing the aforesaid repelling things; such be, Althæa, Dill, Sothernwood, Butter, Cammomill, Barley meale, Fenugreeke, Linseed, Lupines, &c. Of these and such like things you may make quilts, or embrocations, or oyntments, as you list. For inward medicines (especially

A Liniment.

Vnguentum.

Embrochæ.

Stupefacientia.

Note.

Embrochæ.

Alia.

cially if the headach be causèd of exercise, anger, or such like) minister Iulep of Violets or Roses, or their conserues, or *Manus Christi*; or giue the sick two or three houres before meate in the morning, ℥. j. ß. of syrupe of infusion of Roses, or of syrupe of Waterlillies, with ℥. ij. or iij. of water of Borage or Cychorie. It is good for the sicke to smell Rose water, mixed with a little vineger: also it is good to snuffe it vp in the nose. *Inward medicines.* *Odours*

CHAP. III.

Of headach causèd of cold.

BY cold, is meant in this Chapter, a cold distemper simply, without the fluxe of any cold humour. This paine in the head is causèd of outward cold, as when the aire is very cold, especially when one tarrieth in it long time bare headed; as also it may be causèd by the sudden applying of any cold thing to the head. The signes of headach causèd of cold, are contrary to those signes that are causèd of hot distemper. For in this, though the paine be vehement, yet the head when it is felt, is not hote, and the face and eyes do not looke red, nor their face is not drie and shrunk, but contrariwise full and pale, and their eyes are swolne and swart. Also they neither desire cold things, nor do feele ease by them. Concerning the diet of those that haue this kind of headach, they must eschue cold ayre, and abide altogether in hote ayre. They must sleepe moderately, but no longer then they were wont. They must vse mouing of the whole body, especially walking and riding. Let their bodies be soluble rather then costiue, so that they may each day haue a siege either by nature or by art, as by a suppositarie or a clister. Let them eschue sadnesse, and deepe cogitations, and other immoderate affections of the minde. Let them eschue all meates and drinkes that be cold in operation, as milke, fish and such like. Let them eate reare egges, and flesh of Hennes, Chicken, Partrich, Phesants and such like. For their drinke let them vse wine that is thinne of substance, for that doth moderately extenuate and heate. For the same cause also hote baths are to be vsed, and generally for the cure hereof, you must vse things that be hote in operation. But yet in applying medicines to the head, you must diligently consider the naturall temperature of the braine, for it is such a thing as cannot suffer medicines vehement hote, nor yet vehement cold. Therefore (as Galen affirmeth) if oyle of Rew be powred hot vpon the forepart of the head, it healeth the patient perfectly. But if there be need of greater heating, you may put Pepper or *Euphorbium* into the oyle; or you may mixe some oyle of Pepper or oyle of *Euphorbium* with the oyle of Rew, or in stead of oyle of Rew, you may vse oyles of Laurel, Ireos, Dill, or Cammomil, of Spikenard, *Serpillum*, Marioram, and such like. Herewith you may annoint the forehead also, and the nosthrils, and the holes of the eares. Of the aforesaid medicines you may make an ointment after this sort: ℞ oyles of Ireos and Rew, ana. ℥. ß. Marioram, Betony, Pepper, ana. ℈. j. of *Euphorbium*, gra. v. Waxe as much as is sufficient, and make an ointment, and annoint therewith the forehead and the nosthrils: or make anointment thus: ℞ of the oyle of Rew, Cammomill, and *Nardinum* ana. ℥. j. Hysope, Lauender, and flowers of Stæchas, ana. ℥. ß. Masticke & Frankensense, of each ℥. j. Waxe a little, & make an oyntment. You may sometime add to it, if you will, *Castoreum*, ℈. j. Also Embrocations profit much, if they be made *Causa.* *Signa.* *Victus ratio* *Cura.* *Vnguentū.* *Aliud.* *Embrocha.*

of flowers of Melilot & Cammomil, Marioram, Origan, Bettonie, Sage, Laurel leaues, Stæchas, and ſuch like ſodden in water. It is good for the ſicke to draw vp the vapours of ſuch decoctions by his noſtrils. Alſo a quilt made in this ſort profiteth much: ℞ leaues of Laurell, *Serpillum*, and Marioram, ana. M. ß flowers of Roſemarie, M. j Rew, M. ß. Cloues and Stæchas, ana. ʒ. j. Peniroyall and Calamint, ana ʒ j ß beate theſe to powder, and ſew them in ſilke, or fine linnen cloth, & make a quilt, which muſt be layd to the head warme, aad firſt ſprinkled with vineger. It is good alſo to vſe a pomander made in this ſort: ℞ of *Storax calamitæ*, ʒ ij. Cloues, Maces, wood of Aloes, ana. ʒ ß Lauender, ʒ. ij. *Gallia moſchata*, ʒ. j. ß. of Musk and Amber, ana. gra. iij. powder them and ſearce them, and with water of Marioram, and *Storax liquida*, as much as ſhall ſuffice, make pomanders.

Sacculus.

Pomum odoriferum.

CHAP. IIII.

Of headach cauſed by drineſſe or moiſture.

BY drineſſe is meant in this place a drie diſtemper of the quality alone: and by moiſture, a moiſt diſtemper of the bare quality. Neither of theſe qualities alone, except heate or cold be ioyned with them, do cauſe any headach at all (as *Galen* teacheth in the 5. Chapter of his firſt booke *de Symptomatum cauſis*). Therefore we do not make mention here of theſe diſtempers, as though headach might be cauſed of them alone, but that the ſtudious in Phyſick might haue ſtore of medicines, when headach cometh of heate and drineſſe, or moiſture with heat, or when cold mixed with drineſſe or moiſture cauſeth headach. Headach through drineſſe, is cauſed through drineſſe of the aire, or by drie medicines, by hunger, exerciſe, lecherie, and perturbations of the minde. And headach of moiſture is cauſed by moiſtneſſe of the aire, or by moiſtning medicines, by baths, hote waters, and other things that moiſten ouermuch. Drineſſe is knowne by theſe ſignes, if there come few excrements, or none at all out of the noſe: if the eyes be hollow, and the patient haue watched much before: theſe be ſignes of headach of drineſſe. Alſo in it the skinne of the head is drier when it is felt, then it is wonted to be, and ſome drie diet hath bene vſed. But in this kind, drie medicines do not eaſe the paine, but rather increaſe it. Moiſtneſſe is knowne by theſe ſignes, much filth cometh out of the noſe, the eies be puffed vp and ſwolne, and the patient ſleepeth much: but of this diſtemper alone, there doth no headach enſue. Thoſe that haue headach cauſed of drineſſe, let them remaine in a moiſt aire, and let them eate meates that doe moiſten, and that be of good iuice, as the yolkes of egges, Cockes ſtone, and the broth of them, Phesants, Partrich, and ſuch like things, that do nouriſh much and moiſten. Let them drinke thinne wine allayed with water: let them ſleepe largely: let them eſchue motion of the body and exerciſe, and vſe quietneſſe and reſt: let them eſchue carnall copulation, hunger, thirſt and all things that do drie: let them vſe baths of ſweet waters that are warme: let them be merry, and eſchue all other perturbations of the minde. If headach be cauſed of moiſture, you muſt vſe the contrarie diet to this that is before preſcribed (that is, all ſuch things as do drie, which you may eaſily know by that which hath bene ſaid before.) For paine of the head cauſed of drineſſe, you muſt annoint the former

Cauſa.

Signa.

Victus.

Curatio.

ſeame of the head with oyle of ſweet Almonds, or with oyle of Gourds, or with oyle of Violets and Cammomill mixed together. It is alſo good to drop ſome of theſe oyles into the noſtrils. You may alſe mixe with the ſaid oyles Gooſe greaſe, Hens greaſe, Calues greaſe, or freſh butter, after this ſort: ℞. oiles of Violets and Waterlillies, ana. ℥. iiij. Calues ſuit, Hens greaſe and freſh butter, ana. ℥. ij. commixe them, and make a Liniment, and therewith annoint the head. Furthermore, Embrocations profit not a little, if they be made of Violets, Mallowes and other herbes that haue vertue to moiſten. Againſt headach cauſed of moiſture, you muſt vſe medicines cleane contrary to the aforenamed, which muſt differ according to the heat or cold which is ioyned to the moiſture. You may finde ſufficient ſtore of ſuch remedies out of the former Chapters. *Linimentum.*

CHAP. V.

Of the headach cauſed of bloud.

Hitherto we haue ſpoken of the cure of headach which commeth through alteration and diſtemper of the bare qualitie; but now we will ſpeake of that which is cauſed of fulneſſe, and abundance of bloud. We call plenitude in this place that which the Greekes call in their tongue *plethora*; it chanceth when all the foure humours be increaſed in their proportion, or when bloud alone doth abound. This kind of headach is cauſed of all ſuch things as do ingender great abundance of humors in the bodie, as meates and drinks of great nouriſhment being plentifully taken, as alſo the neglecting and omitting of exerciſes, baths, ſweatings, and other naturall and artificiall vacuations, be cauſes of the ſaid plenitude. *What is meant by plenitude.* *Cauſe.*

The ſignes be theſe: the face and the eyes be ruddie, the veines are ſwolne, ſo that the leaſt and ſmalleſt may eaſily be ſeene: the pulſe is great & vehement, the vrine reddiſh and thick, the veines of the temples beate, the paine in the head is a heauineſſe. *Signa.*

Concerning diet, let the ſicke be in a cold and drie aire, let him eſchue fleſh, reare eggs, and ſuch things as nouriſh plentifully: let him vſe Ptiſan made of barley, or Aliaca made of barley: let him vſe cold hearbs, as Endiue, Scarioll, Purſlaine, Lettuce, and ſuch like: let him eſchue wine, and let him drinke water wherein a little Cinamon or Barley hath bene ſodden: let him vſe meane exerciſe: let him be rubbed: let him alſo vſe bathing often, but ſo, that his body be firſt emptied, and the patient free from a feuer. Let his ſleepe be meane: let him be merry and ioyfull: and let him abſtaine from all perturbations of the minde. *Victus ratio.*

The cure muſt be begun with bloud letting as ſoone as can be. You muſt open the vttermoſt veine, which in the arme is called *Humeralis* or *Cephalica*: it muſt be on the arme which is of that ſide that the griefe is moſt vehement. For this veine is ſo annexed to the head, that not onely by it you ſhall pull backe bloud into a contrary part, but alſo you ſhal emptie out that bloud by it, as *Hippocrates*, and after him *Galen*, and *Rhaſes* doth teach. *Curatio.* *Venæ ſectio.*

But if age or weakeneſſe do prohibite bloud-letting, you muſt vſe boxing: not to the head it ſelfe, but to the parts adioyning, as the ſhoulders and breaſt, to the intent to pull backe the bloud. *Cucurbitæ.* *Ventoſe.*

Theſe being done, you muſt apply to the head medicines that be cold and aſtringent; whereof we haue made mention before ſufficiently in the ſecond Chapter, ſo that they needs not here to be repeated. *Localia.*

Furthermore, the Physitiō must haue special regard in this case, that the patient be kept soluble. Therefore if the patient be any thing costiue, you may minister this decoction or some such like: ℞ flowers of Bugloss, Borage, roses & violets, ana. M. ß. the foure great cold seeds husked, ana. ℥. ij. Sebesten, damask proines, of each in number xij. great Raisins, Tamarinds, ana. ℥. j. barks of Myrobalanes, *Citrinorum, Indorum, Chebulorum, Emblicorum, Belliricorum*, ana. ℥. iij. Liquorice, ℥. j. Fumitory, Maidenhaire, ana. M. j. *Tamariscus*, Hearts toung, ana. ℥. iij. Sene and Polipody, of each ℥ ß. Agarick chosen ℥. j. ß Ginger. ℥. ß. Seeth all these in a sufficient quantity of water, vntill halfe be consumed, then straine it & presse it hard. Add to that decoction Sugar sufficient to make it sweet, purifie it with the whites of egges, and make a potion, whereof the patient shall drink each morning, ℥. iiij. fasting. And if so be that the patients costiuenesse require a stronger medicine, then you may adde to foure ounces of the said decoction, ℥ j. j. ß. of fine Reubarbe beaten to powder, and Spikenard, ℥. ß. or you may dissolue it in *Casia fistula*. ℥. j. ß. newly drawne, or ℥. j. of Manna, or of Diaphænicon, ℥. iij. For the same purpose it is good also to minister vnto the patient syrupe of Violets, and *Acetosus simplex*. After this you must apply such medicines to the head as be able to disperse the remnant of the paine and disease, as be seeds of Mallowes, Fenugreeke, Cammomill, and Melilot flowers. Also oyles of Cammomill, Dill, and such like, whereof the Physition may at his choise make Liniments, Ointments or Emplaisters in maner aforesaid. Note here further that if much bloud abound after you haue let bloud of the *Cephalica*, you may also strike the veine in the forehead: as also for that purpose it is good to vse clisters sometime very strong, and you may vse frictions & bindings of the neather parts to pull backe the humours. Moreouer gargarising and sneesing may be vsed in time conuenient, & boxing in the hinder part of the head, with scarification, at the discretion of the Physition, as occasion and time shall serue.

Decoctum purgans.

Discutientia.

CHAP. VI.

Of headach caused of choler.

HEadach comming of cholericke humours, is caused of all such things as do heate and dry the whole body, and especially the head vnnaturally, that is, such things as do ingender choler, (to wit, care, anger, paine, labour, exercise, watching, abstinence, famine, and eating of meates that be cholericke, as Garlicke, Onions, and such like. The signes be these: the paine is like theirs that haue headach caused of burning heate of the Sunne, but they haue a more sharp and pricking paine, their head is moderately hote, their face is pale and wanne. Sometime there followeth bitternesse of the mouth, drinesse of the eyes, nose, and tongue. Moreouer this euill chanceth most of all to florishing yeares, a hote complexion, and to them that take ouermuch businesse in hand, and such like. Let the patient abide in a cold and moist aire, which may be procured by art, as is taught before in the second Chapter, by sprinkling the floore of the chamber continually with water, or by strewing of flowers and braunches that are cold and moist in operation. Let his whole diet be moist, let him eate moist meates that be of good iuyce, giue him Lettuce and Purslaine, & small fishes of fresh waters: Let his drinke be water alone, or water wherein a little Cinamon

Causa.

Signa.

Victus ratio.

hath bene ſodden: Let him altogether abſtaine from wine: Let him be quiet, & vſe long ſlepees, bathes that be temperate, vnctions are good for him, let him be merrie, and refraine from all perturbations of the minde. The cure muſt be begun with purging of the cholericke humour ſtraightway, becauſe choler is thin and moueable, and therefore will eaſily purge out. But if it chance that the cholericke humour doth reſt quietly in ſome part of the body, and ſo doth waxe hote, and burne that part, and by that meanes doth prohibite hote medicines (as purging things be) then before the purgation you muſt miniſter ſuch things as do quench and concoct the heate and burning of choler, that is, ſuch things as do alter it. For digeſtion that we ſpeake of now, is nothing elſe but an alteration of the humour that cauſeth the diſeaſe: therefore ſuch medicines muſt be miniſtred each morning faſting before you do purge, vntill good concoction appeare in the vrine: for by this meanes choler being concoct, and as it were tamed and made milde, is made ſo obedient vnto nature, that it will ſoone without any griefe be drawne of the purging medicine to conuenient places that it ſhould auoid by. You ſhall therefore for a preparatiue vſe this or ſuch like medicines: ℞ ſyrupe of Violets ℥.j. ſyrupe of Waterlillies, ℥.ß. diſtilled waters of Endiue, Succorie and Roſes, ana ℥ j. commixe them, and let them be drunke in the morning faſting. For this purpoſe alſo you may miniſter Iulep of Roſes & Violets, or *Syrupus Acetoſus*, or the decoction of ſeeds of Cucumbers, Gourds, Purſlaine, Endiue: rootes alſo of Endiue and Succorie, Roſes, Violets, Waterlillies, Letuce, Damaske proines, Sebeſten, Iuiubes, and ſuch like. You may purge the cholericke humour either by infuſion of Wormwood, or of Aloes, or with *Hierapicra* miniſtred alone, or a little Scammonie mixed with it; or with pilles made of Aloes. Or you ſhall not doe amiſſe to take of the purging decoction preſcribed in the former Chapter, ℥.iiij and to diſſolue therein ℥.iij. of *Electuarium de ſucco roſarum*, or as much of *Electuarium de Pſillio*, and ſo miniſter it. Its good alſo to miniſter infuſion of Reubarbe, made after this ſort: ℞ fine Reubarbe, ℥.ij. Spikenard ℈.j. cut them ſmall, and infuſe them in diſtilled waters of Endiue, Doddir, and Bugloſſe, ana. ℥.j pure Ale, ℥.ß. the ſpace of twelue houres: then ſtraine it hard, and put thereto of Electuaries *de ſucco Roſarum* and *Pſillio*, ana. ℥.j.ß commixe them and make a purging potion. Alſo you may vſe *Pilulæ aureæ* and *Alephangine*, or pils of Reubarb, or of *Hiera ſimplex*, and ſuch like, or elſe *Diacatholicon*, or *Diaprunes ſolutiue*. For them that are delicate you may vſe this Bole: ℞. of *Diagridium*, ℈.ß. of Maces, Cinamon, and Maſtick, ana. gr.ij. conſerue of Violets and Waterlillies, ana. ℥.j. Sugar as much as ſufficeth, and make a Bole. Further, it profiteth now and then to vſe cliſters made in this or like ſort: ℞. Mallowes, Althæa, Endiue, Succorie, Violets, ana. M ß. whole Barly, ℥.j the foure common ſmall cold ſeeds, that is, Lettuce, Purcelaine, Endiue, and Scarioll, ana. ℥.iij. Seeth all theſe in running water to the third part, ſtraine them, take of that decoction ℔.j. of the pulpe of *Caſia fiſtula*, ℥.j of *Hierapicra*. ℥.ß. of oile of Violets, ℥ ij oile of Roſes, ℥.j. of *Mel roſarum*, ℥.j. of Salt, ℥ j.ß. commixe all together, and make a cliſter. After purging of the cholerick humour, you muſt apply medicines outwardly, which can coole and ſtrengthen the head, whereof you ſhall find ſtore in the ſecond Chapter. If the ſicke cannot ſleepe, annoint the forepart of the head with oyles of Water-

Curatio.

Zulapium.

Purgatio.

Dilutum Rhabarbari

Bolus purgans.

Cliſter.

Localis.

Sleepe.

lillies and oyle of Poppie. to them you may for a need adde a little *Opium*, that sleepe thereby may be prouoked. Note, that boxing without scarification and frictions of the armes and legs may be well vsed in time conuenient.

CHAP. VII.

Of headach causèd of fleame.

Causa. HEadach comming of fleame, is causèd of all such things as ingender fleame in the head, as a cold and moist aire, meates that be cold and moist, as fishes, milke, raw herbs, fruit, idlenesse, and sleeping vpon a full stomack, and *Signa.* such other like. The signes hereof be fullnesse and heauinesse of the head, whitenesse and moistnesse of the face. Moreouer the sicke will easily fall asleepe, he is slow, his sences are dull, and his head aboundeth with excrements, as also the signes declared in the third Chapter agree with this kind of headach. Let the sicke remaine in the aire that is hot and dry by nature, or if that cannot be had, let the aire be made such by certaine odoriferous things, as with Cinamon, *Victus ratio.* Frankensence, Cloues, wood of Aloes, and such like. Let his meate that he eateth for the most part be roasted, & let him eate spices with it. For his drinke, let him vse thinne and small wine, let his exercise be meane: to be short, let him *Curatio.* vse such diet as is prescribed in the third Chapter of this booke. The cure must be begun with extenuation and digestion of the flegmatick humour. Therefore you must minister such medicines as are able to extenuate, make thinne, cut and diuide humours: such be *Mel Rosarum*, *Oximel simplex* and *compositum*, and *Scilliticum*, syrupe of Stæchades, distilled waters of Hyssope, Betonie, Marioram, Sage, and such like; minister therefore vnto him a medicine made in this sort: *Julapium.* ℞ of *Oximel Scilliticum*, ℥.j. of syrupe of Stæchades, ℥.ß. of distilled waters of Hyssope, Parcely and Marioram, ana ℥.j. commixe them and make a potion. Or if the vsing of syrupes & distilled waters do not like you, you may minister this *Decoctum extenuans pituitam.* or such like decoction. ℞ of the roots of fenell, Parcely and *Asparagus*, ana. ℥.j. rootes of Piony. ℥.ij. seeds of Annise, Fennel, *Siler montanum*, ana. ℥ iij *Stichados*, Origan, *Serpillum*, Marioram, Calamint, Betonie, Sage, ana. M ß. fine Cinamon, Mace, ana. ℥.j. ß. Seeth all these in sufficient quantitie of water, vntill halfe be consumed, then straine it, and add Sugar sufficient to make it sweet, clarifie it with the whites of egges, then put thereto syrupe of Hyssope, and *Oximel simplex*, ana ℥ iij commixe them all together, and make a potion. When the humours *Purgatio.* are extenuate, and made thinne and prepared to be purged, then must such medicines be ministred, as are able to purge fleame, for the which cause let the sick *Pilulæ.* haue these pilles ministred vnto him: ℞ *Pilularum cochiarum*, ℥.j.ß. *Pilularum è hiera compositæ*, ℥.j. *Pil. Alephangiuarum*, ℥ ß Agarick made into trochisks, ℈.ij. *Myrobalanorum*, *Chebulorum*, ℈.j fine Turbirh, ℈.ß. Stichados, & Ginger, ana, gr.v. Mastick, gr.vij. seeds of Piony in number iij. *Castorei* g.iiij. with Lauender water make pilles. It is good for them that are thus affected, to be purged, not once onely, but twice or thrice, because the grosse and clammy humours will not straight follow a sudden purgation, but they must be drawne out by little *Clyster.* and litle with often purging. Also clisters are good, not onely because they emptie out such things as are contained in the intestines, but also for that they pull backe such humours and vapours as do ascend to the head. For clisters therefore

fore the decoction before prescribed is good if you take thereof ℥.xij. & dissolue therein *Benedicta laxatiue*, ℥.ß *Electuarij Indi maioris*, ℥ iij. Diaphœnicon, ℥.ij. *Mel Rosarum*, ℥ j. oiles of Laurell and Rew, ana. ℥.j.ß. *Sal gemmæ*, ℥.j. commixe them together, and make a cliſter. After the whole bodie is purged, you muſt miniſter ſuch medicines as can purge the head, as be gargariſes made in this ſort: ℞ long Pepper and Nutmegs, ana ℥.ß. ſeed of Stauiſacre and Pellitorie, ana. ℈ ij Muſtard ſeed, Origan, ana. ℈.j. beate them to powder, and put thereof in a linnen cloth, and chew it, or with Maſtick or Hony make Trochiskes like Lupines, and let the ſicke chew one of them almoſt halfe an houre. Alſo the head may be purged by the iuyce of Marioram, *Blitum*, coleworts and ſuch like. You may alſo for this purpoſe miniſter gargariſmes made of the diſtilled waters of Hyſope, Betony, Origan, with *Hierapicra* and *Oximel compoſitum*, or in this ſort: ℞ Pellitorie, long Pepper, ana. ℥.jß. ſeed of Stauiſacre, ℥ ß. Marioram, Peniroyall, Hyſope, Origan Betonie, ana. M.ß. Seeth all theſe in ſufficient quantity of water vnto the third part, ſtraine it, and adde to the licour *Mel Roſarum*, ℥ j.ß *Oximel ſcilliticum*, ℥.ß. commixe all, and make a gargariſe. Alſo medicines to prouoke ſneeſing, are good in this caſe. You may make them after this ſort: ℞ Marioram ℥ j. Nigella, ℥ ß. Cloues, white Pepper, Cubebs, ana. ℈ j. Nutmegs, Graines, *Caſtoreum*, *Heleborus albus*, ana. ℈.ß. beate them into very fine powder, and prouoke ſneeſing therwith. For them which are rich, you may adde Muske, and Amber, ana. gr. ij. It profiteth alſo to hold hot and ſweet odours to the noſe of the patient, or a Pomander artificially made, ſuch a one as we preſcribed in the end of the third Chapter. Further, you may take *Naſalia* (as they call them) things to be put in the noſe, ſharp at one end & great at the other, like a ſteeple, after this ſort: ℞ Stauiſacre, Pellitory and white Pepper, ana ℈ ß. Nigella, Nutmegs, ana. ℈.ij. *Heleborus albus*. ℈.ß. powder them, and with Roſin and Waxe make naſales. After the purging of the head, you may vſe ointments, embrocations, dry quilts, and ſuch like other medicines to diſperſe the remnant of the humor remaining in the head, wherof there be examples ſufficient in the third Chapter before. You may commodiouſly miniſter inwardly, Cubebs condite, or *Diambra*, *Diamoſcha*, *Aromaticum roſaceum*, *Diacuminum*, *Dianthos*, *Theriaca*, *Mithridatum*, *Diacorum*, conſerue of Marioram, Roſemary, Bettony, with ſyrupe of Stichados. Or miniſter theſe Lozenges which are ſpecially good. ℞ powder of *Electuarium de gemmis*, *Dianthos*, ana. ℈.j. Cubebs, Maces, of each ℥.ß. wood of Aloes, Cloues and Fenell ſeed, ana. ℈.ß fine Cinamon, ℈ ij. Stichados, ℈ ß. with Sugar molten in the diſtilled waters of Piony flowers and Lauender make lozenges. And thus much for the cure of headach cauſed of flegmatick humors. But if ſo be that headach be cauſed of a melancholy humour, then you muſt preſcribe ſuch diet, and vſe ſuch cure as ſhall be declared in the Chapter of melancholy, or madneſſe: and therefore it ſhould be ſuperfluous to intreate hereof in this place. repaire therefore for the cure of headach coming of melancholy, vnto the 28. Chapter of this booke following.

Gargariſe.

Gargariſme.

Sternutamentum.

Naſalia.

Localia.

Lozenges.

Headach comming of melancholy.

CHAP. VIII.

Of headach cauſed of windineſſe.

IF headach be cauſed of windineſſe, the diet vſed before was ſuch as did ingender wind; beſides, the nature of the body, and other circumſtances were ſuch as

Cauſa.

Signa. were apt to ingender winde. The signes be these, if there be felt distention and stretching in the head without heauinesse & beating, and if there be a sound and noyse in the eares, then doth it betoken windinesse in the head. The diet of the patient, must altogether be such as doth not ingender windinesse. For the cure, if the windinesse be not onely bred in the head, but doth ascend from some part beneath, first of all you must vse such medicines as do repell and driue backe: such be vineger, Pomegranate rinds and flowers, Wormewood, Melilot, Mints, Plantine, Walwort, *Bursa pastoris*, Nutmegs, Purslaine, Housleeke, Lawrell leaues, and such like: which being moderately vsed a while, you must then adde to those repulsiue things, some such medicines as do mitigate, concoct and digest, as be Fenugreeke, Linseed, Cammomill, yolkes of egs, Saffron, Hens grease, Goose grease, &c. Last of all adde discussiue medicines, as oiles of Dill and Rew, Barley meale, Lupines, Lilly rootes, Nigella, &c. It is good therefore first of all to empty the belly with a strong clister, but that must be made of a decoction that doth desolue windines, by seething in water Annise seeds & caraway seeds, Fenel seed, Comin, dry Figs, bran, and such like: herein you must dissolue *Benedicta laxatiua* ℥.iiij. or *Electuarium Nidum* in like quantity, or *Diaphœnicon* ℥. iiij. or *Diacatholicon*, or *Hierapicra*, ℥.vij. Such kind of clisters do not onely purge the intestines and the parts about the liuer, but do also pull backe such things as ascend to the head. Afterward you must strengthen the affected member, that it do ingender winde no more, whether it be the stomack, the liuer, the splene, the intestines or any other member: which being done, if heat abound in the head together with the windines, then apply oyle of Roses, which is both repulsiue, digestiue & discussiue, & adde to it vineger, which is both repulsiue & discussiue also, & doth extenuate besides. Also Rose water or iuyce of Purslaine, Knotgrasse or nightshade may be vsed & applied with a litle vineger: If there be cold in the head with the windines, then vse oile of Camomil or Dil, mixed with a litle vineger, or if the griefe increase, apply the iuyce of Rew with veneger and oile mixed together, or apply the iuyce of the root of flower-de-luce wth veneger: or iuyce of Laurel berries & Rew mixed with vineger, is good to be applied. Likewise bitter Almonds beaten with vineger and oile, and applied to the forehead in a linnen cloth, are very good when the griefe doth first begin to increase. And if you had rather vse dry quilts, you may make them at the first, of *Milium*, Roses, Willow leaues, Knotgrasse, Nightshade & Purslaine, & so apply them to the forehead, & forepart of the head. Afterward you may add to the foresaid Marioram, *Serpillū*, Hysope, Rew, tender leaues of Lawrell, *Cyperus*, and such like. It is good also to vse odors & smels, as *Castoreū*, Musk, Amber, & such like. To prouoke sneesing & to minister inwardly to the sicke is good, either *Diacuminum* or *Dianisum*, ℥.j. or as much Triacle or *Mithridatum* profiteth. But if the windines be caused through imbecillity of some parts of the head it selfe, then you shall not need to vse repulsiue medicines, but rather concoctiue and discussiue medicines, such as are before declared. As for inward medicines, they auaile or profit little in this case.

Victus ratio.

Cura.

Clyster.

Localia.

CHAP. IX.

Of the headach caused of the stomacke.

HItherto we haue declared the causes, signes and cures of headach caused principally in it selfe, now it remaineth that we intreate of paine in the head

which

which commeth by consent. And first of that headach which commeth through euill affection of the stomacke. And that is caused most commonly when some sharpe humour aboundeth in the stomacke, especially in the mouth of it, from whence corrupt vapours arising do ascend to the head. It may be knowne by the gnawing and biting paine that they feele which haue that headach, and by the desire to vomit that the patient hath: especially if the mouth of the stomacke be affected. Moreouer in this kind of headach if the sicke fast, and suffer hunger long, the paine is more vehement, for through long abstinence the malice of the humour increaseth. You must cure those that are thus grieued, not by applying remedies to the head, but to the humours in the stomacke, which raise vp vapours to trouble the head. Therefore you must with speed purge the noysome humours that are in the mouth of the stomacke. They may be purged out by drinking of warme water, if so be the patient can easily vomit: if not, he must thrust his finger or a feather into his throat, and so prouoke the stomacke to vomit. Note that yellow or pale choler, because of his naturall lightnesse, doth readily ascend to the mouth of the stomacke: but the humours that be flegmatique, or soure, or salt, do rather remaine in the middest of the stomacke, then in the mouth of it. It is best when such humours are in the bottome of the stomacke, for then they will easily auoid the stomacke, and passe into the guts. It is worst of all when noysome humours do cleaue so fast to the filmes and tunicles of the stomack, and doth so furre them, that they can scarcely be scoured out. Therefore if any humour doth furre the tunicles of the stomacke, minister *Hierapicra*, which is a soueraigne medicine therefore. And after purging, let the patient haue good meates easie of digestion, and wholsome for the stomacke. And forasmuch as lacke of good digestion, and weakenesse of the mouth of the stomacke, be the greatest causes of increase of noysome humours in the stomacke, it must be prouided that good digestion be procured, and that the mouth of the stomacke may be strengthened by such medicines as be astrictiue, and haue vertue to strengthen, whereof you shall find plenty hereafter in the third Booke, and therefore it were superfluous to recite them here. As we haue in this Chapter spoken of headach caused of the stomacke, and referred the cure to the third Booke, so vnderstand likewise if headach be caused of the disease of the liuer or splene, or any other member, for the affects of those members being cured, ceaseth the headach.

Cause. *Signe.* *Curatio.* *Hierapicra.* *Note.*

CHAP. X.

Of headach caused by drunkennesse.

THe causes and signes of drunkennesse are euident enough, chiefly hot wines and strong drinks are causes therof, for that they fill the braine with vapours, and that so much the more (as *Galen* said) if the braine be hot by nature: sometime also hot humours ascending to the head, do cause drunkennesse. The cure of drunkennesse generally consisteth in two points: that is in euacuation and refrigeration. Therefore if the wine be yet vndigest, and do flow in the stomack, cause him that hath the headach to vomit by drinking of hot water. But and if the headach do remaine after digestion, you must vse medicines that doe refrigerate, and driue backe vapours which ascend to the

Cause. *Curatio.* *Warme water and a little syr. Acetose commixed, causeth vomit.*

head: as oyle of Roses alone, or mixed with vinegar, or with iuyce of Iuie, or Coleworts. Also the leaues of Coleworts steeped in warme water, and bound about the head, do naturally resist drunkennesse. Moreouer the broth of Coleworts being eaten, is good for that purpose. To preserue one from drunkennesse (as *Aetius* saith) let him eat vj. or vij. bitter Almonds fasting, or let him drinke Wormwood wine first of all. But to take away drunkennes that is present, giue the decoction of Centory the lesse to drinke, or Harts horne, or the seed of Veruaine boyled in water. You must haue a speciall regard, and procure that the patient do sleepe and rest; which being done all day, at night bathe him in a bath of sweet water, and when thou hast washed him, let him eat meats of good iuyce, but not ouer-hot. Let therefore his food be Ptisan broth, souppings made of *Alica*, bread dipped in water, reare egges, and such like. For pot herbes, Lettuce is of good iuyce and cooleth, and Coleworts drieth vp vapours. For drinke, let him vse water onely, if he hath been accustomed thereto, and can well beare it, otherwise giue him small drinke, or a little small white wine. After his meat, giue vnto him of a Pomgranate, or a Peare, or a Quince, or Raisins. To conclude, let all his diet be meates of good iuyce, pleasant to the stomacke, and that driue away vapours. Let him abstaine from Dates, for their property is to cause headach. And if it chance that of the vapours and humors ascending to the head, there remaine part of them impact and stuffed in the thinne pores, and so do cause headach after two or three dayes, then leaue oyle of Roses, and vse first in stead of it, oyle of Cammomill moderately warme. Afterward apply oyle of Ireos. After that, if need require, you may apply things that heat more, commixing with the oyle of Ireos, oyle of Nard, or *oleum costinum*: or other oyles and ointments of that sort.

Præseruatio.

Victus ratio.

Dates.

Irinum.

Nardinum.

CHAP. XI.

Of headach caused by feauers.

IF headach do molest those that haue a feauer, you must diligently examine and consider, whether the same began at the first beginning of the feauer, or whether it sprung the feauer increasing: for if the headach began not with the first fit of the feauer, but afterward while the feauer increased, and came nigh to the Crisis, then seeke not to remedy it, for it portendeth and foretelleth that vomit or a decretory fluxe of bloud at the nose will follow shortly, as *Hippocrates* declareth in his booke of Predictions, and *Galen* in his third booke *de Crisibus*, and in his first booke *ad Glauconem, Capit. vltimo*: if the headach began at the first with the feauer, it commeth of vapours or humours dispersed abroad through the greatnesse of the feauer, and as it were boiling hot eleuate vp to the head, and partly also through weaknesse of the braine. Therefore if the paine do come of abundance of humours, you must let him bloud after the first or second fit (if nothing prohibite it) especially in lustie bodies, and in such as abound with bloud. Also you must draw the humors a contrary way, and pull them back by sharpe clysters, such as shall be prescribed in the Chapter of *Apoplexia*, and by often binding and much frication in the neather parts. Moreouer you may set cupping glasses to the hinder part of the head, or to the necke. You must apply to the head irrigations and ointments, that haue vertue to repell and driue backe

Causa.

Cura.

backe from it, and afterward you must vse discussiue medicines: last of all, such things as do strengthen the braine. To repell and driue backe, vse oyle of Roses, and other such like as are rehearsed before in the 2. Chapter. Vse them in Sommer time, and in hot complexions, cold and mixed with a little vinegar; but in winter season, and in cold complexions, apply them bloud warme. If the feauer be vehement, and ouermuch watching do trouble the sicke, vse irrigations made of Poppie heads, Houseleeke, and such like medicines as haue vertue to coole and prouoke sleepe, in this sort: ℞. flowers of Violets, Water-lillies, and Roses, ana. M. j. hulled barley, ℥ j. heads of Poppy, ℥ ß. Houseleek. M. ß. seeth all these in sufficient quantity of water, vntil the third part be consumed, and make an embrocation. Or if the paine continue vehement, take greene leaues of Henbane or Poppy, with oyle of Roses, a little vinegar and crummes of bread, commixe them, and apply them to the forepart of the head, and to the forehead. *Embroche.* When the braine is sufficiently cooled, then apply those things which can heat the head againe, and so auoid and disperse the humours that remaine. *Note.* And therefore you may vse oyles of Cammomill, Dill, or Ireos, or decoctions of Cammomill, or Althæa, or such like. And if the humours be grosse and tough, you may boyle with the aforesaid things *Serpillum*, Peniroyall, Calamint, Mints, or such like. Last of all, the head must be strengthened by oyle of Roses and such like; that is, Betony, Cammomill, Melilot, &c. The rest of the cure of headach caused through the vehemency of the feuer, is to be sought out in the treatise of Feuers.

CHAP. XII.

Of inueterate headach.

Cephalea both in Greeke and Latine is the name of headach which is exceeding painfull, continuing long, and hard to cease, which vpon light occasions hath very sharpe and great fits, so that the patient can neither abide noise, nor loud speech, nor cleare light, nor drinking of wine, nor sauours that fill the braine, nor mouing, but desireth for the greatnesse of the paine to sit or lie quiet in the darke, supposing that his head were stroken with a hammer. *Signes.* Also some of them do feele those things that are about their head, as though they were bruised or racked. In many the paine proceedeth vnto the rootes of the eyes. This disease sometime doth continue painfull alwayes, sometime it hath fits and intermissions, either ordinate or inordinate. For in some there is intermission in the fits, as in the falling sickenesse, so that for a time they seeme to be perfectly whole. This disease doth vexe women more then men, because of their long haire. In some of them the filmes that couer the braine are pained; but in some, onely the filme that coureth the scull is grieued. It is caused *Cause.* of abundance of bloud and other humours, or by the sharpenesse of humours or vapours contained within or without the scull, and inflaming the head, or it is caused through weakenesse of the head. The paine that inuadeth the sicke with *Signa.* grauitie and heauinesse, declareth plenitude and abundance of humours: if it come with pricking, gnawing and shooting, it betokeneth sharpnes of humors or vapors: if it beat like the pulses, it betokeneth inflammation: if there be felt distension and bolning in the head without heauinesse or beating, it declareth

windines. But if there be beating with it, there is inflammation in the filmes of the head: and if there be heauineſſe with the diſtenſion, then it declareth abundance of humors within the filmes. And if the paine be felt ſuperficially, as it were outward, then it betokeneth that the filme which coucreth the ſcull is grieued. But if it be felt deepe within, the filmes of the braine are vexed. Note that thoſe that haue paine within the ſcull, they feel griefe at the roots of their eyes, becauſe that the tunicles of the eyes haue their beginning of the filmes of the braine. And if ſo be that a putrified humour in the head do waxe hotter and hotter, then there is a feuer ioyned with the headach. They alſo are vexed with a feuer, which haue headach cauſed by inflammation. As for diet to be vſed in this griefe, you may eaſily preſcribe it out of the former Chapters, according to the diuerſity of the cauſes thereof: and therefore I omit it here willingly, leſt I ſhould vſe a fond repetition of one thing often. The cure doth differ according to the diuerſity of the cauſe. For if you find abundance of humours or vapours to be the cauſe, if it be ingendred of plenitude of the whole body, you muſt begin with euacuation of the whole body. And therefore you muſt let him bloud on the *Cephalica* on the ſame ſide, if his ſtrength will ſuffer it, and no other thing let it. But if the head doth receiue the humours and vapours that do aſcend, for that it is weake, then you muſt pull backe the matter vnto the whole body, and ſo remedy the part affected. Therefore you muſt vſe very ſharpe clyſters, and bindings of the armes and legges, and many frictions of the neather parts: and ſometime alſo in this caſe you may let bloud in the arme. And if after that, bloud do ſeeme ſtill to abound, you may open a veine in the noſthrils, and draw bloud from thence, as much as ſhall be requiſite. Shortly after you muſt purge the body with *Hierapicra*, or other things that are preſcribed in the former Chapters. After purging of the whole body, you may ſafely come to purging of the head, and in the end vſe medicines to ſtrengthen it. The head is to be purged with Gargariſmes, and with medicines put into the noſe, as iuyce of Leekes, or of *Cyclaminus*, or ſuch like, which be rehearſed before in the ſeuenth Chapter. To the head it ſelfe you muſt firſt apply things that do repell and driue backe: ſuch be, oyle made of vnripe Oliues, and oyle of Roſes alone, or applied with vinegar, alſo oyle made of Poppy heads and of Iuie berries, and of greene Mints, and ſuch like, whereof we haue ſpoken before. But note, if the humors that abound in the head be cold and crude, then apply the former medicines warme; but if the humours abounding be hot and cholericke, then apply thoſe medicines cold. Afterward you muſt apply thoſe medicines that doe diſcuſſe and diſperſe humours, as be oyles of Cammomill and Dill, and ſuch like before rehearſed; but if the humors abounding be thicke and tough, boyle Serpillum, or Peniroyall, or Calamint, or Mints in oyle, and thou ſhalt extenuate them by applying thereof. Beſides, theſe things do ſtrengthen the part affected, and therefore they are to be vſed vntill the cure be finiſhed. Aboue all other things Veruaine doth diſperſe humors, and mightily corroborate the head, eſpecially being greene. Alſo being drie, and boyled in Ale, roots and all together, with Serpillum, it doth the like, if the head be annointed therwith. Moreouer if you boyle Veruaine alone in oyl, and do ſprinkle the head therewith, it helpeth all paine of the head of long continuance, if it

Note.

Victus ratio.

Curatio.

Vena ſectio

Reuulſio.

Localia.

Nota.

Verbenaca vella.

were

were caused of cold, and grosse and viscous humors, as *Galen* witnesseth, lib. 2 de *Compos. medicam. secundum locos.* Also for the same it profiteth much to use oyle, wherein Sowes, called in Latine *Millipedæ*, be boyled. And thus much of the cure of *Cephalea* coming of plenitude. As for the cure thereof coming of other causes you may gather it out of the former Chapter.

CHAP. XIII.

Of the Migrime.

Hemicrania is a painfull evill remaining in one halfe of the head, either on the right halfe or on the left, and is distinguished by the seame that runneth along in the scull, from the middle forhead to the binder part of the head: this griefe in English is called the Migrime. This paine cometh often by fits, and in some the griefe is felt without the skull, in some within, deepe in the braine, and in some other nigh to the temples in the muscles there. This paine is caused by ascending and flowing of many vapors and humours either hote or cold, either by the veines or by the arteries, or by both. Sometime they onely proceed from the part contained in the skull, that is, from the braine and his filmes, which thrust out their excrements and superfluities from them, and sometime from the parts of the body beneath the head, which send up corrupt vapours and humours from themselves to the braine. The signes whereby you should know whether vapours or humours do abound, and whether they be hote or cold, are to be gathered out of the former Chapters. As also to know in what part of the head the griefe is, whether within the skull or without, reade the former Chap. of *Cephalea*. Onely this I adde here, that if in this disease the filme that covereth the skull bee affected, then is their paine so vehement, that they cannot suffer to be touched with ones hand: so that it seemeth the skin it selfe is affected in this evill. As for their diet what they should use, and what they should eschue, may readily be gathered and prescribed out of the former Chapters, according to the diversity of causes: but specially let the patient refraine from such things as do send abundance of sharpe vapours up to the head, as be Garlicke, Onions, Mustard, Radish roots, and such like. The cure is diverse according to the diversity of causes. And therefore when you will cure the Migrime, consider diligently, first whether the patient needeth bloodletting or purging. For if the griefe come through plenitude and abundance of blood and humors, then cut the *Cephalica* in the arme on the same side that the griefe is, but if the Migrime be caused of abundance of one humour, then purge that humour by convenient medicines, which are prescribed in the former Chapters. The whole body being purged, you may come to locall and outward medicines, and first cause the patient, either with his owne fingers, or with a linnen cloth, to rubbe and chafe the halfe of his forehead which is grieved, and specially about the muscles of his temples, untill it be red and hote; and this must be done before the fit of paine commeth. After the fit (as *Galen* teacheth in the end of his second booke *De Compos. medic. secundum locos*) you must apply medicines which of the old Physitions were called *Hemicrania*, for that they were used for the Migrime: noting this alwayes, that if with the paine there were much heate felt, then you ought to apply such things as would somewhat coole. But

Cause.

Signe.

Cureth.

Locallie.

if there were no euident heate felt, then vse those things that are very hote. But you must commixe with either of these somewhat that is restrictiue, and hath vertue to corroborate and strengthen. This ointment following is a very good remedy in a cold affect. ℞. of oiles of Dill and *Rew*, ana ℥ ß. of white Pepper, and *Serpillum*, ana. ℈ j. ß. of *Castoreum*, ℈ j. of *Euphorbium*, ℈ ß. of Waxe, q ß. and make an ointment to bee applyed upon the halfe of the forehead, and the muscle of the temples. Also in this case it profiteth much to poure this oyle following into the eare. ℞ sweet oyle Olive, ℥ j. *Euphorbium*, ℈ j. commixe them, and drop one drop in to the eare warme. You may put it more *Euphorbium*, or lesse according as the body is quicke or dull in sense; but beware you vse not this medicine in those that haue the Migrime engendred of hote vapours or humors. *Ætius* saith, that *Euphorbium* dissolued in vineger, and applyed to the left side of the head, if the right side be grieued, or contrariwise on the right side when the paine is on the left side, doth a certaine hid property helpe the Migrime. The same Author also saith, that earth wormes beaten to powder, and applyed to the griefe, as also the flesh of Snailes bruised and applyed doth profit much. The kernels of Peaches bruised and applyed upon the griefe (as report hath beene) doth profit much. *Mesue* saith, that the dung of a Goate stamped and commixed with vineger (quilliticke) if the forehead and temples beane ointed therewith, it ceaseth the paine of the Migrime forthwith. Also his counsell is, if there be sudden paine of the Migrime, take Frankincence, Mirrhe, and an egge, beate them together, and apply that to the forehead and temples. If the Migrime be caused of hote humours or vapours, then vse those remedies which were prescribed before in the cure of headach coming of heate or cholerick humors. Here I think it requisite to prescribe certaine Pils, good to be vsed against inueterate headach and the Migrime. First if choler abound, ℞. powder of *Hiera simplex Galeni*, ℥ ij *pilularum Arabicarum*, ℥ iij trochiskes of *Myrobalanes Citrini* ℥ j. ß. Reubarbe ℥ j. Spikenard ℈ j. commixe them with syrupe of Violets, and reserue the composition. When need requireth minister ℥ j. or ℈ iiij. fiue or sixe houres after supper, and let the patient sleepe vpon it. This you may do once in ten dayes, or once in fifteene dayes at all times (Sommer excepted) But if fleame abound, make your Pils thus, ℞. of Agaricke trochiscate. ℥ iiij. *pilule Arabice*, and *Hiera simplex Gal* ana. ℥ j. ß flowers of *Stechados*, and trochiskes of *Mirabolanes Chebulorum*, ana ℥ j. with syrupe of *Stechados* and *Oximil*, commixe them, and when occasion serueth, minister ℥ j. or ℈ iiij at each time in forme aforesaid. But if melancholy be cause of the Migrime, ℞. of the aforesaid *Pilule Arabice*, ℥ ij of powder of Sene and *Epithimum*, ana. ℥ ij. ß. of *Hiera simplex Gal* ℥ j. ß of trochiskes of *Mirabolanes Indorum*, ℈ iiij. with syrupe of Fumitory and Balme water make Pils, and when need requireth, minister them in forme aforesaid.

Vnguentū.

Oleum.

Note.

Pilule.

CHA. XIV.

Of Vertigo and swimming in the head.

THat which the Latins call *Vertigo*, is a disease wherein the patient doth imagine that his head is turned round about. There is another disease somewhat like unto this, which in Latine is called, *Tenebricosa Vertigo*, & that is when

the

the patient doth thinke that all that he seeth turneth about, and suddenly with it, his sight faileth him, he supposing that he is compassed about with mist and darknes. It is commonly of the Physitions called *Scotoma*. *Paschius* doth thinke that they erre greatly that make a difference betweene the former kinds, but it may be confirmed out of good authors, *Hippocrates*, *Galen* and others. Both the aforesaid kinds be engendred after one sort, and that is through the inordinate moving of windy vapours and spirits contained in certaine parts of the braine. This disease is caused either of the braine it selfe being distempered and evill affected; or of the mouth of the stomacke offending the braine. The brain it selfe is evill affected, when a grosse and tough humour is contained in it, from whence a vaporous and windy spirit, being resolved by weake heate, is moved inordinately about in the braine. The mouth of the stomack doth affect the braine, when through corrupt humours being gathered abundantly in it, vapours and windy exhalations are carried up to the braine, and so turne about the animall spirits contained in it. Those that are troubled with this disease, a darknesse and mist appeareth before their eyes upon every light occasion, specially if they turne about. For it chanceth to them by turning once about, as it doth to other when they turne often, and therefore the patient many times falls downe. Also it doth astony him, if he see another man, or a wheele or any such thing turne about. Also if he see whirlepoles in the water turne about: for the visuall spirits beholding a wheele that turneth about, or any such like thing, do also turne about in like sort, and so the moving of the humour and the spirits are troubled, unequall and inordinate. When this disease doth proceed of the braine being evill affected, then there proceedeth sound of the eares, vehement paine and heavinesse in the head. Also the smelling and the other senses proceeding from the head are hurt. Their fit is then chiefly, when the Sunne doth heate them, or when their head is hote by some other meanes, and so the humours beeing dissolved, do turne about in the braine. When the disease proceedeth from the mouth of the stomacke, then they feele before it, a gnawing in the stomacke, as it were the heart burne, and a disposition to vomit. This disease may be discerned from the falling sickenesse, for that this doth neither take away the senses from the patient, nor causeth the crampe and writhing of the members in the fit. This disease is not to be lightly esteemed, for the *Vertigo* (as *Galen* saith) is nigh to the falling sickenesse and the Apoplexie, and therefore it would be well looked to. For the *Vertigo* and *coroma* will quickly be changed into pernitious diseases, for that they are very nigh to them, specially to the falling sickenesse and the Apoplexy. And if those things that the patient doth imagine to see before his eyes, appeare bloody and reddish, he is apt to fall into madnesse, but those that seeme to see purple colours, are disposed to the falling sickenesse. The *Scotoma* or darke *Vertigo* becometh most vehement in Winter or in the beginning of the spring. Besides in many it is a signe that the falling sickenesse will follow: and many do use to call it a little Epilepsy. As concerning diet, let the patient remaine in an aire that is temperate, pure, bright, and cleare, and let him eschue grosse and cloudy aire. Let him eschue windes, specially South windes: let him also avoid the beames of the Sunne and the Moone, as also let him not behold things that move swiftly,

Causa.

Signa.

Prognostica

Victus ratio

as running waters or things that turne about, as wheeles, and such like; or to looke into deep pits is evill for him. Let him eate meates of good juyce, and of easie digestion, and such as engender no windines, as Partrich, Capon, Phesant, Chicken, Veale, scaly fishes, and such like, that be easy of digestion. And let him use to eate but moderately of them: for satiety, as also long fasting, is not good for him. He mutt eschue all things that cause vapours to ascend into the head, as Onions, Garlicke, Leekes, and such like. And therefore if he drinke wine, let it not bee very old: small white wine may be permitted him. After meate it is good for him to use some restrictive thing to stop the vapours that they ascend not to the head, and that specially if the stomacke be cause of this disease. Let his exercise be moderate, let him eschue sleepe of the day, neither let him sleepe within two houres after meate. Let not the place be too hote where hee sleepeth, and let him not keepe his head too hote. In his exercises, let him not stirre his head much, and therefore it is good for him to use frictions often, specially in the morning before he riseth: begin at the upper parts, and end with the nether. He must refraine from perturbations and affections of the mind, specially from anger, feare, and sadnesse, as also from loud crying, and singing. Carnall copulation is not good for him. If hee hath not a stoole once in a day, you must helpe nature either by clister or suppositary. For the cure, if the fit bepresent you must revive the patient againe with sweet and odoriferous smels, and with frictions and such like. At which time also if need be, you must use a suppositary or a clister. Afterward if the patient be strong, and no other impediment present, let him blood on the *Cephalica* veine, whether it be the beginning of the disease or otherwise. But take heed that you draw not much blood at once, for the patient will quickly fall through every light occasion. Therefore you must draw away the blood at sundry times untill you have sufficient. But if any thing doe hinder you from bloodletting, first you must purge him with a sharpe clister, whereof you shal have example afterward in the chap. of Apoplexy. Afterward minister a purgatiō according as the humor abounding doth require. But forget not first to use a preparative. When the whole body is sufficiently purged, you must use locall things to the head, and first apply cupping glasses to the hinder part of the head with scarification. Afterward use to minister gargarismes and sternutations to draw reume from the head. Poure into the nose juyce of Chickweed, Beets or *Cyclaminum*. Also *Nitrum* beaten with *Nigella* and mixed with old oile, purgeth well by the nosthrils. Also odors made of the decoction of Marjoram, Hysope and flowers of *Stechados*, a little *castoreum*, Muske, and vineger being added, is good. After that let the patient enter into a bath, specially a naturall bath that is of Alume, and if his head be over hote in the bath, you must coole it often with oyle of Roses and vineger applied in clothes to it, specially on the forepart of the head, and about the forehead and the temples. And if the disease do ceasse by these remedies, then use no other. But if it continue still, you must cut the arteries that be nigh the temples above the eares, specially if the disease come of hote vapours ascending to the braine by the arteries. And this is not onely the precept of *Galen*, but also of *Ætius* and *Paulus Ægineta*. How the arteries should be cut, you shall learne of the said *Ægineta* in his 6. Booke and 4. Chapter. Albeit *Galen* affirmeth that some

Curatio.

Vene sectio.

Localia.

some have not beene helped by cutting of the arteries, partly for that the hote and vaporous spirits do sometime ascend by deeper arteries into the braine, and partly for that a windy spirit may be engendred by an inequal distemper of the braine And therefore if the disease be caused by any of these meanes beforerehearsed, the patient shall feele small ease or none by cutting of the arteries: and therefore be diligent to enquire of the aforelaid causes before you cut the arteries It profiteth much to apply this cautery behind the eares, ℞. of Cantharides, their heads, wings, and legs being cast away. ℥ j. sharpe leaven, ℥ ß. with vineger and *Aqua vitæ*, commixe them and apply them. If the *Vertigo* be caused by the consent of the stomack, that is if humors contained in the mouth of the stomack do send up vapors to the braine, and so cause the *Vertigo*, it must be cured by vomit, which you shall provoke in this sort ℞. of Dill a handfull, seed of Radish and Rapes, ana. ℥ ij. of radish roots ℥ ß. boile them in sufficient quantity of water untill the third part be consumed, then straine it, and put thereto *Oximel Scillitieum*, ℥ j. ß commixe them and make a potion, and minister it blood warme after meate immediatly: and if this suffice not, it is good to purge him with *Hierapicra Galeni*, or with pils that be good for the stomack, called *stomachice* for that cause, or with the decoction of Mirobalanes citrine, or *Chebuly*, or with Manna, or sirupe of Roses solutive, according to the diversity of the humor abounding Let the patient use commonly after meate to eate some restrictive thing that will close the mouth of the stomack, and hinder the ascending of vapors up to the head, as is *Diacotonion sine speciebus*, and Quinces, or restrictive Pears, or such like. *Marcellus* saith, the juyce of black Beets annointed upon the temples, helpeth the *Vertigo*. And if Sothernwood be boyled in wine, or in *Oximel*, and drunk warme, it is a most effectuall remedy to cure it perfectly.

Cauterium.

Cure of the Vertigo that cometh of the stomack.

Vomitus.

CHAP. XV.

Of the Frensie.

PHrenitis in Greeke and in Latine, is a disease wherein the mind is hurt, and doth only differ from madnesse, which is called in Greeke and Latine *Melancholia* or *Mania*, for that a feaver is joyned with the Frensie, and therefore the Frensie may be called a continuall madnesse and fury joyned with a sharp feaver. *Galen* saith that the Frensie is an inflamation of the braine, or of the filmes thereof. *Ætius* saith that it is an inflammation of the filmes of the braine with an acute feaver, causing raging and vexation of the mind. There be three kinds of Frensies (as *Galen* doth witnesse in his 4. Booke *De locis affectis*, *cap.* 40.) according to the internall senses, which be three in number, that is, imagination, cogitation, and memory, which may severally be hurt. Two of those kinds be simple, and the third is compounded of those two. For some be frentick which can judge rightly of those things that they see, as touching common sense and imagination, and yet in cogitation and fantasie they erre from naturall judgment. Some other being frentick, are not deceived in cogitation and reason, but onely in imagination they erre. There be other some frenticke, which do erre both in sense and cogitation, that is, both in imagination and reason, and do therewith also lose their memory. The Frensie is caused either of abundance of blood, or of choler, occupying the braine or the filmes thereof. And if the cho-

Three kinds of frensies.

Cause.

ler whereof the diſeaſe engendreth be burnt, then the Frenſie is moſt vehement, and more pernitious then any other. Thoſe that be frenticke haue a continuall feaver, and be mad, for the moſt part they cannot ſleep. Sometime they haue troubleſome ſleepes, ſo that they riſe up, and leape, and cry out furiouſly: they babble words without order or ſenſe; being asked a queſtion, they anſwer not directly, or at the leaſt raſhly and that with loud voice, eſpecially if you ſpeake gently to them. Their eies be bloudſhotten and bleared, they rub them often, ſomtime they are dry, and ſomtime full of ſharp teares. Their tongue is rough, and blood will often drop out of their noſe. Moreover they pull motes & flocks from the bedding and cloths about them. Their pulſes be ſmall and weake, and ſomwhat hard and ſinewy: they fetch their breath but ſeldome. Note that they which haue the Frenſy cauſed of blood, do laugh in their madneſſe. But thoſe that be frentick through choler, do rage furiouſly, ſo that they cannot be ruled without hands, and ſuch do uſe to forget all things that they do or ſay, ſo that ſome of them, when they require the chamber-pot do forthwith forget to make urine, or when they haue done it, they remember not to reſtore the veſſell again.

Signa.

Pragnoſtica As touching the prognoſtication of this diſeaſe, *Galen* and all other learned Phyſitions do confeſſe that it is moſt ſharp and moſt perillous, and indeed uncurable and deadly, for the moſt part. *Hippocrates* ſaith in his 72. Aphor. of his 4. Booke, that urine white and cleare in thoſe that do rave, is a very evill and deadly token. Concerning diet let the ſicke be uſed in this ſort. If it be Winter, let him lye in a warme place, if it bee Sommer, let his lodging bee in a coole place; let the aire and light be moderate, and let there not be diverſe pictures in the place. And for that ſome be troubled with the light, and ſome with darkneſſe, it is beſt to try them in both, and to lay him in the light which is afraid of darkneſſe, and contrarily he that is offended at the light, let him be in a darke place. But if the ſicke perſon do finde no difference in the places, then, if he bee ſtrong, let him have light; if weake, keep him in a dark place. Let his deareſt friends come to him, and let them ſometime ſpeake gently and ſoftly unto him and ſomtime rebuke him ſharply. Let his meat at the firſt be Ptiſon broth, and husked Barley boiled, or the crumms of bread often dipped in *aqua muſſa*, that is, water and Hony ſodden together, or in hony of Roſes Boile in his broths Endive, Succory, Lettuce, Mallowes, and ſuch like, which have vertue to coole and moiſten. When the diſeaſe decreaſeth, you may give him ſcaly fiſhes, ſuch as live in gravelly rivers. If he be very hote within, you may give him Pomegranates, and Cherries Let his drinke be water wherein a litle Cinamon or barley hath been boiled, you may commixe with it ſirup of Violets, or of Roſes, or of water Lillies. But beware you give them not too much at once, nor oftentimes, but ſeldome, and little at once. When ſignes of concoction appeare in the urine, and vehemency of the feaver is ſlaked, if then the ſicke do lacke ſtrength, you may give him ſmall ale. Moreover let the ſick be kept quiet without moving as much as it is poſſible; if he be rich let his ſervants hold him, if poore bind him; for inordinate moving diminiſheth ſtrength. Alſo a bath of ſweet water is good for him, if the body be dry and rimpled, but he muſt uſe it blood warme: for ſo it cooleth and moiſtneth, and by that meanes it cureth the drineſſe and overmuch watching; but take heed you uſe no bathing before the body bee purged.

Victus ratio

purged. Moreover, perturbations of the minde do hurt frentricke persons exceedingly, and therefore you must suffer them to use nothing that will make them sad, or engender choler. For the cure, if strength of the patient will suffer, let him bleed forthwith, for there is none so present a helpe. You must cut the uttermost veine of the arme called *Cephalica*, and if that appeare not, take the middle veine, and draw out as much blood as strength will suffer. But take heed you let him not bleed untill he swound, as many rashly do, for it is better to take lesse then you should do, the body being much weakned by vehement motion. You must take good heed, lest the sick do privily take away the band off his arme, to loose it. Afterward also you may strike the veine in the midst of the forehead. But if age or strength do forbid bloodletting, then use cupping with scarification, behind in the neck or on the back bone, which be profitable, for that they draw backe the humours that flow to the braine. For that purpose also clysters are specially to be used made in this sort, ℞. Mallow leaves, Violet leaves, Endive, and Lettuce, ana. M. j. of Barley decorticate, ℥. j. Sebesten, number 11. seeds of Gourds, Melons, and Cucumbers, ana, ℥ iij. seeth all these in sufficient quantity of water untill the third part be consumed, then straine it and take of the decoction, ℥ xij. of *Cassia fistula* newly drawne, ℥. j. ß. of *Mel Rosarum*, ℥ j oile of Violets, ℥. iij. of salt, ℥ j ß. commixe them all and make a clister. If you will have it purge more strongly, put to it of *Hiera picra* or *Electuarium de succo Rosarum*, ℥ ß. Binding of the extreme parts of the body profits much to divert the humors from the head. Also *Matthiolus* doth greatly commend *Stibium* with the conserves of Roses, and I my selfe have proved it in this order to be most excellent, as followeth, ℞. g. 12. made in a very fine powder, and put into claret wine, ℥. iv. and let it stand houres 30 and every 6. or 7. houre shake it: and at the 30. houres end, powre it from the powder, and let him drink it with a litle sugar. This doth mightily purge the superfluous humors from the head, as also to rub the feet with salt and vineger and such like. You must sprinkle the head with oile of Roses, or vineger of Roses being blood warme. For the braine or his films being inflamed, cannot safely abide actuall cold nor vehement heat. For the same purpose also you may use juyce of Nightshade, and of Plantaine or the distilled waters of them, or such like herbs. If the evill be very vehement, moisten his face continually with oile of water wherein the tops of Poppy have been sodden. You may also use odors to his nose of Roses, Violets, water Lillies, and such like. Also anoint his nosthrils within, and his forhead with the juyce of the forsaid herbs: for you must endevour to astony and dull the brain (which burneth extremely) by cooling it. If the sick watch overmuch, then you must apply such things as provoke sleep, as this ointment following or such like, ℞. *Vnguenti populeon* ℥. ij. oile of Violets, ℥. iij. seed of Henbane, and barke of Mandrake roots, ana. ℈ ß. of *Opium* g ij of Saffron, g. iij. Vineger a litle, white Waxe as much as is sufficient, make an ointment and annoint the temples therewith. Also this embrocation may be used blood warm to the head, ℞. flowers of Violets, red Roses and water Lillies, ana. M. j. Barly decorticate, ℥ j. seeds of white Poppy, ℥ ij seeds of Lettuce, ℥. iij seeth thē in sufficiēt quantity of waters unto the third part, and make an embrocation. You shall make the decoction of more force if you add leaves of Henbane, Nightshade, Poppy heads, Mandrake apples,

Curatio.

Vena sectio

Clyster.

A purging potion.

Localia.

Vnguenta.

Embroche.

or roots, and a little vineger. You may also lay under his pillow, Poppy heads, or Mandrake apples. You may also for the same purpose, give him to drinke water wherein poppy or Henbane seed hath been sodden, or some somnoriferous compound, as is regines *Nicolai* or *Philonium*, or such like; in ministring whereof, you must observe, that you give them not in the vehemency of the fit, but in the declining thereof. Beside, note that you must eschue continuall use of stupefactive medicines, as well inwardly as outwardly also. For in this disease by overmuch cooling you may turne the Frensie into a Letargy, wherby you may cause him to sleep so, that you can awake him no more. Also if the patient be weake, beware how you minister stupefactive things to provoke sleepe: for in such as be weake (as *Trallianus* saith) somnoriferous potions do no small hurt, and sometime they kil. At the last when the disease is asswaged, and waxeth more gentle which for the most part chanceth the third day, you must apply discussive medicines which have vertue to disperse the remnant of the disease. And for that purpose you may apply the aforesaid embrocation, adding to it before, flowers of Cammomill, Dill, Melilot, marsh Mallowes, and such like. There bee some that at that time (the disease declining) do apply to the head Hens or Whelpes cut in the midst, or the lungs of a Wether hote. But take good heed that no such thing bee applyed in the beginning of the disease, or in the vehemency thereof, for so you should increase the inflammation and the feaver, and make the sicke in more perill. Moreover if the evill continue long, you may boile in the embrocation *Serpillum*, that is, wilde Thime, or Savory. Also in the declination of the inflammation (as *Galen* teacheth) you may use *Castoreum*, for that it is of subtile substance, and wil work his force through the skul. When the frenticke person is recovered, let him eschue drunkennesse, idlenesse, variety and corruption of meats, & specially the burning heate of the Sun. Hereby you may learne not only the cure of the Frensy, but also a remedy against immoderate watching, and raving in any sort ingendred by fevers, when the patient is so vexed by them (although they come by consent, and be but accidents of the fevers) that it is necessary to remedy them, lest the braine in time be thereby affected.

Discutientia.

CHAP. XVI.

Of the Letargie.

Lethargus in Greek and in Latine also, is a disease contrary to the Frensy; for it causeth sluggishnes, and an inexpugnable desire of sleeping. Some cal this disease in Latine *Veternus*. They that be taken with this disease do forget all things wherupon it hath that name. For *Lethe* in Greek is forgetfulnes, and *Arges* is slothfull or dull, so that *Letargus* is nothing else but a dull oblivion, and therefore may be called in Latin *Oblivio iners*. It is caused of fleame which cooleth the braine overmuch, and moisteneth it, and thereby provoketh sleep. The fleame doth putrifie in the braine, and thereby causeth a feaver which is alwaies annexed with this disease (as *Galen* testifieth in his 13. Book *de Methodo medendi*). Also they have alwaies a profound and dead sleep. Their pulse is great and striketh seldome, and is watery, that is, it beateth as it were ful of water. They fetch their breath seldome and weakely, they are continually sluggish and sleepy, and can scarsly by any meanes be compelled to answer. They will sometime open their

λήθη. ἀργὸς.

Signa.

their eyes if you cry loud to them, and shut them againe forthwith: they are forgetfull and do rave. They gape and gaspe often, and sometime keepe their mouth open still, as though they had forgotten to shut it. Oftentimes being required to make water, and taking the chamber vessell, they forget to make water. For the most part their egestions be liquid: but contrariwise many are costive. Their urine is like beasts urine. Some of them do tremble and sweate all over. Let the chamber wherein the sicke doth ly be light and warme. Let his meats be such as do extenuate, cut and dry, and let them be seasoned with *Apium*, Annise, Comin, Pepper, Cinamon, Cloves and such like. Let the sicke eate birds that live upon mountaines, and Chickens, Partrich, Thrush, and such like. For pot-herbes let him use *Asparagus*, Fenel, Parcely, and such like. Also give him broth made with Barly or Oatmeale, or *Alica* with *Oxymel* or Peniroyall. Let his drinke be *Hydromel*, that is water and honey sodden together, Meade, or water very thin white wine being astringent. After he hath eaten, it is not amisse to bind the extreme parts for a certaine space, that the vapors do not ascend to the head. For the cure (if strength permit, and nothing else do let) it is good forthwith to let blood. You must cut the middle veine or the inward veine of the arme, and draw out as much blood as strength will permit. But if you may not safely let blood, then must the bowels be scoured with sharp clysters, whereof you shall find examples in the Chap. of *Apoplexia*. Afterward the humor abounding must be prepared with decoction of Hysope in hony and water, or with Thime, Peniroyall, *Mel Rosarum*, or *Oximel* commixed with syrupe of Borage, or infusion of Roses, and waters of Hysope, Betony, Marjoram, and Borage. And afterward purge him with some medicine that will expell fleame, whereof you shall find examples in the next Chap. following. In the meane season apply to the head *Oxythodinum*, that is, vineger of Roses, and that in the beginning, for the humor is to be repelled and driven back from the head, whatsoever it be. For the which purpose also it is good to use frictions with Pellitory, Pepper, salt, and vineger, and bindings of the extreme parts. Moreover, apply to the nosthrils odours which will awake him, as be these, *Castoreum*, the snuffe of a candle quenched, Tarre, *Galbanum*, Sulphur, Harts horne, Sothernwood, or Goats horne burnt a little and holden to the nosthrils. You may pricke their legs, and their extreme parts, and pull them by the haire violently to awake them. Also you may boile Thime, Peniroyall, and Origan in vineger, and hold that decoction to the nose of the sicke, that the fume ascending to the braine, may cut and divide the tough humours. Also annoint the palat of the mouth with strong and sharp medicines, as with Mustard and Hony, *Mithridatum*, *Theriaca*, powder of Pellitory. And you must endevour to pluck out the fleame that sticketh there with your finger: sometime also you may provoke sneesing with *Castoreum*, or Pepper, or *Ellebrum*, and if they can use it, let them gargarise. And if by this meanes the disease be not dissolved, then shave the head, and apply to it bag of salt, or *Milium*, or such like. Or make this decoction following, and let it run on high upon the forepart of the head. R. wild Thime, Hysope, and savory, with a little *Castoreum*, and boile them in oyle and vineger, and use it. Moreover, it profiteth to apply a *Sinapismus*, made of Figges and Mustard seed beaten together with vineger. Afterward you must apply to the hinder part of the head cupping glasses

Victus ratio

Curatio.

Localia.

with

with great flame, about the first and second joynt of the neck, partly easily, and partly with scarification. Also the head must be anointed with *Castoreum*. And (as *Trallianus* saith) *Castoreum* drunke with *Oximel* an houre before the fit, inexceeding good: for (as he saith) he hath known many by that one medicine restored to life and health. You may minister ℥ j. therof with ℥ j. of *Oximel* or with so much white wine astringent, or with *aqua Mulsa*. Besides you must often provoke nature to expell excrements with clysters, and such things as provoke urine. You must anoint the share with oile of Rew, wherein a little *Castoreum* is mixed, you must give him in drink such things as do extenuate and cut grosse and clammy humors, as be decoctions of *Apium*, Fennell, Maidenhaire and such like. You must admonish the sicke to swallow downe such potions often, and therefore you may drop it into his mouth with a suckling boxe. In the Lethargy it continueth long: if strength do permit, you may minister *Hiera ex Colocynthide*, and provoke him to sneese with the medicines afore named. At the last when the disease beginneth to decline, gestation on horseback, or in a litter is profitable, and bathing is exceeding good at that time: but the head of the sick may not be wet by any meanes. And if the sick for lacke of strength cannot abide the heate of the bath, at the least let him be washed at home in a vessell of warme water. Let him be scoured in the bath with sharpe Sope, as with wine lees burnt, with Mustard seed, Pellitory, Pepper, Laurel berries, quicke lime, adding double as much *Nitrum*.

Castoreum.

CHA. XVII.

Of Memory lost.

Memoria deperdita, the losse of Memory chanceth sometime alone, and sometime reason is hurt with it. It is caused of the Letargy and other soporiferous diseases. It cometh to passe also that the soporiferous diseases being ended, there ensueth forgetfulnesse: which when it chanceth, then a cold distemper is the cause that the memory is perished or grievously hurt. This coldnesse hath sometimes moistnesse joyned with it, and sometime drinesse: sometime any one of the former distempers may cause this disease alone: therfore the Physition must diligently discerne the causes. The causes of this disease be either externall or internall: if they be internall, either abundance of fleame or melancholy is cause of it. If there be no signes of those humours abounding, then must it needs come of some externall cause, especially if it come not through extreme old age. The externall causes you may learne by relation of the sick, and those that are about him, as if any disease be newly passed, and so turned into oblivion, or if medicines were ministred inwardly, or applyed outwardly to the head, which have vertue to coole extremely. Or if it came of Immoderate labour, with study and watching, or such like. If the memory be but a little hurt, it betokeneth that the braine is but a little cooled. If reason be lost together with the memory, then the affect is called *Fatuitas* or *Stultitia*, that is, foolishnes or doltishnes and both these do come of one disposition: but that is more vehement where both are hurt. As touching signes, if onely a dry distemper occupying the hinder part of the head doe cause this euill, then ouermuch watching troubleth the sick. If onely a moist distemper be cause of it, then they are heauy & inclined to sleep, & their sleepes be long and troublesome. If cold

Causa.

Signa.

be

be ioyned with moisture, it engendreth the Lethargy and *Carus*, whereof we wil treate in the next Chapter. Therefore in them that haue lost their memory you must obserue their sleepes, whether they be ouer sleepy, or in a meane, or sleepe not at all: for so shall you find what distemper doth most abound. Besides you must marke whether they auoid any thing at nose, or whether any thing distill from the head by their mouth, or whether those parts be altogether dry. For by them you may likewise coniecture the distemper abounding. And if fleame be cause of the euill, you shall perceiue it not onely by immoderate sleepe, and abundance of excrements descending from the braine (as is aforesaid) but also by the disposition of the sick, by his age, and his complexion, by the time of the yeare, the region, the state of the aire, and the diet that he vsed before. For al those or the most part of them incline to cold and moisture. Likewise if melancholy abounding be cause of the disease, you shal know it, for that the sicke is not sleepy at all, neither doth he auoid any excrements at all from the braine: besides, the state of his body and all other circumstances aboue rehearsed, incline to cold and drinesse. His diet must be diuerse, according to the diuersity of the causes. But whatsoeuer the cause be, let the aire that the sick remaineth in, be inclining to heat, and let his lodging be light: let not his windowes be North or South, for the one cooleth and the other filleth the head. Let him eschue much sleepe, specially in the day time, and vpon a full stomack. But note if the disease be caused of a cold and moist distemper, then the whole order of his diet must be hot and drie. But if the cause be cold and drie, then must the diet be altogether such as will heat and moisten. As touching the cure, if losse of memory be caused by vehement purgations, or other immoderate euacuations, or by swounding often, and so ouermuch drinesse do hurt the memory, then minister no medicines, but onely restore the body by good diet. For the body being corroborate, & strength renewed, the memory will come again. If you require to know what things are requisite for such a diet, you shal find it in the Chapter of the feuer hectick. If the memory be lost by extreme age, then phy sicke will nothing auaile: but only they must content themselues with diet conuenient. But if the memory faile suddenly, the other members of the body being safe, then the falling sickenes is to be feared, or the palsie, or the Apoplexy. And therefore in such a case you must prouide diligently by all meanes, that no such thing chance as is to be feared. You may preuent those diseases by the same remedies that you would vse in the cure of them being present. And if the memory fail by means of other diseases, as through the Lethargy or Pestilence, then medicines for cure thereof are to be vsed. The whole scope of curing the disease, if it come only of a cold distemper of the brain, consisteth in hearing. You must therefore minister medicines that haue vertue to heat as well inwardly as outwardly. Outwardly you must annoint the head with warm oile, & that in Somer. In winter annoint it with oile of *Irris* cõmixed with sharp vinegar, & sometime boile wild Thime, & Calamint, & such like in the oile, & so vse it. Some do adde to it Pepper, and Laurell berries. Also *Castoreum* is profitable being commixed with oile, and annointed vpon the hinder part of the head. Also this ointment is very good. ℞. of *Oleum de lateribus*, and oile of *Castoreum*, ana ℥. ß. roots of *Acorus* and Valerian, ℈. j. Pellitory and Rew, of each, ℈ j. ß with

Illustratio

Curatio.

Vnguentũ.

Waxe

Waxe sufficient make an ointment, and enoint the hinder part of the head ther-
with being shaven, & apply this quilt upon it. ℞ flowers of Rosemary, Balme,
Saeculus. and Lavender, ana M ß flowers of Elder, M j. *Stoechas* ℥ iij. Nutmegs, wood of
Aloes, and Maces, ana ℈ j. powder them, and stich them in silke, and make a
quilt. You may make many such like medicines by example in other Chapters.
You may minister inwardly conserves of the flowers of Betony, Rosemary, La-
vender, Spikenard and Balme, adding to them Pepper, cloves, Cinamon, & such
like odoraments. If memory be lost by cold and moistnes joyned together, mi-
nister *Hierapicra*, which wil purge out nothing that is good, but only that which
is noysome. Afterwards let him use gargarises, sternutations, and whatsoever
doth purge by the mouth and the nose. Also a *Sinapismus* may profitably be ap-
plied to the head. If oblivion be caused of fleame abounding, then you must
first prepare and concoct that humor with *mel Rosarum*, *Oximel*, sirupe of infusion
of Roses, with decoction of Betony, Marioram, Hysope, Thime, and such like:
after the administration whereof, the matter being concoct and prepared, you
may purge it with decoction of Mirobolanes, *Chebulorum*, and Agaricke tro-
chiscate, to the which you may adde the sirup of infusion of Roses, or *Diacatho-
licon*, or *Diaphœnicon*. And if the matter through his grossenes will not sufficien-
ly purge at once, then you must prepare it againe, and after purge it with pils,
Arabica, *Aurea*, or *Aggregativa*, commixing some of them with Agaricke trochi-
scate, and so make pils with hony of Roses, or sirup of *Stœchados*. After you may
particularly purge the head with gargarises and sternutations. After purging it
is good to minister unto them *Castoreum* or shaving of ivory, ℈ j. with *aqua mul-
sa*, or as much *Confectio anacardina*, or *aurea Alexandrina*, or *Diambra*, *Diamoscha-
dulce*, or *Mithridatum*, or *Thuriaca*, with *aqua mulsa* or white wine. Afterward you
may vse outwardly embrocations, & powre them down from on high upon the
head being shaven, specially nigh to the seame, where the bone is loosest or thin-
nest. You may make your embrocation thus. ℞ Hysope, *Serpillum*, and Thime,
Embrocha. ana M ß Betony, Marioram, and flowers of Camomill, ana pug. ß flowers of
Stœchados, ℥ iij. make a decoction and adde thereto of *Castoreum*, ℥ j. of vineger,
℥ j. & make an embrocatiō. It is good also to annoint the first & second spon-
dill in the necke, and hinder part of the head, with *Oleum nardinum*, oiles of Nut-
megs, of *Castoreum*, of Pepper or *Oleum cestivum*. And you may apply thereupon
Saeculus. a quilt, made in this sort. ℞ Hysope, Majoram, and flowers of *Stœchados*, ana ℥
j. *Castoreum*, Nutmegs, Spikenard, Maces, ana ℈ j. the barke of Frankinsence,
Masticke, and wood of *Aloes*, ana ℥ j ß red Roses dried the weight of all: beate
them to powder, and make a quilt. And if the evill cease not by this meanes,
then last of all use a *Sinapismus*. If memory be lost by abundance of melancholy,
ly, you must first prepare it to expulsion, by sirupe of Borage and Fumitory
mixed together, adding sirupe of infusion of Roses, and waters of Betony,
Hops and Balme, and such like. Afterward minister this potion following. ℞
Decoctio. *Myrobalanorum Indorum*, ℥ iij. Sene, and *Epithimum*, ana ℥ ij flowers of Hops,
Fumitory, & Borage, ana ℥ ij. ß. make a decoction in running water, & having
strained it, dissolve therein of fine Manna, ℥ ij. of *Diacatholicon*, ℥ vij. or *Diasen*,
℥ ß. and make a potion. As touching outward medicines, let them rather encline
to moisture then drinesse. As by adding to the ointments before prescribed

oiles

oyles of Cammomill, Dill, & sweet Almonds. Likewise in making embrocations & quilts, you may withdraw such medicines as dry, & adde moist things in their stead. Herby a circumspect Physition may not onely have a seasonable method to cure each kind of oblivion, but also to remedy any dulnes or weakenes of the memory. For that it cometh of the same causes that memory lost doth come, although they be not so vehement where the memory is weakened.

CHAP. XVIII.

Of Carus or Subeth.

Carus in Greek, and *Carus* in Latin is a disease in which both sense and moving is altogether taken away, and yet their breathing remaineth safe. The *Arabians* call this disease *Subeth*. This disease differeth from the Letargy. for that they that have the Letargy will answer to a question demanded, and so not lye altogether down. But they that have *Carus*, are occupied with deepe sleepe, and if they be stirred or pricked, although they feele, yet they will say nothing, nor once open their eyes. Besides as *Paulus Ægineta* noteth, a vehement feaver doth use to go before *Carus*, and in the Letargy it followeth rather. Also *Carus* useth to succeed other symptomates and accidents. For it cometh often in the fits of feavers and in the falling sickenesse, and in pressing of the braine, as well when the braine pan is crushed together, as also if the filmes that cover the foremost ventricle of the braine be thrust downe. But the Letargy hath a certaine peculiar consistence of himselfe. Also *Carus* doth differ from the Apoplexy, for that in it the breathing is very straight, so that the sicke can with much ado scarce breath at all But he that hath *Carus* (as *Galen* witnesseth in his 4. booke *de locis affectis*) hath his breath at liberty. *Carus* is caused of a cold, grosse and viscous flegmaticke humor filling the braine. You may easily know the signes by that which hath beene rehearsed before. For in this disease they are altogether in a dead sleepe, and their eyes alwayes shut. As for the diet, and the cure of those which have *Carus*, it agreeth altogether with theirs that have the Letargy, whereof wee spake before (in the 16. Chap.) saving that in this disease you must use things that be of great force to extenuate, cut and divide the grosse humours. Also you must apply emplaisters, and other medicines to the stomacke which have vertue to heate, and corroborate it, because it is stuffed with fleame which doth coole it and moisten it: whereof you shall find examples in the beginning of the third booke.

Carus.

Subeth.

Causa.

Signa.

Victus.

Cura.

CHAP. XIX.

Of Congelation or Taking.

Atochia or *Catalepsis* in Greeke, in Latine may be called *Occupatio*, *Detensio*, and *Deprehensio*. The new writers in Physick do call it *Congelatio*: in English it may be called Congelation or Taking. It is a sudden detention and taking both of mind and body, both sense and moving being lost, the sicke remaining in the same figure of body wherin he was taken, whether he sit, or lye, or stand, or whether his eyes be open or shut. This disease is a meane betweene the Letargy and the Frensy, for it cometh of a melancholy humour for the most part, as shall bee declared afterward. Therefore in respect of coldnesse it agreeth with the Letargy, and in respect of drinesse with the Frensy. Here-

Congelatio.

upon

upon it cometh that they which have this diſeaſe, are neither like the frentick altogether, nor like them that have the lethargy. This diſeaſe is cauſed ſomtime of abundance of blood flowing to the head & repleniſhing it. But for the moſt part (as *Ætius* witneſſeth) it is cauſed of a cold and dry melancholike humour, troubling the hinder part of the head and braine. This diſeaſe invadeth a man ſuddenly, and taketh away ſpeech and ſenſe from him; he heareth nothing, he anſwereth nothing, his breath is ſcarcely to be perceived, but he lieth as he were dead. His pulſe is ſmall and weake, and very thicke. His egeſtion and urine are detained, or elſe they come forth in ſmall quantity: and that is not in reſpect of drineſſe, for the ſicke ſometime doth abound with much moiſture, but for lacke of ſenſe. Their face is ſometime red, and that is when the evill is engendred of blood; and ſometime it is ſwart, and that is when melancholy cauſeth the diſeaſe. Moreover the eyes in this diſeaſe remaine immoveable, as though they were frozen. This evill differeth from *Carus* (as *Galen* ſaith) for that in it the eye liddes are ever ſhut, but in this diſeaſe they ſometime remaine open. The diet in this evill muſt be diverſe according to the diverſity of cauſes. Let his food be Ptiſan broth, and ſuch like. Let his drinke be *Aqua Mulſa* well boiled, or Barley water, or ſmall Ale; for ſeeing they fume not into the head, they doe much good. It is hurtfull for them to drinke water, for it cauſeth windineſſe, ſwelleth the ſpleene, and quencheth not thirſt. As concerning the cure, if the face of the ſicke be ruddy, and blood ſeeme to abound, if ſtrength permit and yeeres, let him forthwith bleed on the outwardmoſt veine of the arme, and let him bleed according to his ſtrength. Afterward if the head be hote, apply thoſe things that coole. For that purpoſe you may boile the ſhelles of Popy heads in oyle, and annoint the head therewith. But in other that have their face ſwart, and ſo have tokens of melancholy abounding, you muſt firſt cleanſe the guts with clyſters, made of flowers of Borage, Bugloſſe, Fumitory, Time, *Epithimum*, rootes of Polypody, leaves of Sene, adding to it oyles of Cammomill, and Dill, and *Caſia*, *Diacatholicon*, *Diaſena*, or *confectio Hamech*, in convenient quantity. Whereof you ſhall finde examples afterward in the Chap of *Melancholia*. And if the belly become not ſoluble by this meanes, then it is not amiſſe to boile in the former decoction rootes of *Elleborus niger*. The head muſt be annointed with oyle wherein wilde Time is ſodden, or with oyle of Lillies or Dill, or ſuch like, and that you muſt do chiefly when the head ſeemeth cold. Moreover if his urine appeare groſſe and thicke, you muſt give him to drinke the decoction of Dill, *Apium*, Calamint, and ſuch like as have vertue to extenuate. It profiteth alſo to annoint all their whole body with oyle of Dill, ſpecially in Winter. Alſo they that have trembling with this diſeaſe, may have ℥. j. of *Caſtoreum* commixed with *Aqua Mulſa*, and powred into their mouth. The reſt that concerne the cure of this diſeaſe may bee gathered partly out of the Chapters of the Frenſie and Letargy before, and partly out of the Chapter of Melancholy following.

Cauſa.

Signa.

Victus.

Curatio.

CHAP. XX.

Of dead ſleepe.

Coma in Greeke, *Sopor*, or *gravis & profundus ſomnus* in Latine. It may bee called in Engliſh dead ſleepe. It is a diſeaſe wherein the ſicke cannot awake

nor

not keep open his eyes, but doth keepe his eyes continually close shut, and is in a sound sleep. But there be two kinds hereof, the one whereof we have already spoken, and that is called simply *Coma* or *sopor*, or else *Coma somnolentum*. The other is called *Vigilans sopor*, and it is an evill wherein the sicke cannot hold open his eyes, though he be awake, but he winketh in hope to get sleepe, and yet is altogether awake. Therefore you must make a difference betweene these two kindes. The sleeping *Coma* (as *Galen* witnesseth) is sometime caused by over- *Causa.*
much moistening of the braine, as it chanceth to many drunken persons. Also in feavers, only hote and moist vapours ascending from the inferiour parts, and moistening the braine, do cause this evil. Moreover sometime only cold occupying the forepart of the braine is cause of this evill. Sometime profound sleepe is caused of coldnes and moistnesse joyned together. The other evill called *Vigilans sopor*, or *Coma*, that is, the watching drousinesse, is caused of fleame mixed with choler, and for the most part it cometh for lacke of strength, that they are not able to keepe open their eye liddes. The party that is vexed with the sopo- *Signa.*
riferous and sleepy *Coma*, doth sleepe with his neather jaw open, and as often as he is awaked, he falleth into a new sleepe forthwith. They that have the watching *Coma*, speake they wote not what, and they lye with their whole body out of order, and they have partly such signes as apeare in the Frensie, and partly such as in the Letargy. The cure is of two sorts, according to the diversity of the evils. For in the soporiferous and sleepy *Coma*, you must use those remedies *Curatio.*
that are prescribed in the Chapters of *Carus*, and the Letargy: and to speake briefly, after the whole body is purged, if the evill be caused of moistnesse, then you must apply such things as will dry the braine, made with sharpe vineger, and Roses, and Cammomill commixed, and you may also let the fume thereof go up into the nosthrils. If it be caused of cold, then apply oile of Dill, and Cammomill warmed; and if the cold be great you may sometime boile in oyle, Peniroyall and Dill, and use it. But if the evill be caused of cold and moisture joyned together, then must it be cured as the Letargy. If it come of weakenes and lacke of strength, then you may use restoratives to recover it againe. Suppositaries are very good to be used in these kinds of diseases, for that they stirre and provoke nature. For the watching *Coma*, since it consisteth of mixed and contrary causes, it must be cured by contrary medicines partly as the Frensy, and partly as the Letargy. And to know which of them you must use most, you may learne that by the humor most abounding. For if fleame abound more then choler, then you must use most the remedies against the Letargy: but if contrariwise choler do abound, then must your remedies be for the most part such as are good against the Frensy. And therefore you may seeke convenient remedies out of those Chapters as occasion serveth.

CHAP. XXI.

Of the Apoplexy.

Apoplexia in Greeke and Latin, is a disease wherein the fountaine and originall of all the sinewes being affected, every part of the body doth sodainely lose both moving and sense. Or it is a depriving both of sense and moving throughout the whole body, coming suddenly with let and hurt of all

volunta-

voluntary functions. If this ſtepping of the braine come in one halfe of the body onely, then it is called *Paralyſis* in Greeke, in Engliſh the Palſey, whereof
Cauſa. we will ſpeake in the next Chapter. The Apoplexy is cauſed of a flegmaticke humour that is cold, groſſe, and tough, which doth at one time abundantly fill the principall ventricles of the braine, which humour, overmuch crudities and chiefly drunkenneſſe doth engender. Alſo it is cauſed by a fall or a blow which ſhaketh and bruiſeth the braine, and cauſeth humours to flow thither. Alſo very cold aire which doth thicken and congeale the humidities and excrements of the braine, doth ſometime cauſe this diſeaſe: it may alſo bee cauſed of a groſſe melancholy humour. Concerning
Signe. ſignes, there goeth before this diſeaſe a full and ſharp paine of the head, and a ſwelling of the veines in the necke, the *Vertigo*, and brightneſſe before the eyes, alſo cold of the extreme parts without cauſe, panting of the whole body, ſlowneſſe to move, and gnawing of the teeth while they ſleepe. Their urine is litle in quantity, blacke, like ruſt and canker in metall, and hath a reſidence like meale. They that fall into this diſeaſe, do lacke ſenſe altogether, they ly as they were aſleepe with their eyes ſhut, and do ſnort. The vehemency and greatneſſe of this diſeaſe may bee diſcerned by the impediments that they have in breathing. For when it is very much differing from naturall order, it betokeneth the vehemency of the diſeaſe, and that it is a great and ſtrong Apoplexy. But when there is a litle impediment in the breathing, then you may judge that there is but litle hurt in the braine, and ſo you may account it a ſmall and weake Apoplexy. The worſt and ſtrongeſt Apoplexy is, wherein the breathing is ſo diminiſhed that it can very hardly be perceived: and that is almoſt as evill, wherein the breath ſtoppeth for a while, and then is fetched with great violence. This diſeaſe for the moſt part doth chance to old men, which be of a flegmaticke complexion, and which do uſe ſuch a diet as increaſeth fleame. But if ſo be it invade any yong perſon, and that in Sommer ſeaſon, it is moſt perillous. This diſeaſe is uncurable, or at the leaſt is ſeldome cured. And therefore *Hippocrates* writeth in the 24. Aphor. of his ſecond booke: it is impoſſible (ſaith he) to cure a vehement Apo-
Prognoſtica plexy, and not eaſie to cure a weake one. For it threatneth ſpeedy death. Beſide, if it chance by medicines to be taken away, for the moſt part it departeth leaving the Palſey behind it, either in the whole body, or in ſome part thereof. Often alſo it corrupteth the memory, whereupon we may conclude that remedies are not to be uſed againſt a ſtrong Apoplexy, for that is of nature deadly. But if it be weake, which you may know by the ſignes aforeſaid, although there be ſmall hope to remedy it, yet (as *Galen* teſtifieth) convenient remedies being miniſtred, it may perhaps be cured, as experience hath proved in ſome. Thoſe therefore whoſe cure is not altogether deſperate, if there be ſignes of plenitude
Curatio. & fulnes, & ſtrēgth permit alſo, muſt be let blood on both the *Cephalica* veines. But you muſt foretell the peril, for bloodletting doth either kil them, or deliver them: ſo that if after bloodletting (ſaith *Ætius*) both moving & ſenſe come not unto him againe, there is no more hope. You muſt not draw away much blood at once, but rather at ſundry times, and you muſt have regard to his pulſe, the colour of his face and his breathing. Beſide, you muſt provoke him to the ſtoole with ſharpe clyſters, in this ſort: ℞. Sage, Origan, Betony, and Rew, ana. M. j.

Calamint,

Calamint, Hysope & Peniroyall, ana. M.ß seeds of Fennel, Seseli, and Ammi, ana ℥.iij Centory the lesse, M.j. roots of Polypody, ℥.vj fine Agaricke, ℥.iij. Pulpe of *Coloquintida*, ℥ ij boile these in sufficient quantity of water, until halfe be consumed: then take of that decoction, ℥.xv. of *Hierapicra*, and *Benedicta laxativa*, ana ℥.ß of *Electuarium Nidum*, ℥.ij. of *Diaphanicum* ℥ ij. of mel Rosarum clarified ℥.j ß. of oiles of Laurell, Rew, and *Castoreum*, ana ℥.j. of salt gemme, ℥ j ß commixe the all, and make a clister. Also the use of suppositaries in this disease is very commendable, made of *Coloquintida*, Agaricke, blacke Hellebore, and such like, after this sort, ℞. of Hony boiled to an height, ℥.ij. of *Coloquintida*, Agaricke, and Hellebore, ana, ℈.ij. sal gemme, ℈ j beate them into powder, commixe them with the Hony, & make suppositaries, vj fingers long, and hang a threed in them, that you may draw them out when you list. You may also put into the suppositaries *Hierapicra*, or Pils *Cochie*. Afterward anoint the whole body with a good quantity of warme oile, wherein wild Thime, Calamint, Dill, and such like have first bene boiled. Also the extreme parts must be bound strongly, and vehemently chafed with the decoction of the roote of Floure de luce: many cupping glasses must be fastened to the shoulders: the head must be shaved, and annointed with oiles of Cammomill, Dill and Rew, or with oile wherin the aforenamed herbes have bene boiled. You must apply to the nosthrils such things as by their odour can stirre and raise up the sicke, as be, *Opoponax*, *Castoreum*, *Sagapenum*, *Galbanum*. Also you may use medicines to provoke neesing, made of white Hellebore, *Castoreum* and such other, rehearsed in the former Chapters. Or it profiteth much to use embrocations, made of Cammomill, Milelot, Sage, Peniroyall, Maricram, Origan, Calamint, Savory, and Hysope, boiled in equall potions of wine and water. But yet it is better to use dry medicines to the head, as be *Sinapismi*, made after this sort, ℞. *Olei costini*, ℥.j. oiles of *Castoreum* and *Euphorbium*, ana ℥ iij. Mustard seed, ℥.ij *Castoreum*, ℥ j *Sagapenum*, ℥ j ß *Euphorbium*, ℈ j. Vineger. ℥ ij. with sufficient quantity of Waxe, make an Emplaister. Also you must open their mouth by force, and put into it your finger, or a fether dipped in oile of *Irest*, to provoke vomit, and so cause the grosse humours that be in the mouth to be cast out. Also their fundament must be annointed with such medicines as dissolve windinesse, as be Rew, Comin, *Nitrum*, and Hony. When the evill is asswaged, you must give him meate of easie digestion, for the most part mixed with hony. If his speech come not yet againe, so that his strength permit, you must fasten cupping glasses to the hinder part of the head with scarification. And in like sort under the short ribs if you may. Afterward let the sicke be caried in a wagon or horslitter. Let his drink be *Mulsa*, or *Oxymel*. Let him drink no wine. After xx. days be past the sicke may enter a bath: but as touching medicines requisite for the rest of the cure, you shall find them abundantly in the Chapter following. And this may suffice for the cure of the Apoplexy, if so be it be curable.

Clister ex acria.

Sinapismus.

Vomitus.

Victus.

CHAP. XXII.

Of the Palsey.

Paralysis in Greeke, *Resolutio* in Latine: in English the Palsey. It is a disease wherein the one halfe of the body, either the right side or the left, doth lose

both ſenſe and moving. Alſo ſometime the Palſey chanceth in one member onely, as for example, in the hand, the legge, or the tongue. But note here that the Palſey which followeth the Apoplexy is particularly called in Greeke Παραπληγία: and therefore the word *Paralyſis* is a more generall name then *Paraplegia*. But whereas in the Palſey, ſometime ſenſe only is loſt, and ſometime moving alone, and ſometime both ſenſe and moving: it is ſpecially called reſolution of the ſinewes or Palſey, when moving is loſt. Why ſomtime feeling is loſt onely, and ſometime moving alone, and ſometime both together, *Galen* declareth at large in his firſt book *de ſymptomatũ cauſis*, cap. 4. & therefore it need not be here rehearſed: notwithſtanding it ſhall not be amiſſe to anſwer briefly to that queſtiõ. Firſt note, that aſwell the faculty of moving as of ſenſe floweth from the braine as from a fountaine, and is derived from thence by and in the ſinewes to the inſtruments of motion and ſenſe, and therefore it muſt needs be, if that faculty of the braine be hindred or ſtopped by any cauſe that it cannot deſcend to the inſtruments of moving or ſenſe, that they ſhould loſe moving or ſenſe according as the ſinewes be affected. And therefore in thoſe members that participate two kinds of ſinewes, as the eyes and the tongue do, the former queſtion is eaſie to be ſoluted, for that they have one kind of ſinews for motiõ, and another kind for ſenſe, & ſo the one may be hurt & the other ſafe, or they may be both hurt, and ſo both ſenſe and motion periſh. But in members that have but one kind of ſinew, the queſtion is more obſcure to anſwer. In ſuch mẽbers therfore, if (the skin being taken away) the muſcle lying naked cannot move at all, and yet feeling remaineth in it, you may know that the hurt is not great. But if the ſinewes be much ſtopped, then hath it loſt both ſenſe and moving: for it is unpoſſible that the ſenſe of a muſcle ſhould be loſt, & the motion remaine ſtill. The reaſon is, for that leſſe of the animall faculty is requiſite for feeling then for moving, ſo that there may come ſufficient quantity of that faculty to a muſcle to cauſe feeling in it, and yet not enough to cauſe it to move alſo: and therefore a naked muſcle, which hath his faculty both of feeling and moving of one kinde of ſinew, cannot move and lacke ſenſe, but either it hath ſenſe and lacketh moving, and then his hurt is but litle: or it hath loſt both, and that is when the hurt is great, and the ſinew is altogether ſtopped. But where there is a member that hath ſinewes placed in the muſcles to cauſe moving, and other ſinewes ſpread in the skin to cauſe feeling, (for the ſinewes that are diſperſed in the muſcles do not ſend out branches to the skin as ſome ſuppoſe) I ſay it may come to paſſe in that member, that ſometime it may loſe feeling alone, and ſometime moving alone, and ſomtime both together. For it may be that the skin which covereth the muſcle may loſe his ſenſe of feeling, the ſinew being affected which is diſperſed in it, and yet the ſinew that runneth in the muſcle may be ſafe, and therefore the muſcle may move. But if the ſinew which is ſpread in the muſcle be affected, & the ſinew that cometh to the skin remaine ſafe, that member cannot move, and yet it hath ſenſe and feeling left: and that commeth to paſſe becauſe the ſinew of the one is hurt, and the other hath his ſinew ſafe: although they ſpring both from one place, yet they are divided in the way as they come to the member. And if both the ſinewes be affected, as well that that commeth to the muſcle, as that which commeth to the

Why in the Palſey ſometime ſenſe alone, ſometime moving alone, and ſometime both together periſh.

skin, then both sense of feeling and moving also perish and are lost, and that is when the common fountaine from whence they do both spring, is affected & hurt. You may discerne that, when you know exactly the common originall and spring of every sinew, in considering diligently whether the braine it selfe be affected, or the backe bone, at the head of it, or in any of his spondils besides. This is to be knowne by the Anatomy of sinewes, and therefore it behoveth to be well exercised therein, for in the Palsey there is not one certaine place affected, but diverse places. If the braine it selfe be affected: I meane not the whole braine, for then is the Apoplexy engendred: but if the right halfe or the left be affected, you shall know it, for that the Palsey or resolution will be aswell on the right or left side of the face, as on the right or left side of the body. But if the face be safe, and one halfe of the body be deprived of sense and moving, then you may know that the place affected is the upper end and first spondils of the backe bone, but the one halfe onely of the marrow is affected, and that is it that is next to the side taken with the Palsey. But if all inferiour members, (the face onely excepted) be resolved and paralyticke, then is the back bone affected in the same place, even in the beginning and upper end of it: and then is the hurt vehement, for the whole marrow is affected. But if it chance one only part to be resolved and taken with the Palsey, you must search from whence the sinewes come that be contained in it, which you may easily finde, if you be well exercised in Anatomy. For if the marrow of the back be not affected above where his first beginning is, but lower among the spondils, then if the affect and hurt be great, all the inferiour parts beneath those spondils affected, be resolved and taken with the Palsey: but if the hurt be but little, and the marrow but halfe affected, then only the inferiour parts of the one side be resolved. Therefore you must first learne by Anatomy to find the place affected, having foreknowledge from what part of the back bone the members resolved have their sinewes. The Palsey and resolution of members is engendred of abundance of grosse and clammy humours, which stop the sinewes and hinder the animall faculty that it cannot come frō the fountaine to the mēbers. It may also be caused of immoderate cold in snow or vehement frost. Also it may be caused of an inflammation, or a *Scirrus* (which is a hard swelling without sense) changing in the backe bone, or in parts nigh adjoyning, or in other sinewy parts, wherby the sinewes are crushed & pressed, & so stopped that the animall faculty cannot passe. As also the sinewes may be crushed together by some externall cause, as by binding with a cord, or such like meanes, & so cause resolutiō: also whē there is luxatiō or fracture in any of the spōdils of the back, or in other joynts or bones, there may follow resolution by means of cōpression and crushing together of sinewes. Also resolution or Palsey may be caused by meanes of a wound, or an vlcer, either in the braine, or in the marrow of the back, or in a particular sinew. There need not many signes to know this disease by: for any may judge easily that part or member to have the Palsey which is destitute of moving. To know of what cause it proceedeth, you may partly learne by the relatiō of the sick, & partly by the signes rehearsed before in the 7. Chap. fol. 10. where headach caused of fleame is intreated of. The Palsey is no acute & sharp disease, but of long cōtinuance, & for the most part curable.

To know if the braine be affected.

To know if the marrow of the back cause the Palsey.

Of members particularly taken with the Palsey.

Cause.

Prognostick.

It chanceth for the moſt part in old folke, and in the Winter time. The Palſey that commeth by a ſinew ſeparate and cut aſunder, is (as Ægineta ſaith) vncurable, and ſo is that which commeth by ouerthwart inciſions of the back, or by great luxation of it. Moreouer if the member paralyticke do waxe leſſe, or change his colour, it is hard to be cured, or rather not curable. For it declareth thoſe parts not onely to be deſtitute of the animall faculty, but alſo of the naturall, and after a ſort of the vitall alſo. Their diet muſt be altogether extenuating and drying. Let the ſicke therefore remaine in an aire that is hote and dry, and in the firſt three dayes he may uſe altogether abſtinence, or let him content himſelfe with *aqua mulſa*, or a little Piſan broth. Afterwards give him meates of good juyce, light of digeſtion, and let them be roſted: let him eat chiefly birds of the mountaines, and Partrich, reare egges, Almonds, and Pine nuts. For potherbs let him uſe Fenell, Parcely, Hyſop, Marioram, Sage, and Savory. Let him eſchue fiſh, fruite, and all things that be cold and moiſt. Let him drink but litle, for it is good to ſuſtaine as much thirſt as he can poſſibly. Let him drink *Mulſa*, wherein Sage or Cinamon hath bene boiled, or let him uſe to drinke that which the barbarous Phyſitions at this day call Hippocras, made after this ſort.

Hippocras. ℞. of choſen Cinamon, ℥ ij. of Ginger, ℥ ß of long pepper, Graines, and Galingale, ana ℥ j. of Cardamomes, ʒ j. ß. of Nutmegs, and Cloves, and Mace, ana ℥ j. boyle them all in three quarts of running water, untill a pint and a halfe be conſumed: then ſtraine it hard, and with halfe a pound of Sugar make it pleaſant to drink. He may drinke no wine at all untill he be perfectly cured, but if the patient can hardly be kept ſo long time from wine, give him but a litle in the declining of the diſeaſe, and let it be thinne and allayed. Moving and exerciſe, if he can uſe them, are very good for him. Let him eſchue ſleepe in the day. Let his night-ſleepe be in a meane. Let him be merry and flie perturbations of the mind. For the cure, if age, ſtate of body, time of the yeare, and ſuch like permit, it is good to begin with bloud letting, eſpecially if there be ſignes of plenitude. But you muſt draw away bloud moderately, leſt the body be cobled overmuch, and you muſt let bloud on the whole and ſounde ſide.

Curatio. Venæ ſectio.

Then a few daies after bloudletting you may cleanſe the inteſtines with cliſters made thus.

Clyſter. ℞. of Mallowes, Holy hockes, Mercury, Camomill, Sage and Betony, ana M. j. of *Stœchas*, ℥ ß. of Rew, and Calamint, ana M. ß of ſeedes of Fennell, and Ammon, ana ℥ ij. boile theſe in ſufficient water untill the third part be conſumed, then take of that decoction lbj. of *Benedicta laxativa*, ℥ ß. of *Diatrion Nidum*, ℥ iij. of hony of Roſes, ʒ ß of oiles of Laurell, Ircos, and Rew, ana ℥ j. of Salt gemme, ℥ j. commixe them together and make a cliſter. Afterward miniſter unto him decoctions and ſtupes which have vertue to extenuate flegmaticke humors, and make them apt to be purged, whereof you ſhall find examples before in the 7. Chapter. The humours being thus prepared, miniſter medicines which do purge fleame, beginning with gentle ones, and proceeding by litle and litle to ſtronger. Beſides thoſe purgations which are rehearſed in the ſeventh Chap. aforeſaid, you may uſe *Pilulæ Aſſajenet, Arabicæ, fœtidæ*, with the which you muſt alwaies commixe Agaricke. Neither doth it ſuffice to purge the patient once, but you muſt dot it ſo often, letting 4. or 5. daies paſſe betweene each purging. The next day after he is purged, it profiteth much to

give

give unto him *Theriaca*, or *Mithridatum*. The body being well purged, you must use sternutations, gargarismes, odoraments, and such other like as are rehearsed in the 7. Chap. & that specially when the braine is principally affected: for if the braine be not affected, you must rather minister such medicines as may corroborate and strengthen it, in this sort, ℞. of *Diambra*, *Pliri sarcoticon*, and *Diamoschu dulce*, ana ℈. j. of powder of Swallowes prepared, ℥. ß. of Coriander seeds prepared, ℥. j. of Sugar Roset, ℥. iij. with Sugar dissolved in Rose water make lozenges, and let the patient hold a litle of one of them in his mouth often. It profiteth also in this disease to take ℥ j. of *Castoreum*, or of *Opoponax*, or *Sagapenum*, in *aqua mulsa*. Also *Diatrion pipereon* is good for them. If the braine be chiefly affected, you must annoint the head with hote medicines, as with *Castoreũ*, Mints, Laurell berries, oile of *Ireos* boiled with a litle vineger and such like. Therfore if coldnesse of the weather do not let it, you may shave the head, and annoint it all over the forehead. If the marrow of the back be affected at the upper end, then after the former purgation you must in the nape of the neck, where the marrow of the back springeth forth of the brain, use oiles, & ointments which have vertue to dissolve and discusse, but you must begin with the weakest, as with oiles of Cammomill, Dill, Spike, Lillies, *Ireos*, Nard, Nutmegs, S. Iohns wort, & earth wormes, wherewith you must annoint the nape of the neck, & the resolved side, specially the halfe of the ridge bone: & you must wrap the paralytick members in warme linnen clothes, or in a fox skin, to keepe them warme: or you may bath them with the decoction of Sage, Marjoram, Cammomill, S. Iohns wort, *Stœchas*, & Rosemary. Afterward you may proceed to stronger medicines, as be oiles *Costiuum*, *Vulpinum*, oiles of Rew, and Bayes, oiles of *Castoreum*, *Euphorbium*, & oile of tile stones, called *Oleum è lateribus*, or *Oleum Philosophorum*. To these you may adde these ointments, *Unguentum Aregon*, *Unguentum Agrippa*, & *Unguentum Martiaton*: and hote simples may be added also if you wil, as be Betony, Sage, Rosemary, Galingale, Cowslips, Rew, Calamint, Pellitory, Pepper, *Castoreum* & *Euphorbium*. Of these you may make an ointment after this sort, ℞. of *Ung. Aregon*, & *Martiaton*, ana. ℥. j. of *Unguẽtum Agrippa*, ℥. ß. of oiles *Costiuum* and *Vulpinum*, ana. ℥. ß. of oile of earthwormes, ʒ. ß. of oile of *Castor*, ℥. j. ß. of powders of Betony, Pepper, Sage, ana. ℈. j. of *Castoreum*, & *Euphorbium*, ana. ℈. ß. of Galingale, or roots of *Acorus*, ℈. ij. with Waxe as much as sufficeth, make an ointment. Or thus, ℞. of *Oleum Costiuum*, ℥. ij. of oile of Pepper, ℥ j. ß. oile of *Euphorbium*, ℥. ij. of *Aqua vitæ*, ℥. ij. ß. of juyce of Sage, and Cowslips, ana. ℥. j. ß. of Galingale, ℥. iij. of *Stœchas* and Rosemary, ana ℥. ij. of Pellitory and Pepper, ana ℥. j. of *Euphorbium*, ℥ ß. bruse them and boyle them untill the *aqua vitæ* and juyces be consumed, then straine out the oiles, and put to the Waxe, and make a liniment. By example of them you may make a Cerote also after this manner, ℞. of Bay berries, Pellitory, and Pepper, ana. ℥ ij. of Galingale, ℥ j. of *Stœchas*, Betony, and Elder, ana. ℥. j. ß. of Mustard seed & *Nigella*, ana ℥. j. of *Euphorbium* & *Castoreum*, ana. ℈ j. of *Oleũ Costiuum*, ℥ j ß. of oile of Pepper, ℥. j. of oile of *Euphorbium*, ℥ iij. with Waxe & Rosin sufficient make a Cerote. Also you may make a quilt thus, ℞. Hysope, Marjoram, S. Iohns wort, Sage, Rew, and Bay leaves, ana. ℥. ij. Spike, Mastick, *Castoreum*, and *Stœchas*, ana. ℈ ij. Cloves, Maces, Nutmegs, ana. ℈. ß. red

Capitis purgatio.

Lozenges.

Unguentũ

Aliud.

Cerotum.

Sacculus.

Roſe leaves dried, M.ß. beate them all to powder, and make a quilt with them.
Fœnugræum Alſo a fomentation may conveniently be made thus: ℞. Sage, Roſemary, S. Iohns wort, Cowſlip, Hyſop, Marjorã, Betony, Peniroyall & Calamint, of each M.ß. boile them in white wine, and add to the decoction of *Caſtoreum*, ℥ ij of flowers of *Stœchas*, and Lavender, ana. ℥. j. ß wherwith you may often bath the members affected before you uſe the aforeſaid ointments or quilt. Moreover you may ſet cupping glaſſes lightly without ſcarification to the members affected, that they may draw thither bloud and heate, and ſpirits; and if the members themſelves cannot aptly have cupping glaſſes applyed to them, apply them at the leaſt to the parts next adjoyning. After cupping you may uſe the aforſaid ointments and cerotes; ſo that the members affected be firſt rubbed & chafed. If the diſeaſe relent not by all theſe meanes, (as *Ætius* doth counſell) you may
Balneum. uſe ſinapiſmes or cauterization by fire where the originall of the affect is. Laſt of all, an hote houſe or dry bath will profit much, or, if they may conveniently come to them, naturall baths which ſpring from brimſtone, Alume & Salt, ſuch as be the baths in Germany called *Badeniæ, Ferivæ, Cellences*, & others in England at Bath. But it is good for them before bathing, to be carried up & downe
Geſtatio. in a wagon or horſliter. And this may ſuffice for the cure of the Palſey occupying one whole ſide. But if neither the braine, nor the beginning of the ridge bone be affected, but onely ſome other parts of the marrow of the backe, then you muſt ſearch that part of the back that is affected, and apply ſuch remedies to it as are before rehearſed. And in like ſort if any particular ſinew be affected, you muſt find out his originall where he ſpringeth, and there apply the former medicines or their like. Yet remember you muſt never altogether neglect the
Palſey cõming of cold. braine, although it be not principally affected. If the Palſey be cauſed of extreme cold without humours abounding in the body, then the place affected being found out, and the medicines before rehearſed being applyed upon it, you ſhall cure it. But you may not altogether neglect the braine, nor the member that is paralytick, but uſe to them ſuch remedies as are afore taught. Bloudletting, purging and all other evacuations may be omitted, onely uſe remedies
Cure of Palſey cõming of other cauſes to alter and ſtrengthen the members. If the Palſey be cauſed by an inflammation or *Scirrus* of any part, the inflammation or hard ſwelling being cured, the reſolution will be cured alſo. If any pinching or binding of the ſinewes cauſe reſolution, the bloud being removed, the cure will ſoone enſue. If the ſpondils of the ridge of other bones being out of joynt or broken, do cauſe reſolution, if the reſolution be curable, it will be remedied by their cure. Likewiſe if Palſey enſue a wound or ulcer in the head, or backe, or in any particular ſinew, it will be cured by their cure, except it be altogether uncurable.

CHAP. XXIII.

Of the Palſey in one member.

ALthough any expert man may eaſily gather out of the former Chapter the cure of reſolution chancing in any particular member, yet leſt thoſe that have leſſe skill ſhould ſtand in doubt in ſome cauſes, it ſhall not be ſuperfluous to make diſcourſe of certaine particular reſolutions. There is an affect of the face called in Greek *Spaſmus Cynicus*, and in Latin *Convulſio canina*, or of ſome

Torture

Curatio.

Vertura oris. The cure of this is like the cure of the Palſey that is rehearſed in the former Chapter. For both bloudletting if nothing be againſt it, and purging, and cliſters, and liniments rehearſed in the former Chapter, be good for this. Furthermore for the particular cure of this diſeaſe, you muſt let the patient bloud in the veine under the tongue, and faſten cupping glaſſes to the ſhutting of the joynts, and give them *Maſticatoria* made after this forme: ℞. ſeeds of Staviſacre, Maſticke, the roote of Pellitory, ana. ℥.j. Hyſope, Origan, ana ℥.j. ſ. of Muſtard ſeed, ℥.ij powder thē & commixe them with Turpentine & waxe, and make Trochiskes to chew. Alſo it is good for the patient to looke often in a glaſſe, that he ſeeing the writhing of his face, may with all his power intend to amend it. Alſo to the griefe of the patient, that is, to the ſinewes that be ſprong, you muſt apply the medicines that are in the former Chapter. Alſo this following is very good ℞. *Olibanum*, Maſtick, ana. ℥ ij *ligni* Aloes, ℥.j Cloves, Galingale, Cinamon, Zedoary, Nutmegs, Cubebs, ana. ℥.vj. Mirrhe, Aloes. *Labdanum*, *Sarcocolla*, *Caſtoreum*, ℥.ß. Bay berries, Pine nuttes, ana. ℥.vj *Irros*. *Ariſtolochia rotunda*, *Diſtamus*, *Conſolida majoris*, ana. ℥ j. Gum *Elemni*, *Opopanacis*, Benjomē, ana. ℥.ij. the juyce of *Camepitcos*, & the juyce of Cowſlips, ana. ℥.iiij. Turpentine, ℥.j. powder all that is to be powdred, and put all in a limbeck of glaſſe, & diſtill it with a ſoft fire: and that which commeth firſt will be like water, which you ſhall keepe. The next will be thicke like oile, which keep alſo, & with this oile anoint the place, and let him drinke of the water three or foure ounces at once with a litle wine: this is very excellent good. But you muſt note in this place, that the necke is not troubled with the Palſey which ſheweth perverſe and overthwart, but the other. When the tongue hath the Palſey, the body being firſt purged, you muſt cut the veines under it, and apply a cupping glaſſe to the chinne. Alſo let him uſe *Maſticatoria*, and collutions of Muſtard ſeeds and ſuch like. Alſo let him not neglect exerciſes of the tongue. And the necke, and the hinder part of the head, let them be annointed with ſharpe ointments and liniments. Alſo the Phyſition may apply cerotes and ſinapiſmes, and ſuch like as before. When the bladder hath the Palſey, ſometime the urine is withholden, and ſometime it goeth away againſt the patients will. In this caſe you muſt apply remedies to the belly and to the privities, oyles of Rew, Nard, Spike, or oile in the which is ſodden the roote of *Eringium*, Rew, Cormin, or Dill, or ſuch like. All are very good: & you may well commixe with the Butter, *Caſtoreum*, *Galbanum*, *Opoponax*. And there can be no better remedie, then to put theſe things in the bladder by the yard with a ciring. Firſt therefore if the patient cannot make water, you muſt get out the urine by a pipe made of ſilver for this purpoſe, called *Catbetera*. Afterward take thoſe medicins that are rehearſed a litle before, and powre them into the bladder with a ciring; this will do marvellous much good. Alſo medicines provoking urine given to drink be very good for it, and ſo is *Caſtoreum* likewiſe. Alſo plaiſters made of laxative things are profitable therefore. The Palſey of the yard doth let and hinder the flowing of the urine, and ſperme, & carnall copulation, therfore you muſt uſe the ſame remedies which are rehearſed for the Palſy in the bladder: but privatly you muſt apply to the loines & the joynts of the buckle bones things that will heat: & ye muſt uſe thoſe remedies that have power to erect the yard.

Note.

Palſey of the tongue.

Palſey of the bladder

Palſey of the yard.

And *Castoreum* may effectually be ministred, as wel for this as for al other Palseyes: the sicke must chiefly eschue meates and drinkes that be coole. By these examples you may easily find how to cure other members that be paralyticke.

CHAP. XXIIII.

Of the Falling sickneſſe.

Morbus comitialis.

Epilepſia in Greeke (as *Galen* saith) is a convulsion, drawing and stretching of all the parts of the whole body, not continually, but that which chanceth at sundry times with hurt of the mind and sense. It is so called because it attacheth both the sense and feeling of the head, and also of the mind. The Latines call this disease, *Morbus Comitialis*. There be three differences in this sickneſſe or disease. The first is caused when this sickneſſe commeth only of disease in the braine, as it chanceth when grosse and clammie fleame, or sharpe choler doth stop the passage of the spirit in the ventricles of the braine. If this evill commeth of a grosse humour, then the disease commeth suddenly, & it is soone gone againe. Secondly it is caused through an evill affect in the mouth of the stomacke, that is, when the braine laboureth to drive away the vapours and humours that ascend up to it from the stomacke. Thirdly the falling sickneſſe is caused, when as the patient feeleth a thing like unto a cold aire, comming from some member, and creeping up to the braine, but this chanceth very seldome. There goeth before this evill an unwise state of the body and minde, sadneſſe, forgetfulneſſe, troublesome dreames, ach of the head, and continuall fulneſſe in it, specially in anger, paleneſſe of the face, inordinate moving of the tongue, and many do bite it. As soone as this evill taketh them, the sick fall downe, and they are plucked up together, they snort, and sometime they cry out; many do tremble and turne round about. But the peculiar signe of this disease is foming at the mouth. This disease chanceth most to children. *Galen* saith, that if it taketh any person after 25. yeares of age, he shall have it till he die. The perfume or smoke of *Bitumen* or *lapis Gagatis*, or of Goats horne, will declare and shew the that have the Epilepsie. Also the liver of an he Goat eaten, or the savour of the liver sodden wil do the same. It is profitable for them that have this disease to use in their diet things that will attenuate, cut and divide. Therefore let the aire wherein the sicke remaineth be hote and dry, specially if the evill be caused of fleame. He must eschue all flesh except birds that flie on mountaines: also he must avoid all kind of pulses, fish, and wine, especially if it be old and thicke. Let his drinke be *Mulsa*, or thin ale: the eating of Capers doth marvellously profit. Exercise and frictions are good: but rub the head after all the other members be rubbed. Let him not use too much lechery: let him sleepe measurably on nights, and let him eschue exceeding sleeping on the day. He must abstaine from Garlicke, Onions, Mustard, and such like fumous things. He must eschue drinking straight after a bath. If a child have this disease, you need not much to studie for remedies, for with a moderate diet oftentimes the disease endeth by it owne accord: you must appoint a diet for the infant and the nurse. Therfore if the child be not yet weaned, let the nurse use meats of good juyce, and let her use exercise before meate: let her eschue carnall copulation, and let her use for her diet things that be hote and dry, that thereby the milke may be hotter

1. *Causæ.*

2.

3.

Signa.

Victus ratio.

Cure of infants.

hotter & thinner. Annoint the head of the infant continually with oile of Dill and *Ireos*, putting to them the powder of Cypresse, *Ireos*, Maidenhaire, Marjoram, and such like, but never wash the head with water whether it be hote or cold. Also give the child clarified hony to licke. Also this *Ecligma* is praised of many, Rc. fine white Sugar, ℥ ij oile of sweet Almonds, as much as is sufficient to make it of the substance of a lohoch, and give it to the child to licke. Also it is good to commixe with it miscle of the oke, and Vnicornes horne. Also hang about the childs necke roote of Piony being greene, for it helpeth marvellously. Moreover they that fall into this disease after they be past childs age, you must annoint and make straight those members which are writhed and plucked out of order in them. Afterward you must open the mouth, putting a wedge betweene the teeth, and with a feather dipped in oile of *Ireos*, provoke vomit to bring out fleame. Also it is good to quicken the senses with odoraments: also *Peucedanum*, or dog Fennel, Rew, *Bitumen*, and juyce of *Silplinum* The matter continuing very sharply, put into their mouth *Castoreum*, or *Laserpitium* with *Oxymel*. Also when they are raised, you must cast in sharpe clisters. They that begin to recover (their strength being refreshed) purge them with *Hiera Galeni*, or some other convenient medicine: and this is the cure of a new and sharpe Epilepsie, therfore now we will treat how to help that which is old. The patient must drinke water long time, or very small ale, and that in the beginning of the cure, unlesse any thing do forbid it. Let bloud in the veine of the hamme, or the ring finger, and then three or foure dayes after you must comfort the body: and it is good to minister preparatives to extenuate, as sirupes of Wormwood, of Hysope, of *Stæchados*, *Oxymel scilliticum*, decoction of Hysope, rootes of Piony, and others rehearsed before. Afterward purge with purgations, that is, with *Pilulæ Cochiæ*, *Pilulæ de Agarico*, and such as purge fleame Also I judg *Stubium* to be of great force in this kind, being used as is declared before in the xv. Chapter, fol. 21. which doth mightily purge the superfluous humours of the head. And also I have knowne this to helpe many, oile of exitore, and *Oleum de lateribus*: with it annoint the hinder part of the head morning and evening warme. Furthermore make a quilt with three sheets of gray paper, and bast upon it cotton wooll, and let the patient weare it day and night, vj. dayes. Then take two frying pans, make them red hot, and hold one of them over his head, till it waxeth cold; then take the other and do likewise; do this till the patients heat be very hot. And if his griefe take him in thy presence, set the patient on his knees, and let his armes be holden crosse over his body as may be, and let his head be thus warmed many dayes together, and every morning and evening let him take these things: the first day of the powder of the scull of a man burned, one dramme at once, and the next day of the miscle of the oke, made in powder, ℥ j. and the third day the powder of Piony roots, ℥ j. and after those three dayes, take these powders each day, till the patient be healed, which will be in fortie dayes. But if this evill be engendred of melancholie, then seeke medicines to purge it in the Chapter of *Melancholia*, howbeit it is lawfull to take the backe of dry blacke Hellebore, and beate it into fine powder, and to minister one dram at once with *Mulsa*, and a litle Pepper to it: also you may make Pils thereof, and give them. And when the sicke is purged enough,

Ecligma.

Cure of yong folkes

Cure of Epilepsie in old folkes.

A purging potion of stubium.

enough, bring him to a bath, the third day fasten cupping glasses with scarification to the sides and shoulders, and then many daies after comfort the body, and againe purge him with *Hiera Galeni*. After that fasten cupping glasses to the noddle of the necke. The next day apply to the head like a plaister, bread sodden in *Mulsa*, adding to it bitter Almonds brayed, or *Serpillum*, or Calamints, or Mints, or Rew, and do that three dayes. Then shave the head, and annoint it with juyce of *Peucedanum*, infused in vineger, in which *Serpillum*, or *Irees* hath bene sodden. Then againe the body being refreshed, purge the sicke only with three drammes of *Hiera*: after those things be done, minister sternutaments, *Masticatoria*, and such things as do purge by the nose, then afterward if you thinke good minister a clister. At the last apply ointments, liniments, and Emplaisters, which have vertue to dissolve and drive away, whereof you may find examples plentie in diverse places.

Hiera Galeni.

CHAP. XXV.

Of the Crampe.

Spasmes.

Spasmos in Greeke, in Latine *Convulsio*, in English the Crampe is a disease in the which the sinewes are drawne and pluckt up against ones will. There be of it three kinds of differences. The first is called in Greeke τέτανος, in Latine *Distentio*. It is when the necke remaineth altogether immoveable, and cannot be turned any way, but must be holden right forth. The second is called in Latine *Tensio ad anteriora*. In this disease the head and the neck be drawne downe to the brest. The third is called in Latine *Tensio ad posteriora*. In this disease the head is drawne downe backward to the back & the shoulders. For the causes of this disease, you must note that *Hippocrates* appointeth but onely two, that is, fulnesse & emptinesse of the sinewes in the body, & sometime it commeth with biting or stinging of some venimous beast. If the Crampe doth take one that is haile, or by and by assoone as the disease commeth, or not long after, then is the disease caused of fulnes, but when the convulsion commeth after many sweats, vomits, watchings or drinesse, then it is caused of emptinesse. The diet of them that have convulsion which cōmeth of fulnes, must be hot and dry, but in them which have the convulsion caused of emptinesse, the diet must be moist. Therefore the patient must be nourished with suppings and fat broths, and flesh that is easie to digest, and that which nourisheth well. For their drink let them use wine that is thinne and watery, which may quickly be dispersed into all parts of the body, unlesse a feaver be present: for then juyce of Pusan is profitable, or in stead of wine minister decoction of Cinamon. Also provoke sleepe. Let them eschue exercises and all things that may empty the body: to be short, let his diet be like unto theirs which have the feaver Hecticke. The cure of Cramp caused of fulnesse, must straight begin with letting of bloud, if nothing do prohibite it. It is meet to take away much bloud, but it may not be done all at once on heaps, but by litle and litle; you must let bloud on the middle veine of the arme. If after bloudletting it seemeth that the sicke may suffer it, wash the wombe with a sharpe clister. That part which is drawne must be strongly kept together, and they must altogether eschue inordinate movings, and the place must be chafed with oiles of Rew, or *Irees*, or some other such like, or it must be covered with wooll dipped in the said oiles, or you must lay upon it a broad

1.

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3.

Cause.

Victus ratio.

Cure of fulnes.

Bloudletting.

Clyster.

broad bladder filled with oyle. And if the convulsion commeth of fleame, then the fleame must first be extenuate and made thinne, and be prepared, that it may be apt to be purged: then by and by minister a purgation to purge fleame. Also apply cupping glasses with scarification, for light ones do hurt. If the lega have the Crampe, apply it to the Hanches, and to the latter knittings of the shoulders. Moreover the head must be purged with Masticatories, Gargarismes, and such like medicines. Time proceeding it is good to bath him, and therefore every day twice or thrice let him descend into water of Brimstone or Alume, or salt water, but let him not tarry in them, least strength faile him: or if there cannot be using of naturall bathes, it is lawfull to use an hot house, or dry bath, or water in which are sodden Laurell leaves, Sothernwood, Peniroyall, Wormwood, Rew, Sage, S. Iohns wort, Marjoram, and Betony, and the places that are drawne ought to be covered with skins of Wolves or Foxes: also apply the ointments which are rehearsed in the cure of the Palsey of the using of cold things, but minister often hote medicines, such as be *Theriaca* and *Mithridatum*, and such as be hote But the surest and best of all other is the infusion of *Castoreum* ministred the quantity of one dram: truly not onely the drinking of it, but also the annointing of it outwardly is good. Moreover, the convulsion which commeth of emptinesse and drines, is such an evill disease, as it is almost uncurable. Those which are so drawne, you must nourish with hote oile of *Hydreleum*. Also it is good to bring him to a bath, and soft frictions with oile are good, and all their whole cure must alwayes be like the cure of Hecticks. If the convulsion chanceth by the stroke of some venimous beast, in the beginning of the cure you must labour to draw out the poyson, which you may do by making the wound wider, and by scarifying the place round about, setting upon it cupping glasses: also you may annoint it with Leeke seed brayed with Salt, or Garlike, or Onions, and after the fall of the scurfe, you shall keepe the wound xl or lx. dayes from a scarre: to the which if it make much hast, you shall open the sore againe with ashes of vine or of figgetree: and it is good to annoint it with Horehound or leaves of *Anagalis*. Also nourish the place with the decoction of the roote of Sorrell. Also *Theriaca* infused in oile of Roses, and layed to the wound is good, because it doth draw out and purge the poyson from the bottome Therfore they erre much which say, that *Theriaca* being outwardly applyed, doth drive the poyson inwards.

The cramp comming of fleame.

Capitis purgatio.

Balneum.

The cramp comming of emptines and drines.

Cura veneni.

CHAP. XXVI.

Of the Mare.

Ephialtes in Greek, in Latine *Incubus* and *Incubo*. It is a disease, whereas one thinketh himself in the night to be oppressed with a great weight, & beleeveth that something commeth upon him, & the patient thinketh himselfe strangled in this disease. It is called in English the Mare. This vice is caused of excesse of drinking, & continuall rawnes of the stomack, from whence do ascend vapors grosse and cold, filling the ventricles of the braine, letting the faculties of the braine to be dispersed by the sinewes. They that have this disease can scarce move, being astonied, and feeling in sleepe imagination of strangling, and as it were the holding of some thing that doth violently invade them In

Cause.

this

this the voice is suppressed: some have such vaine imagination, that they beleeve they heare the thing that doth oppresse them. At the last with much trouble the vapours being attenuate and driven away, and the passage of the spirits being opened, the sicke is by and by raised. It is good to remedy this evill at the first: for if it continue, it induceth and sheweth before some grievous disease, as the *Apoplexia*, the falling sickenesse, or madnesse. Let their diet be thinne, & such as will not engender windinesse. Let him use no wine, but that which is mixed with water, or none at all but Ale. Let him eschue sleeping in the day, and let him not go to bed by and by after meate: and to be short, let his whole diet be such as is described and set downe for the falling sickenesse. For the cure, if the whole body be full, you must begin with bloudletting, and you must cut the *Cephalica* veine. But if ill juyce be gathered in the body for lacke of perfect digestion, then purge the body by purgations: and if fleame abound, you may first minister preparatives to extenuate the fleame, & then purge it. The whole body being purged, you must apply outward medicines, whereof you may find examples before. Blacke seeds of Piony doth chiefly helpe them: you may give them fifteene seeds brayed with water. And nourish the head with oyle of Dill made hot: and cover the head with a cap when they go to bed. Minister within the body those things which strengthen the head, as *Aromaticum rosarum, Diamoschu dulcis, Diamber, Dianthon, Pliri sarcoticon*, and such other like.

Victus ratio.

Curatio. Venæ sectio.

CHAP. XXVII.
Of Madnesse.

Mania in Greek is a disease which the Latines call *Insania* and *furor*: that is, madnesse and furiousnesse. They that have this disease be wood & unruly like wild beasts. It differeth from the Frensie, because in that there is a feaver, but *Mania* commeth without a feaver. It is caused of much bloud flowing up to the braine: sometime the bloud is temperate, & sometime only the abundance of it doth hurt: sometime of sharpe & cholerick humours, or of a hot distemper of the braine. There goeth before madnesse debility of the head, tickling of the eares, & shinings come before their eyes, great watchings, thoughts and strange things approch the mind, and heavinesse with trembling of the head. If time proceed, there is raised in them a ravenous appetite, & a readinesse to bodily lust, the eyes waxe hollow, and they neither winke nor beckon. But madnesse caused of bloud onely, there followeth continuall laughing: there cometh before the sight (as the sick thinketh) things to laugh at. But when choler is mixed with bloud, then the pricking and fervent moving of the braine maketh them irefull, moving, angry, & bold. But if the choler waxe grosse, & doth prick and pull the braine and his other members, it maketh them wood, wilde and furious, and therefore they are the worst to cure. Let their diet be thin soupings liquide, making a good stomack without fulnes, & such things as do engender no bloud, & you must forbid them altogether drinking of wine. Where this disease is caused of abundance of bloud, you must begin the cure with letting of bloud: it is good to cut the uttermost veine of the arme, or if that do not appeare, then cut the middle veine. In women cut the veine on the anckles, for that provoketh menstruis: you must draw out so much bloud as strength will

Cause.

Signa.

Victus ratio.

Cure if it come of bloud only.

Bloudletting.

will suffer. Therfore in letting of bloud you must continually feele the pulses. Moreover, after the letting of bloud, nourish the head with oiles of Roses, and vineger, or juyce of *Polygonis*, or *oleum Melinum, unguentum Infrigidans Galeni*. Then apply moist wool wet in oile to the hinder part of the head. After bloud letting, it might provoke sleepe: for if after bloudletting watching do still continue, the sicke will appeare to be more outragious. Therefore minister boldly with juyce of Ptisan *Diacodion*, or mingle it with water: for so sleepe is plenteously enticed. And two dates after minister Trochiskes *de best ear* with *Diacodion*. Also oile of Violets with womans milke is good. Likewise an Embrocation made of dry Violets, water Lillies, Willow leaves, and Roses, leaves of Lettuce, seed of Poppy, and such like, and other medicines rehearsed in the next Chap. Furthermore the belly must be made soluble with convenient food, with clisters. These things being done, if there be need you must draw bloud out of the midst of the forehead: set horse Leeches round about the head, and specially the forepart of the head. For the cure of them which have madnesse caused of choler mixed with bloud, you must minister purgations of *Hierapicra*, and other medicines that will purge choler. The juyce of *Elleborus niger* doth marvellous much profit in this griefe, so that you minister but ten or twelve graines at once. But if they dote, and refuse to drink a purging medicine, then, that you may the easilier deceive them, commixe the purgation with their meates, or with fat figs or Dates. Also the onely roote of wild Fennell helpeth them, and the seed drunke with water. The sickenesse declining, bring the sick into a bath, and apply discussive medicines to drive away that which remaineth. He that will have more, let him seeke in the Chapter following *de Melancholia*.

Externe medicine.

Embrocha

Cure of it comming of choler mixed with bloud

Balneum.

CHAP. XXVIII.
Of Melancholy.

MElancholie is an alienation of the mind, troubling reason, and waxing foolish, so that one is almost beside himselfe. It commeth without a fever, and is chiefly engendred of melancholy occupying the minde, and changing the temperature of it. It is caused three kind of wayes: for sometime it is caused of the common vice of melancholy bloud being in al the veines of the whole body, which also burneth the braine. But oftentimes onely the bloud which is in the braine is altered, and the bloud in all the rest of the body is unhurt, and that chanceth two wayes: for either it is derived from other places, & ascendeth up thither, or else it is engendred in the braine it selfe. Also sometime it is engendred through inflammation, & evill affect about the stomack & sides: and therfore there be three diversities of melancholiousnesse, according to the three kinds of causes. The most common signes be fearefulnesse, sadnesse, hatred, and also they that be melancholious have strange imaginations: for some thinke themselves brute beasts, & do counterfeit their voice & noise: some think themselves vessels of earth, or earthen pots, & therfore they withdraw themselves frō them that they meete, lest they should knocke together. Moreover they desire death, and do very often behight and determine to kill themselves: and some feare that they should be killed. Many of them doe alwayes laugh, and ma-

Cause.

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mie to weepe, some think themselves inspired with the holy Ghost, and do prophecy upon things to come. But these be the peculiar signes of them that have melancholiousnesse caused through consent of the whole body: for in them the state of the body is slender, black, rough, and altogether melancholious, caused naturally, or through certaine thoughts, or watchings, or eating of wicked meates, or through Emeroids, or suppression of menstruis. But they which have *Melancholia* caused of vice in the sides, they have rawnesse, & much windines, sharpe belkings, burnings, & grievousnesse of the sides. Also the sides are plucked upward, and many times are troubled with inflammation, specially about the beginning of the disease. Also there is costiveneſse of the wombe, litle sleepe, troublous and naughty dreames, swimming of the head, and sound in the eares Let his diet be such as doth not ingender melancholy. Therefore let them tarrie in an aire hote and moist, and let them use meates of good juyce, that be moist and temperate, and let their bread be well baked and wrought: let their flesh be Capons, Hennes, Partriches, or Fesants, stonie fishes, and such like. Let the sicke use wine that is white, thinne, and not very old, and let them eschue wine that is thicke and blacke. let their exercises be meane, let them ride or walke by places pleasant and greene, or use sayling on water. Also a bath of sweet water, with a moist diet, let the sicke use often as one of his remedies; sleepe is wonderfull good for them, as also moderate carnall copulation. Let them be merry as much as may be, and heare musicall instruments and singing. But when the whole body aboundeth with melancholicke bloud, it is best to begin the cure with letting of bloud, & you must cut the liver vein on the arme. But when the melancholicke bloud occupieth only the braine, the sick needeth no bloud letting, unlesse there be very much bloud; and therfore let the sick use often bathings, and moist diet of good juyce, which is without windinesse, and let them use delectations of the minde, and let them be cured by these without any strong remedies. But if the disease hath endured long, it requireth sundry medicines that be strong. Therefore whether the melancholiousnesse be caused through vice of the whole bodie (as is said, the bloud being first drawne out) or through the onely evill affect of the braine, you must minister medicines that will purge downward. And a few dayes after purging and bloudletting, let the sicke drinke daily in the morning this decoction. ℞. flowers of Borage, Bugloſſe, Violets, ana. M. j. great Raisins the stones picked out, ℥. j. Harts tonge M. j Fumitory, M. ß. Barke of the roote of Capers, *Tamariscus*, ana. ℥. iij. roots of Fennell, Parcely, Liquorice, ana. ℥. j Thime, *Epithymum*, ana. ℥. ß. seeth all these in three pounds of water, untill the third part be consumed, then straine it, and make the juice of that decoction sweet with Sugar, and clarifie it with the whites of egges, and add thereto sirupe of Fumitory, and *Epithymum*, ana. ℥. ij. and make a potion. After that sort at these dayes they minister sirupe of Violets, & Bugloſſe, putting to them the water of Harts tongue, Hops, Endive and Borage. But seeing it appeareth that the stomacke cannot beare very much using of distilled waters, it is better to use decoctions of the aforesaid herbes, commixed with sirupes after this sort: ℞. Sirupe of Borage, ℥. j. Sirupe of *Epithymum*, ℥. ß. decoction of Harts tongue, Fumitory, and Endive, ℥. iij. commixe them and make a potion. After this purge the body with *confectio Hamech* and

Victus ratio.

Balneum.

Venæsectio

Cure if it come of melancholy bloud.

Purgatio.

Decoctum præparans

Potio.

Diasene,

Diasenę, Pilulę Indę, Pilulę è lapide Armenio, and ſuch like. Alſo it is good to uſe this purging decoction, ℞. flowers of Borage, Violets, Roſes, ana. M. j. Raiſins the ſtones picked out, *Tamarindus*, ana ℥. j. *Mirobalanes citrine, Indes, emblicos, belliricos*, ana ℥. ß. leaves of Sene, Polypody, ana. ʒ. vij. Prunes damaſcene x. ſeeth them in a juſt quantity of water unto the third part: then ſtraine it, and make the juyce of that decoction ſweet with Sugar, thē miniſter, ℥. iiij. therof in the morning. If this do not ſufficiently purge, you may diſſolve therein, ℥. ij. of *Diaſenę*. Alſo the infuſion of *Epithymū* is marvellouſly good, being made thus: ℞. *Epithymum*, ℥. ß. infuſe it 24. houres in ℥. iiij. of whay made of Goats milke, then ſtraine it, and wring it hard, & miniſter it in the morning. Alſo the infuſiō of the leaves of Sene is good, which may be thus made, ℞. leaves of Sene, ℥ ij. Prunes Damaſcen *in numero* xij. bray them, and infuſe them in whay of Goats milke 24. houres, then ſtraine it & preſſe it, and let it be drunk in the morning. Alſo it is lawfull to uſe this powder, ℞ *Epithymū*, ℥. ß. *lapis Armenius*, Agarick, ana. ℥ ij. Scammony preparate, ʒ. j. Cloves 20. beate them all into powder, and miniſter every weeke, ʒ. j. or ʒ j. ß. Alſo it is good to mollifie the belly with whay, but let it not be that which is ſtrained out of cheeſe: for that is better which is ſeparated from the milke by ſome decoction, and let them uſe it untill the belly begin to be ſoluble; you may commixe it with hony. Alſo it is good a few dayes after the purgation to uſe cliſters, and let them be ſuch as this is, ℞. Fumitory, Hops, Thime, ana. M. j. *Epithymum*. M. ß. Sene, Polypody, ana. ʒ. vj. *Cartami*, ℥. ß. ſeeds of Anniſe, Fennel, *Ammeos*, Comin, ana. ʒ. ij. ſeeth all in water untill the third part. Take of the juyce of that decoction. ℔ j. *Caſſia fiſtularis* newly drawn, ℥. j. *Diaſenę*, ℥. ß. oiles of Violets, & Cammomil, ana. ℥ ß. cōmon Salt, ʒ. j. ß. commixe them all and make a cliſter. Moreover if the diſeaſe be cauſed through the ſtopping of Emeroids or menſtruis, then we muſt miniſter medicines which will drive away the heavineſſe of the minde, reſtore ſtrength, & ingender gladneſſe, as is, conſerve of Borage, Endive, Violets, Roſes, *Anthos letificans Galeni, Dianthon*, & ſuch like. Alſo by no meanes you may forget the uſing of Bathes of ſweet water. Alſo you muſt apply ſtrōg *Embrochæ* to moiſtē the head, as this, ℞. Mallowes, *Althæa*, Violets, ana. M. j ß. Cammomil, *Stœchados*, ana. M. j. flowers of water Lillies, M. ß. ſeeds of Lettuce, ʒ. j. ſeeds of Scariol, ʒ. j. ß. boile them all in juſt quantity of water, and ſprinkle the head being ſhaven with the juyce of that decoction After that ſort it is good to uſe unctiōs of oiles of Violets, water Lillies, and ſuch like. Laſt of all, the ſicke muſt labour that the falſe and wicked imaginations, and great ſadneſſe may be driven away by all meanes that can be invented But if the griefe be cauſed through diſeaſes in the ſides, they muſt continually uſe to drinke decoction of Peniroyall, not onely before purgations, but alſo after them, and likewiſe decoction of Centory Afterwards alſo, miniſter continually decoction of Wormwood: for it is profitable to the ſtomacke, and it letteth ingendring of wind in the bellie, and it doth not aſſwage the belly extremely, but provoke urine, cauſing good digeſtion, ſo that many be healed by this onely remedy. Alſo you muſt miniſter thoſe things that provoke urine, as Anniſe, *Daucus, Aſarum, Smirnium*, the ſeed and roote of wild Fennell, and Germander: let the water of the decoction of theſe be miniſtred, and miniſter the powder of them ſtrewed in drinke. Alſo it

Decoctum purgans Melancholiam.

Dilutum Epithymi.

Pulvis purgatorius.

Clyſter.

Embrochæ.

Cure of it come of diſeaſes in the ſides.

Abſinthij decoctum.

Diuretica.

is

is good that the Phyſition looke to the cure of the ſides. Therfore nouriſh them
Fomenta. with decoction of Rew, Dil, Wormwood, Peniroyall, ſeed of *Agnus caſtus*, Lau-
rell berries, Savory, Mugwort, and ſuch like. Theſe do eaſe paine & drive away
inflammation, eſpecially if they be ſodden in oile and applied to the griefe like
Cataplaſ- a plaiſter. Againſt windines in the ſtomack with pricking, nouriſh the ſtomack
mata. with Comin, Peniroyall, & vineger ſodden together, and make Emplaiſters of
Anniſe ſeeds, *Apium*, Comin, *Smirnium*, & ſuch like, ſodden in oile, & ſuffer the
plaiſter to lye ſtill a good while, as well before meate as after it. And when the
plaiſter is taken away, cover the ſides largely with wooll, or with a light lambes
skin, the place being firſt annointed with *oleum Nardinum*. Alſo you muſt apply
Concurbi- cupping glaſſes lightly without ſcarification. To thoſe with whom this diſeaſe
tulæ. hath tarried long, purging by vomits is a preſent remedy. But you may not uſe
ſtrong vomits, for they be malicious to the ſtomacke, and cauſe griefe in the
belly. Therefore provoke vomit with hote water commixed with *Oxymel*. But
if the ſicke cannot vomit by this meanes, then provoke it by putting a fether or
their finger into the mouth. Alſo the onely vomit made with *Elleborus albus* is
Vomitus. good for them, being made after this ſort, ℞. *Elleborus albus*, ℥. j. cut it in ſmall
peeces, and put them in a great Radiſh roote, and after three dayes take out the
Elleborus, and then ſtampe and wring out the juyce of the Radiſh, take of that
juyce ℥. vj. hot water ℥. iiij. *Oxymel*, ℥ j commixe them, & miniſter it all at once
to the ſicke warme. This hath bene proved to be very good, ℞. *Stibium*, x. or
xij. graines made in fine powder, and put the powder into foure ſpoonfuls of
Muſcadell, or Malmeſey, and let it ſtand two dayes, and let it be ſhaken three
times on the day, and when you will miniſter it powre it out ſofdly, leaving the
powder ſtil in the bottome of the glaſſe, and give but the very wine, which is an
excellent thing for this griefe. There be diverſe other which I will omit till
time more convenient.

CHAP. XXIX.

Of trembling and ſhaking.

Remor in Latine, in Engliſh trembling or ſhaking, it is a diſeaſe which is
accompanied with two ſundry movings. One is, while the member is con-
ſtrained through heavineſſe & griefe to creepe downward. The other is, while
the member is caried upward from his naturall courſe and faculty. This evill
Cauſe. is cauſed altogether through weakeneſſe of the ſinewes, which doth plainly de-
clare old age: but privately it commeth of other cauſes, that is, of very cold
temperature of nature, cold drinke taken out of time or ſeaſon, ſpecially in fea-
vers. Moreover the abundance of a cold, groſſe and clammy humor, and much
uſing of wine that is unmixt and cleare, old age and feare are cauſes thereof.
Signa. There need no ſignes to know neither the evill, nor the cauſes of it, becauſe it
may be knowne partly by ſight, and partly by the patients words, and the ſtate
Victus ra- of the body. Let the diet be ſo ordained that it may be cleane contrary to the
tio. cauſes of the diſeaſe, and let his meate be ſuch as will eaſily be diſtributed, firſt
broths, then birds that flie, and tender fiſhes. Againſt abundance of groſſe and
clammy humours, it is good to uſe thoſe things which have power to divide,
extenuate, and cut: but he muſt wholly eſchue all things which doe hurt the
ſinewes, and chiefly the drinking of wine that is unmixt. He muſt drinke wine

allayed

allayed with water, *Hydromel*, or Ale. For the cure, they which do tremble or *Curatio.*
ake through some manifest error, they must altogether abstaine from things
at be hurtfull. They therefore that tremble through drinking of wine, untill
ey be cleane delivered of the disease, let them drinke *Hydromel* with the de-
ction of Sage and Betony. If the shaking come of cold and grosse humours,
en minister the cure which is ascribed for the Palsey, & the Cramp, comming
fulnesse, (letting of bloud onely excepted.) You must annoint the outward
rts of the body with oyles that will heate, and cover it with soft wooll: then
ften cupping glasses without scarificatiō from the first shutting of the joynts, *Cucurbi-*
hich may be drawne to the outward part of the skin, & so thereby humours *tulæ.*
y the easier be discussed and driven away. Also it is good for the sick to drink
ly five graines of Pepper with ℥ j. ß. of *Mulsa*. There be moreover certaine
er simple medicines, which being taken do helpe trembling, that is, *Castore-*
, root of *Althæa*, decoction of Egrimony, & the braine of an Hare. But what *Simplices*
d many words? for the medicins and specially the ointments which are pre- *medicinæ.*
ibed in the cure of the Palsey, are to be used as remedies against this disease.

CHAP. XXX.

Of the Eyes.

Thought good in respect of the worthinesse of the member, and the mani-
old diseases to the which it is subject, to subnect the courses of the eye,
h the remedies of the infirmities which by experience I have found incident
o it: and the multiplicity of it is so great, that the treatise thereof stretcheth
yond the bounds of other ordinary Chapters. But (as I hope) the Reader
ll not account it tedious, because of the pleasantnesse and necessity of the
course, though it be somewhat long: for God (hath as it were) packed and
stowed an infinite variety of marvels in one little round subject, which if it be
nsumed and distributed into his parts, and according to the dignity of every
e sufficiently treated of, (I suppose) it would fill a great volume, and require
th an exquisite Philosopher to conceive aright of it, & an excellent Oratour
ght seeme also necessary to lay abroad at length such secret and wonderfull
tions. But the eye which is wont with curious inspection to pry into all other
ings, and to find out the nature and order of them, hath bin unable to unfold
owne wonderfull constitution, and hath bin alway blind in judging of it
fe, and in foreseeing the discommodities which attend upon it, or in curing
em when they have layed hold of it. For mine owne part, I will not promise
absolute worke, but as learned Physitions haue thought of it, (and as I
selfe have by experience learned) so will I frame and fashion my Treatise.
eye therefore is a member, round, whole and hard, as the ball of a foote,
s the scowred new bason full of cleare water, set in the well of the head to
inister light to the body, by the influence of the visible spirits, sent from the
ntasticall cell by a sinew that is called *Nervus opticus*, with the help of a grea-
light ministred from without. And very fitly is the place where the eye is set
lled the *Well of the head*, for the abundance of waterie humours and teares
hich often dissolve out thereof, sometime of sorrow & heavinesse of the heart
metime of joy and gladnesse, and sometime of the abundance of waterie hu-

is good that the Phyſition looke to the cure of the ſides. Therfore nouriſh them
Fomenta. with decoction of Rew, Dil, Wormwood, Peniroyall, ſeed of *Agnus caſtus*, Laurell berries, Savory, Mugwort, and ſuch like. Theſe do eaſe paine & drive away inflammation, eſpecially if they be ſodden in oile and applied to the griefe like
Cataplaſmata. a plaiſter. Againſt windines in the ſtomack with pricking, nouriſh the ſtomack with Comin, Peniroyall, & vineger ſodden together, and make Emplaiſters of Anniſe ſeeds, *Apium*, Comin, *Smirnium*, & ſuch like, ſodden in oile, & ſuffer the plaiſter to lye ſtill a good while, as well before meate as after it. And when the plaiſter is taken away, cover the ſides largely with wooll, or with a light lambes skin, the place being firſt annointed with *oleum Nardinum*. Alſo you muſt apply
Concurbitulæ. cupping glaſſes lightly without ſcarification. To thoſe with whom this diſeaſe hath tarried long, purging by vomits is a preſent remedy. But you may not uſe ſtrong vomits, for they be malicious to the ſtomacke, and cauſe griefe in the belly. Therefore provoke vomit with hote water commixed with *Oxymel*. But if the ſicke cannot vomit by this meanes, then provoke it by putting a fether or their finger into the mouth. Alſo the onely vomit made with *Elleborus albus* is
Vomitus. good for them, being made after this ſort, ℞. *Elleborus albus*, ℥. j cut it in ſmall peeces, and put them in a great Radiſh roote, and after three dayes take out the *Elleborus*, and then ſtampe and wring out the juyce of the Radiſh, take of that juyce ℥ vj. hot water ℥. iiij. *Oxymel*, ℥ j commixe them, & miniſter it all at once to the ſicke warme. This hath bene proved to be very good, ℞. *Stibium*, x. or xij. graines made in fine powder, and put the powder into foure ſpoonfuls of Muſcadell, or Malmeſey, and let it ſtand two dayes, and let it be ſhaken three times on the day, and when you will miniſter it powre it out ſofdy, leaving the powder ſtil in the bottome of the glaſſe, and give but the very wine, which is an excellent thing for this griefe. There be diverſe other which I will omit till time more convenient.

CHAP. XXIX.

Of trembling and ſhaking.

Tremor in Latine, in Engliſh trembling or ſhaking, it is a diſeaſe which is accompanied with two ſundry movings. One is, while the member is conſtrained through heavineſſe & griefe to creepe downward. The other is, while the member is caried upward from his naturall courſe and faculty. This evill
Cauſe. is cauſed altogether through weakeneſſe of the ſinewes, which doth plainly declare old age: but privately it commeth of other cauſes, that is, of very cold temperature of nature, cold drinke taken out of time or ſeaſon, ſpecially in feavers. Moreover the abundance of a cold, groſſe and clammy humor, and much uſing of wine that is unmixt and cleare, old age and feare are cauſes thereof.
Signa. There need no ſignes to know neither the evill, nor the cauſes of it, becauſe it may be knowne partly by ſight, and partly by the patients words, and the ſtate
Victus ratio. of the body. Let the diet be ſo ordained that it may be cleane contrary to the cauſes of the diſeaſe, and let his meate be ſuch as will eaſily be diſtributed, firſt broths, then birds that flie, and tender fiſhes. Againſt abundance of groſſe and clammy humours, it is good to uſe thoſe things which have power to divide, extenuate, and cut: but he muſt wholly eſchue all things which doe hurt the ſinewes, and chiefly the drinking of wine that is unmixt. He muſt drinke wine allayed

allayed with water, *Hydromel*, or Ale. For the cure, they which do tremble or shake through some manifest error, they must altogether abstaine from things that be hurtfull. They therefore that tremble through drinking of wine, untill they be cleane delivered of the disease, let them drinke *Hydromel* with the decoction of Sage and Betony. If the shaking come of cold and grosse humours, then minister the cure which is ascribed for the Palsey, & the Cramp, comming of fulnesse, (letting of bloud onely excepted.) You must annoint the outward parts of the body with oyles that will heate, and cover it with soft woll: then fasten cupping glasses without scarificatiō from the first shutting of the joynts, which may be drawne to the outward part of the skin, & so thereby humours may the easier be discussed and driven away. Also it is good for the sick to drink daily five graines of Pepper with ℥ j. ß. of *Mulsa*. There be moreover certaine other simple medicines, which being taken do helpe trembling, that is, *Castoreum*, root of *Althæa*, decoction of Egrimony, & the braine of an Hare. But what need many words? for the medicins and specially the ointments which are prescribed in the cure of the Palsey, are to be used as remedies against this disease.

Cautio.

Cucurbitulæ.

Simplices medicinæ.

CHAP. XXX.

Of the Eyes.

I Thought good in respect of the worthinesse of the member, and the manifold diseases to the which it is subject, to subnect the courses of the eye, with the remedies of the infirmities which by experience I have found incident unto it: and the multiplicity of it is so great, that the treatise thereof stretcheth beyond the bounds of other ordinary Chapters. But (as I hope) the Reader will not account it tedious, because of the pleasantnesse and necessity of the discourse, though it be somewhat long: for God (hath as it were) packed and bestowed an infinite variety of marvels in one little round subject, which if it be consumed and distributed into his parts, and according to the dignity of every one sufficiently treated of, (I suppose) it would fill a great volume, and require both an exquisite Philosopher to conceive aright of it, & an excellent Oratour might seeme also necessary to lay abroad at length such secret and wonderfull notions. But the eye which is wont with curious inspection to pry into all other things, and to find out the nature and order of them, hath bin unable to unfold his owne wonderfull constitution, and hath bin alway blind in judging of it selfe, and in foreseeing the discommodities which attend upon it, or in curing them when they have layed hold of it. For mine owne part, I will not promise any absolute worke, but as learned Physitions haue thought of it, (and as I my selfe have by experience learned) so will I frame and fashion my Treatise. An eye therefore is a member, round, whole and hard, as the ball of a foote, or as the scowred new bason full of cleare water, set in the well of the head to minister light to the body, by the influence of the visible spirits, sent from the fantasticall cell by a sinew that is called *Nervus opticus*, with the help of a greater light ministred from without. And very fitly is the place where the eye is set called the *Well of the head*, for the abundance of waterie humours and teares which often dissolve out thereof, sometime of sorrow & heavinesse of the heart, sometime of joy and gladnesse, and sometime of the abundance of waterie hu-

mours caused of frigidity and coldnesse: and thus have the Physitions described the eye. It shall not be unnecessary also to distribute it into his parts, and therfore (as *Iohannicus* saith) the eye hath seven coates, which they call *tunicæ*, foure colours, and three humours. But his opinion concerning the tunicles, by sundry Anatomists hath beene evicted, making but onely sixe: yea, and some there be, that (swarving from the most received opinion) have made roome for a conjecture of their own, as they thinke by reason, excluding all those over curious divisions, (namely *Iris*, *Cornea*, *Aranea*, *Vuea*, and the residue,) and imagine but only two coates, the one whereof they name *Salvatrix*, because it saveth and keepeth the humours: and the other they terme *Discolorata*, that is, having no colours and they maintaine, that in the eye it selfe there is no colour, but that which is caused of the Christalline humor, which if it be planted very neare to the tunicles, then the eye seemeth of no colour: if it lye deepe within, it deferreth three visible colours unto the beholder, and (as they say) the diverse placing of this chrystalline humor begetteth the variety of colours in sundry eies, which gave our Anatomists matter to devise their distributions, while they referred the colour to the nature of the tunicle, which (indeed) is to be imputed to the humours. For mine owne judgement, if it be lawfull to judge in so intricate a cause, (I thinke) I could very well maintaine, that the humours be the causers of the diversity of the colours, though our blind Anatomists do impugne it in their common bookes. But I have taken upon me rather to cure the maladie of the eye, then to define the nature of it, although this litle *Preludium* will not seeme altogether unnecessarie.

CHAP. XXXI.

Of a Cataract.

Foure kinds of Cataracts curable.

A Cataract is a corrupt water, congealed like a curd, ingendred of the humours in the eye, distempered betwixt the tunicles, and set before the sight of the eye and the Christalline humour. Of these maner of Cataracts there be seven diverse spices or kinds, wherof foure be curable, and three be uncurable.

1. The first kind of the curable Cataract is light, very bright, like white chalke, or as alabaster well polished: and it is caused by a stroke in the eye, either with a sticke or a stone, or any other outward violence.

2. The second kind is somewhat white, and much like unto a celestiall colour, and this proceedeth from the stomack, and is commonly caused of unwholsome meates, and unkind nourishment, whereof a grosse fumositie resolveth, and ascendeth up into the braine, and from thence falleth down into the eyes.

3. The third kind is also whitish, but it turneth into the colour of ashes, and is commonly engendred of paine in the head, as of the Migrime, or such like diseases, and it is caused somtime of great sorow and heavinesse, wherof commeth immoderate weeping, and somtime of much cold, and much watching, and such other like.

4. The fourth spice is of a Cytrin colour, and is commonly engendred of excessive meate and drinke indigest, and also of great labour, and sometime of the humour melancholie. These are the foure curable kinds, but they be never healed till they be growne and confirmed: and the signe or token of their full perfection is, when the patient seeth nothing, unlesse it be the brightnesse of the Sunne by day light, or the

light

light of the Moone by night. Many ignorant persons, neither knowing the cause nor the properties of these maner of Cataracts, have assayed to cure them with purgations, powders and plaisters, but they have bene deceived. For neither inward medicines nor outward remedies can any whit prevaile, unlesse you joyne to them *artē acuariā*, the art of the needle, which because it is unknowne to many of our practitioners, I will insert a discourse of it in this Treatise. Nevertheless, before you use the needle, it is requisite that the braine should be purged with *pilulæ Hierosolymitanæ*, which you shall make thus: ℞. Turbith, ʒ.j. Aloes, hepaticke, ʒ.ß. Maces, Quibibes, Masticke, and Saffron, ana. ʒ.j. beate them to powder altogether, and confect them with the joyce of Roses, and make pils thereof: and this purgation must be ministred the day before you trie with the needle. And on the next day, while the diseased partie is fasting, about nine of the clocke, cause him to sit overthwart a stoole in riding fashion, and plant your selfe likewise on the same stoole face to face against him, & bid him hold his sound eye close shut. Encourage him also, and exhort him to be patient: for the tractability of him maketh much to the convenient dispatch of your labour. Then with your left hand lift up the over eye lid, and with your other hand put in the needle made therfore, on the side fartheſt off frō the nose: and subtilly thirle the tunicle falvatrice, writhing alwayes your fingers to and fro, till you touch the corrupt water (which is the Cataract) with the point of the needle; and then begin by litle and litle to remove that water from before the sight to the corner of the eye, and there keepe it with the point of your needle the space of three minutes of an houre, & then remove your needle easily from it. And if it happen that it rise up againe, bring it back the second time But this caution you must be sure to have, that when the needle hath touched the Cataract, you do not writh it about with your finger to and fro, till it be set in his place before named, but that you gently draw it thither: and when you have brought it thither, thirle the needle about till it have gathered the water about it, and then pull it out. This done, cause him to shut his eye, and apply thereto a plaister of flaxe and the white of an egge, and cause him to lye in his bed nine dayes together, removing the plaister three times on the day, and three times on the night, without any other stirring of it. Provided that he lie in a very dark place; and let his diet be thinne, as rere egges, and white bread. And if he be yong and lustie, let his drinke be water, but if his body be weake, let him drinke wine well lymphate or small Ale: for truly much nourishment would prejudice the cure, by engendring much bloud in the eye, which is very hurtfull now in the beginning of the healing of it. The ninth day being passed, let him rise and wash his eye well with faire cold water, and he shal enjoy his sight by the helpe of God, even as he did before, although some of the Cataracts be fairer healed then the other, as namely the second and the fourth kinds, but that which is caused by a stripe, (though the water be with more ease extracted) yet the eye never recovereth his clearenes of sight againe, because it is greatly bruised and troubled by the force of the stroke. And the third kind also, though it be soone restored to his old perfection, yet it abideth not long therein, unlesse it be continued as well by good diet, as also by this electuary, which is called *Diaolibanum solarimitanum*, which is thus confected, ℞. Cloves, ʒ.ij. Nutmegs of India,

and Saffron, ana ℥.j.ß and of good *Castoreum*, ℥.j Let all these be beaten into powder & searced, and confect that powder with clarified honie, & let the patient receive of this Electuary in the morning fasting the quantity of a Chestnut, or Walnut, and at evening to bedwards as much And let him use digestive nourishing meates, which ingender good blond, but let him beware of biefe and Goates flesh, and Eeles, and raw Onions, for they are oftentimes used to open the Cataract, which must be done before you strive with it. In winter, let the patient drinke hote wines, in the which let him infuse Sage and Rew. Let him also abstaine from the company of women, neither let him frequent common baths, for every strong fume hurteth him greatly. The aforesaid Electuary of *Diaolibanum* is good to dry teares: it availeth also against all manner of paine of the Migrime which proceedeth of fleame. After this sort are all the curable Cataracts healed, (I meane) by the needle, which must be made of gold, silver, or of cleane Spanish latten: for iron and steele are very brittle and frangible. And if the Cataract should prove hard in drawing downe, the point may easily breake, which if it should abide in the eye, it would in time consume the eye through abundance of teares and greatnesse of paine.

CHAP. XXXII.

Of the three kinds of Cataracts uncurable.

THe first kinde of Cataracts uncurable, the Physitions call *Gutta serena*, and the signe of the knowing thereof is this: when the pupill of the eye is black and cleare, as though it had no spot, and the eyes are alwayes moving, and the eye-lids do tremble as they were full of quicksilver. This kind of Cataract is caused of a corruption in the mothers womb, and therfore they that have them are for the most part borne blind, & therfore they bestow their labour in vaine that assay to cure them; for the nerves optike be oppilate and mortified, so that no medicins can prevaile, although many that have this kind do see the light of the Sun, and the stature of a man even to their lives end. We cal it *Gutta serena*, because it is engendred of a water that falleth frō the braine, of the which truly one litle drop corrupteth and dissolveth al the humors of the eyes, and stoppeth the hollow nerves & sinewes, so that the visible spirits may no more passe thorough them. The second Cataract incurable, is that which appeareth in the eye of a greene colour, like water standing in moist places, not much moved nor removed; this is the most dangerous kind of all, if there be any degrees in them, and it is procured by the overmuch coldnesse of the braine, and by great buffetting and beating about the head, by great fasting, & such other like. The third uncurable Cataract is, when the pupill of the eye is dilated and spread so farre, that no circle may be seene within the tunicles of the eies, & the eye seemeth al black, or else all white. And thus are the three kinds of Cataracts uncurable distinguished and knowne: which wil forbid the practitioners to deale with them.

CHAP. XXXIII.

Of diseases which chance to the eyes, by blond, choler, fleame, or melancholy, and of their cures.

NOw after the description of Cataracts, and the number of them, which be curable, and which be not, and the curing and knowledge of the curable

and

and the cauſes of the vncurable, I will ſpeake of other maladies of the eyes cauſed and occaſioned of the foure humours, as bloud, fleame, choler, and melancholy. But firſt I will treat of bloud, through the abundance whereof oftentimes there groweth a redneſſe in the eyes, with great burning, and afterward it turneth to great itch: and this diſeaſe maketh the haire of the eye lids to fall away, and of many it leaueth not one haire: & if this malady be not cured within one yeare, it will make the eye lids to turne vp, and make the patient blear-eyd. But before it cometh to that extremitie, it may be cured by this Colliry, which they call *Collirium Ierosolymitanum*, which is made in this wiſe. ℞. Tutty of Alexander, ℥ j. and beat it into ſmall powder, and temper it wel with two pounds of white wine (that is) a quart, and put therto, ℥ j of dry Roſes, and boile it with a ſoking fire, till the wine be halfe waſted, and then cleanſe it through a linnen cloth, to keep it in a viol glaſſe, and morning and euening put ſome of it into the eye: and if it be taken betimes, the patient ſhall be cured within a weeke or two at the moſt. Neuertheleſſe before you apply this Colliry, it ſhall be good (if the patient be yong) to let him bloud on the veine that is in the midſt of the forehead: or if he be aged, to purge the brain with theſe pils: ℞ of the beſt Aloes, red Sanders, *Eulæ*, and Rewbarbe, ana. ℥ ß. Turbith, *Cataputia minor* and Agarick, ana. ℥ ij confect them with the iuyce of Mugwort, and miniſter to the patient according to his ſtrength. And truly theſe pils are not onely good for the itch of the eyes, but alſo for all manner of itch or ſcab, of what humour ſoeuer it be cauſed. There be other diſeaſes alſo of the eye ingendred of bloud, as the Ophthalmy and Pannicles: and theſe kinds of infirmities are tied to the ſeaſon of the yeare, for they commonly happen about the end of Auguſt, and ſo forth to the end of September, and the rather then, becauſe they proceed of the eating of variety of fruits. The Ophthalmy is thus deſcribed. An Ophthalmy is a corrupt bloud ingendred of hot humours, and commonly it ſtandeth and appeareth in the white of the eyes, and round about the tunicles and blackneſſe of the eye, and it proceedeth of immoderate ſorrow and burning, and of abundance of teares, which cauſeth the eyes to ſwell, and make them to bolne, that from that time forth the patient may take no reſt nor ſleepe: for it euer ſeemeth to him that his eyes are full of grauell or of thornes, or of ſmoake. In this kind of infirmity it is good to vſe this powder, which many (in reſpect of the notable vertue thereof) do call *Pulvis benedictus*, which is thus made: ℞ white Sarcocoll, and beat it to very fine powder, and fill the patients eye with it, and let him lie with it wide open till the powder be conſumed: and in the meane time make a plaiſter of flaxen herds, and waſh it well in cold water, (which when you haue drained out with your hand, lay it on the patient his eye, which he ſhall ſtill keepe open, and it will procure him to take his reſt very well. Many ignorant practitioners, while they haue endeauoured to cure this infirmity with many impertinent medicines, haue added ſorrow to ſorrow, and haue brought the eye without his lids, and ſo made it vncurable, which by the foreſaid powder might eaſily haue beene healed. And note, that there be ſome, which by the occaſion of the Ophthalmy, are greatly troubled in their eyes, and haue them fumous and muſty: which proceedeth of euill keeping, or becauſe they eate contrary meates. Now if ſuch happen, the braine muſt be purged with theſe

piles: ℞. Polipody, *Esule*, *Myrobalani Citrini*, and Rewbarbe, ana. ℥ j. Mastieke, Quibibes, Saffron, Spiknard, *Nux Indiæ*, Cynamon, ana. ʒ j. confect them with Milke or iuyce of Quinces, and minister to the sicke according to his strength, and after this purgation minister morning and euening of the Electuary of *Diacolibanum solarimitanum*, as before. And moreouer put into his eye a powder called *Puluis Nabetus*, the making whereof we will shew in the cure of the third pannicle. But this must be done onely in the morning and euening; put in his eye the powder called *Puluis Alexandrinus* as before, and this do till the patient hath recouered his health, keeping him in the meane time from hurtfull meats.

CHAP. XXXIIII.

Of Pannicles.

Cause. THe Pannicles haue the same cause that the Ophthalmy hath, that is to say, superfluity of bloud. Sometime they are ingendred of euill keeping, and sometimes by great paines in the head, as the Migrim, where the extremity of paine ascending into the temples, and so into the browes, maketh the veines to beat, by which painefull beating the eyes are troubled. *There be foure kinds of Pannicles.* There be foure kinds of Pannicles: the first is, when vpon the tunicle saluatrice there groweth a little pearle like the seed or graine of a corne called in Latine *Millium*. 1. The second is when it appeareth in the aforesaid tunicle in the likenesse of a spot or freckle of the face, or like the scale of a fish. 2. The third appeareth on the one side of the eye, like as it were a flake of snow when it snoweth. 3. The fourth is when all the eye appeareth white, and no blackenesse, neither of the tunicle, neither of the light appeareth. 4. The first pannicle is neither cured with laxatiues nor powders, nor Colliries, nor Electuaries, nor yet with Cauteries; for any of these (if they be ministred) do annoy rather then helpe. But you shall make this precious ointment for the cure of it, which of many practitioners is proued to be of great credit. ℞ forty tender crops of the Bramble, and stampe them small, and a good handfull of Rew, powder of Alabaster, ℔ j. ß. powder of Fenel seed, ℥ ß. oile of Roses, ℔ j. all these incorporate well together, put into a new earthen pot with a quart of new white-wine, and to all these put ℥ iiij. of dry flowers of Cammomil, and of Wax, ℥ j and then set the pot on the fire, and let it boil with an easie fire till the wine be consumed, so farre forth that it seemeth to fry in, and then put thereto the whites of six Eggs, and alwaies stirre it well, till it be incorporated together, and then strain it through a faire linnen cloth; with this ointment thus made, annoint the temples of the patient, and the forehead, downe to the browes, and it will cure this kind of Pannicle. This ointment is not onely tied to this cure, but it hath many vertues: some of the which I will expresse, though it be impertinent to this discourse It is very good against a greene wound, for it both purgeth and cleanseth it It is good against the tooth-ach or paine in the gums, if the cheeke be annointed therewith. It is good against the paine in the matrice, if it be beaten like an Electuary. It is good for them also who are molested in excesse, if their stomack be annointed, & their feet, together with their hands. It auaileth against the Migrime, and generally for euery pain of the eyes, if the patient be annointed therewith vpon the temples as before. The second pannicle must be cured at the very beginning, for if it be incarnate and hardned

vpon

vpon the tunicle, it may not by any ſutteltie be remoued (the tunicle ſaued,) and therefore it is not ſafe to aduenture to cure it, when by continuance of time it hath vnited it ſelf with the ſaluatrice. But at the firſt you ſhall cure it thus: firſt make a cautery in the temples with a round cautery (as ſhall be ſhewed afterward when I ſpeak of Cauteries) for fire diſſolueth & conſumeth the pannicle, & ſo keepeth it from vniting & incarnating with the tunicle, & maketh the eye fit to be clarified with this medicine following. When the eye is cauterized, put into the eye ſome of the powder called *Puluis Nabetus*, which I will teach afterward; & while he lieth with this powder in his eye, take foure crabs, & roſt them vnder the embers very well, and then take them, and being pilled and cored, incorporate them with the white of an egge in manner of an ointment, and lay it vpon a cleane flaxen herd, and bind it to the eye with a linnen band, and ſo renew this plaiſter morning and euening till you haue abſolued your cure. Like as bloud begetteth many infirmities of the eye, as namely Ophthalmies and Pannicles: ſo likewiſe many maladies are ingendred of fleame, but the moſt notable are foure: the firſt is procured by ouer abundance of teares, whereby the ouer eye-lids are ſo ſoftened and mollified, that within there grow haires, which pricke the ball of the eye continually, as though there were hogs briſtles: which haires, though many bold Chyrurgions haue plucked out, and ſo for a time eaſed them, yet afterward (the haires being hardned with plucking out) do gall them farre worſe than before, and ſo in the end the patient being deſtitute of any other aid, leeſeth his ſight, (the haires fretting and conſuming the ſubſtance of his eye.) But indeed the beſt way, which as yet experience hath found out to cure that malady, is this: Take two needles of the length of the little finger, and put a thred through the eyes of both of them, and bind them well together at both the ends, then with your fingers lift vp the ouer eye-lid, and with theſe needles take off the leather where the haires grow, that the patient may ſhut and open his eye, and let the needles hang till they fall away, together with the leather which was betweene them: which done, you ſhall put no medicine in the wound, for it will heale of it ſelfe: but if any Pannicle be ingendred in the eye by reaſon of the vehemencie of the paine, it ſhall be cured by *Puluis Nabetus* put into the eye twice a day, till ſuch time as they be clarified and healed. And this powder is made of Sugar Candy of *Alexandria*, which powder is very auaileable againſt many ſickneſſes of the eye. The ſecond infirmity which happeneth to the eye by fleame, is when the eyes appeare troubled and full of veins, ſo cloſed with a Pannicle, that the patient cannot well ſee, nor diſcerne any thing, and this ſickneſs is called *Pannicum vitreum*, which is thus cured: firſt cauſe his head to be ſhauen, & then cauterize him with a round cautery in the ſoft of the head, and with a long cautery in his temples, which ſo done, put into his eyes the powder of Candie once in the day, till that he hath receiued againe his full ſight, and twice in the moneth purge him with the pils called *Pillule Ieroſolymitane*, and at his going to bed let him receiue of the Electuary called *Diaolibanum ſolarinitanum* till he be whole. The third infirmity cauſed by fleame, is when the eye appeareth carnous or fleſhy, the which carnoſitie (if it be waxen hard by the ſpace of a yeare or two) giueth place to no medicine. But in the beginning, cauteries (in that manner that I preſcribed them

Maladies comming of fleame.

1.

2.

3.

before)will heale it, so that after cauterizing you very warily cut away all the carnosity with a sharpe razor, without offending the tunicle Saluatrice, which when you haue done, fil the eye ful of powder of Candy, and then cause the patient to shut his eye, and then lay to it a plaister of flax of the white of an Eg, and change the plaister twice on the day xv. daies: and after xv. daies make this plaister: ℞ a handfull of *Cardus Benedict.* & stamp it well, and mingle it with half the white of an Eg and so make a plaister with flaxen herds, and lay it vpon the eye, remouing it twice on the day, and after three daies leaue all plaisters, and let the patient lie with his eye open, and euery day in the morning put into his eye the powder called *Pulus Benedictus*, and at euening the powder of Candy, till he be perfectly whole: in the meane time let him abstain from Eels, Onions, Beef, and all such meates. The fourth malady caused of fleame, is when the eye appeareth all bloe, and alwaies sheadeth teares, so that the patient may not open his eyes by reason of the heauines of the eye lids, for there is a fatnes on the vpper eye-lid, which troubleth the eye very much, and this disease is called the scab of the eye, and it proceedeth from superabundance of salt fleame: the cure of it is this: you shall first purge the stomack and braine of the patient with this receipt: ℞ Turbith, of the best Aloes and Rewbarb, ana. ℥ j. then take of the iuyce of the root of Walwort, ℔ j. and the aforesaid things being beaten and dissolued in the said iuyce, let it stand all night, and in the morning cleanse it, and let the patient take thereof a good quantity, and the next day subtilly with your Razor pare away the aforesaid fatnesse, euen from the one lachrimall to the other: which done, lay on a plaister of herds and the white of an egge nine dayes after, (euery day changing the plaister twice) and then let the patient lie with his eye open, and put into it of the Colliry called *Collirium Alexandrinum*, which is taught before in the cure of the third Pannicle, and that will heale it very well. I haue heard that women did rub away that fatnesse with Sugar, but it returned againe afterward, though for a time they were eased. There is an Electuary, very anaileable against these teares, which is thus made: ℞ *Olibanum, Castereum*, Nutmegs, *Nux India*, Cloues, Quibibes, ana. ℥ j. leaues of Lawrell, Spikenard, Saffron, and *Cardamomum*, ana ℥ ij. seeds of Dill, Smallage, Basilicon, Alisander, Annise, Fennell, foure seeds of Henbane, white Poppy, Musk, and Campher, ana. ℥ j. all these must be beaten together to powder, sauing the *Olibanum*, which must be boiled with clarified Hony till it be molten, and then powre it into a faire large woodden platter together with the powder before made, and incorporate them together by often stirring, and let it abide in the platter still, and when you will minister it, giue as much as a Chestnut at the patients going to bed It destroyeth the teares together with the fleame, it warmeth the braine, it driueth away the paine of the Migrime, it openeth the eyes, relieueth the eye-lids, and clarifieth the sight. It is good for them that haue the gout and the palsie, and for them that haue an impediment in their speech.

CHAP. XXXV.

Of the maladies in the Eye proceeding of choler.

TWo kinds of griefes are incident to the eyes by choler, the first whereof is that which is caused by abundance of choler in the stomack, from whence ariseth

ariſeth a corrupt fumoſitie into the brain, which annoyeth the braine, and troubleth the viſible ſpirits, ſo that the party thus affected, ſhall imagine an obiect planted betweene him and the light in manner of a darke ſhadow. We cannot outwardly iudge of this malady, for it hath no euident marke either in the eye, or without the eye, but the cauſe of it abideth in the ſtomack, which muſt be taken away by an Electuarie mitigatiue and preparatiue, which will aſſwage the paine, and open the oppilate nerues and ſinewes, whereby the viſible ſpirits may haue free paſſage: you ſhall make it thus: ℞. Rew barbe, *Eſulæ minoris*, red Sanders, *Mirobalani citrini*, ana ℥ iiij. the roots of Fennell, Spinage, Banſel, Parſly, *Apij*, *Sraacellæ*, Simory, and Maiden haire, ana. M. j. Polipody of the Oke, ℥ ij. boile all theſe roots in faire water till half the water be waſted, and then cleanſe it, and take the aforeſaid ſpices well beaten, and put them into the aforeſaid liquor with two pounds of good Sugar, and make thereof a ſyrupe laxatiue. But you ſhall boile it but little the ſecond time, for the ſpices will ſoone loſe their vertue, and then cleanſe it again the ſecond time, and let the patient take of this twice in the week. The ſecond infirmity ariſing of choler, is when there appeareth before the tunicle, as it were a thin cloud in a cleare aire, and this is brought by an euill diet, but it happeneth onely to thoſe that be cholericke. For the cure you ſhall take a Saphire, and breake it in a mortar, and keepe the powder in a veſſell of gold, and once in the day put this powder into the patients eye, and he ſhall be whole in ſhort time. The ſame effect hath the gall of a Hare dried, and beaten into powder, and ſo put into the eye.

CHAP. XXXVI.

Of the infirmities of the Eye cauſed of melancholy.

OF the humor of melancholy be ingendred in ſundry folks many and diuers ſickneſſes, by reaſon of the oppilation of the ſpirits viſible, which commeth by the diſtemperature of the braine which is diſquieted by the abundance of melancholy. In theſe diſeaſes therefore it ſeemeth to the patient, that there are flies flying in the aire, and that there are three or foure moones, and three or foure faces, when he beholdeth but one: but theſe infirmities happen moſt commonly to aged perſons which are melancholick, ſuperfluity of melancholy dimming their eye ſight. There muſt not therefore any medicines be put into the eye of the patient, but make this Electuary mitigatiue & apparatiue, which will opē the oppilations of the nerues which did before foreclose the way to the viſible ſpirits. The Electuary is thus confected: ℞. the iuyce of Liquorice, Eyebright, *Sileris montani*, ana ℔ ß. the ſeeds of Rew, Baſilicon, Nettles that come from beyond the ſeas, or Cecilian, or Fennel, of Aliſander, of *Apium*, of Caraway ſeed, ana ℥ ij Maſtick, Cloues, Nutmegs, Cinamon, Quibibes, *Gummi*, Almonds, *Cerache pomi gummorum*, *Aragunton*, and ſaffron, ana ℈. ß kernels of quince apples, ℥ j. all theſe muſt be beaten together into ſmall powder well ſearced, and then you muſt confect them with good Sugar, & make an Electuary of it, and of this let him receiue morning and euening till it be healed. It auaileth alſo againſt that dimneſſe of the eyes which cometh by thought, and of much heauineſſe & maketh them to ſee more clearly, and of that effect it hath his name (that is) *Clarificatiuum oculorum*. There is alſo another infirmity which cometh of melan-

choly, and that is when the paine sodainly ascendeth into the eyes, and grieueth so extremely, that it seemeth to the patient that his eyes would start out: they appeare also most commonly very bolne. Many which are troubled with this kind of malady, do lose their sight altogether, and many (though there be some) which do see notwithstanding but very feebly. But the seasonable applying of remedies, preuenteth either discommodity. After this sort then you shall encounter with this euil. You shal first purge the stomack and the brain with these pils: ℞. Aloes, *Mirobalani Citrini*, Turbith, Sanders, Citrine and Rewbarbe, ana. ℥. ß. Scammony, Myrrhe, Saffron, Balsamum, Mastick, *Lignum Aloes*, *Olibanum*, white Agarick, *Nux Indie*, iuyce of Liquorice, seed of Apium, Lettuce, Succory, Basilicon, ana. ℥. j. Beate all these to powder, and confect them with the iuyce of Roses, and make pils of them, and giue the patient after his powder. The stomack and the brain thus purged, lay vpon the eye this plaister: ℞. foure Apples or Crabs, and rost them vnder the embers till they be soft, then core them and pare them, and bruise them well in a mortar; and to foure of them put halfe the white of an Egge, and so bray them together till they be well incorporate, and so lay them vpon flaxen herds, and morning and euening apply it to the eye, and you shall find that it wil do much good; for it both asswageth the swelling, lesseneth the paine, refresheth the sight, and with all these fixeth also the eye in his place. There is another infirmity also which proceedeth by the abundance of melancholy, and that they call *Vngula*: for it is much like the nail of a finger, somtime it breedeth in the corner of the eye to the eare-ward, and so spreadeth ouer the eye if it be not hindred and resisted betime: somtime it also happeneth that another vngle ariseth in the other corner; and if they meet, it maketh the cure more vncertain; yet by heedfull skill and discretion, it may be healed by the hand. Take therefore a twitch of siluer, and therewith lift vp subtilly the vngle from the tunicle, proceeding to the lachrimall where it grew, and there cut it away, and then lay the white of an egge and flax vpon it ten dayes together, remouing it twice on the day, and at the end of ten dayes wash his eye with hot water, and put into it *Pulvis Nabetus* before named, till the eye be sufficiently cleared. Let him abstaine from such meats as do feed melancholy. It happeneth also somtime that the superfluous abundance of melancholy seated in the brain, begetteth a drines in the eye-lids, which afterward turneth to itching and burning. But this disease is cured by letting the patient bloud on the middle veine in the forehead, and after with vsing this Colliry: ℞ forty tender crops of the Bramble, and stampe them small, then put them in a new earthen vessell together with a quart of good white-wine, and so boyle them till halfe bé consumed, and then cleanse it and preserue it in a glasse to your vse, and twice in the day put some of it into your patients eye, till it be whole. Of the like superfluity of melancholy groweth sometime a corrupt humour without the eye vpon the lid, the which bolneth all the one side of the face with extreme paine, but with no offence to the sight of the eye. The signes of this disease are these: it maketh the eye-lids hard and red, and keepeth the eye so shut, that the patient may not open it. For the cure of it, you shall take fine flowre of old wheat, and yolkes of egs, ana. ℥. j. of Saffron, ℥ j. and stampe them well together with womans milke till it be as an ointment: then make a plaister of it, and apply it so, that none en-

Signa.
Curatio.

ter

ter into the eye. You may also vse this: ℞. a Lilly root and Crabs; and rost them in the embers til they be soft, then taking away the core & the pils of the crabs, stampe them both of like quantity with the whites of egs, and so vse it. On the step of the wound where the sore was, lay this ointment, that it may draw the flesh together, so that no scarre do appeare: ℞. *Aloes*, Hens grease, oile of bitter Almonds, and white Waxe, and incorporate them together into an ointment, and apply it It is very good in all the diseases of the eyes to annoint the temples of the patient, and the forehead with *vnguentum Alabastrum* before named, for it asswageth the paine, and helpeth the other medicines in their operation. It happeneth many times in this infirmity, that the patient his eye lids, for want of prouident skill do reuerse, which is a great blemish In this case you must subtilly with the Razour diuide the eye-lid from the wound, and part them with a little roule made of fine linnen cloth, dipped in the white of an Egge, which you shall lay betwixt the lid and the sore xv. dayes together, changing it daily, and then make the ointment of Hens grease and white Waxe, and lay of it vpon the roul, and it will consume the wound, so that there shall appeare no cicatrice. The like cure you shall vse when the reuersement of the eye lids is caused of superfluity of bloud. Of the melancholicke humour there is also ingendred in many men a sickenesse, which groweth between the nose and the eye, and it appeareth like a peece of a lung or light. It is grauelly, and auoideth out alwaies filth. This sore is called *Vulgalpus*. For the cure of it, you shal only take a twitch, and lift the sore vp subtilly, and with the point of a Razour cut vp the sore by the root and cauterize it with a hot iron, and vse the ointment before rehearsed, which they call *Vnguentum subtile*, that is, Hens grease and white Waxe, and annoint the place with it till it be whole.

CHAP. XXXVII.

Of diseases happening to the Eye by ontward causes, as by blowes with sticks, staues, or stones.

THe onely thing generally that you shall vse when the eye is smitten, is the white of an Eg and flaxen herds, to the which God hath giuen three especial properties: the first is to asswage the paine: the second to purifie and cleare the sight: the third is to let and keepe away all superfluous humours, which otherwise would fall into the eye. You shall remoue it foure times in the day, and twice in the night, by the space of xv. dayes together, annointing in the meane time the temples of the patient with ointment of Alabaster, which as I told you before, was an adiuuant and aid to all medicines. Now after the fifteen daies be expired, if you shall perceiue the tunicle saluatrice to be hurt and broken, you shall then take xij. streines of the new laid eggs of white hens, and put them in a mortar, labouring them with a pestil till they be vnited in maner of an ointment, and so reserue it in a glasse, and twice in the day and once in the night put a little of it into the eye, and it will knit together, and make sound againe the tunicle if it be broken or hurt: after this maner I haue cured many wounds in the eye, which haue seemed dangerous, and vncurable to the ignorant beholder. But sometime it will happen, that through the force of the blow, there

will grow a Cataract, and then in the beginning the tunicle must be saued by this forenamed prescript, and the Cataract must grow without let to his full perfection, and so be healed by the needle. Some unskilfull practitioners vse to lay a plaister made of Waxe and Comin to the eye, if it be smitten, and other some vse *Olibanum* and Wormewood: but both those, and all such like hot ointments are passing evill, because they consume and waste the substance of the eye. It followeth now that I speake of watery eyes, and of corrupt humors like teares, which the Physitians call *fistules*, to discerne betweene the *fistula* and the watery profluence of teares. You shall therefore vse this skill: lay your forefinger betweene the nose and the corner of the eye, and straining the place a little, if it be a *fistula*, you shall see the matter of it run out at the points of the eye-lids: but if none appeare, then iudge it to be a watery humour. Many boisterous fellowes, (seeing the place of the issue of the *fistula*) haue vsed to cauterize it with a hot iron, thinking by that meanes to haue dried vp the matter: which indeed they haue done, but they haue destroyed the sight, and deformed also the place. This therefore is the surest way or course that you can take, to cure the *fistula*. First purge the patient his stomacke with pilles of Ierusalem, and then with the point of a razour you shall make a little incision betwixt the neather eye lid and the nose, so directly, that the lid be not touched: and this incision shall be throughout the skinne in a long wise, and into the same put in the graine of a Fitch, binding it on with a little pillow of linnen, and so let it lie till the next day: then remouing the Fitch, you shall in the hole where it lay, put in a little of some powder corrasiue. After the powder is put in, lay a plaister of flaxen heards, and the white of an egge (the patient alwaies shutting his eye for feare of the powder.) In the morning after, you shall apply nothing but cleane Swines grease, till the mortified flesh be raised: and when it is raised and remoued, put in a peece of a sponge, as much as a Fitch, in the hole which the powder made, and it will purge the drinesse of the wound: and when you shall perceiue it throughly dried, leaue the sponge, and bind nothing to it else but faire dry lint of linnen till the patient be whole. Now concerning the tears, they issue out of the eye-lids both the vpper and the neather: but there is difference betweene the causes of their issuing from both places: for they which proceed from the neather eye lid, come from the heart, by reason of sorrow, dread, or smart, or they be caused by some manner of violence: but the teares which flow out of the hole of the vpper eye lid, proceed from the braine, by reason of corruption & abundance of humors, and their course ceaseth not, vnlesse the matter be purged with Electuaries and Cauteries, as I haue shewed before.

CHAP. XXXVIII.

Of the diseases which come by skipping in of stones or chips (by chance) into the Eyes.

THese diseases happen specially to Masons, Millers, Carpenters, Wrights, and Smiths: for if any chiue, chip or dust skip into the eye, and through negligence be left behind, it will incarnate vpon the tunicle Saluatrice, and then can you not cure the eye, but by remouing and drawing the said chiue, which you

you shall do with your needle, dividing it cunningly from the tunicle. And if it happen that there be any pit in the place where it lay, by reason that it abode long therein, then put into the eye the streines of egs, ordered as I declared before, twise in the day, and once in the night; and upon the eye lay a plaister of flaxe and the white of an egge, & within three daies it will heale the parte diseased. And after this sort you shall also remove the haw in the eye. But you shall in drawing out the haw, bind two needles fast together at the top, and so take the haw between the two points, & so easily rolling the needles, bring it away. Sometime it happeneth that the eye is stong with a bee or wasp, or some other venimous thing, or blasted with an infected aire: and if any of these happen, the eye is much disquieted and grieved, so that the patient may take no rest; and it bolneth up that he may not see. The onely cure for such and the like accidents is this, as I have by experience often tried. Take a handful of *Cardus benedictus*, stampe it small, and temper it well with halfe the white of an egge, and therewith make a plaister laying it on flaxen herds, binding it hard to the eye, where it shall lye till it be dried, and then apply another: and so consequently use it till your patient be throughly whole. These qualities this herbe hath: it asswageth swelling, and easeth the paine, destroyeth the venime, and putteth away bloud from the eyes. This is also a present remedy for the eyes that are bloudshed, when they burne as though there were gravell in them. And thus much for the especiall discourses of sundry diseases which do most commonly bend to that litle member, the eye, together with their particular cures.

CHAP. XXXIX.

Of paine in the eares.

PAine in the eares is caused in some through cold taken in journying by cold winds. Also somtime it is caused of cold bathes and medicinable water. Also it chanceth to many through hote distemper. Sometime of inflammation: And like as inflammation by stretching out of the parts that be inflamed engendreth paine, even so a windie vapour, or a humour grosse and clammie, for lacke of passage causeth paine. Also humours that be biting, and like whay and matter, do cause paine in the eares. Paine in the eares caused of cold, is soone knowne by the patients words, & because there is continuall great paine without heavinesse, or distension, or burning. The paine which is caused of hot distemper is knowne, in that there is felt paine and heat without heavinesse or bolning. But if heavinesse, distension, and bearing heat and paine be felt in the head, then the paine in the eare is caused of inflammation. Only distension without heavinesse declareth a windy vapour which cannot find passage out. If there be heavinesse in the head and the hearing, the paine is caused of grosse & clammy humors. If the paine be caused only of cold, it will soone be cured by hot remedies, that is, with oyle of Rew, Laurell, Nard, Dill, Lillies, of *Euphorbium*, and Spike. Also if you seeth Rew, or comon oile of Pepper, or *Castoreum*, it is a good remedy. Also oile wherein Garlicke is sodden, or an Onion, dropped into the eares, is marvellous good. There are some that do cut out the core of a great Onion, then they fill it with oile, and they heate it meanly in hot embers, & powre it into the eares, when it is strongly strained. Also a very litle

Cause.

Signa.

Cure of cold.

Euphorbium.

Euphorbium commixed with much old oile, is much commended of *Galen*. Whatsoever you do minister, let it be ministred hote. But when some medicinable water is continued in the passage of hearing, you must continually powre in oile that is very thin, that it may be washed: then wipe it with soft wooll, & againe powre in mote. The white of an egge mitigateth the paine very much. Also womans milke. Also goose grease profiteth much: likewise foxes grease. But to draw out plenty of water, nothing is better then to sucke and to draw it out with a quill or hollow pipe holden in the mouth. When paine is caused of an hot distemper, then oile of Roses is marvellous good for the head, if it be dropped into the eare: and vineger and oile of Roses is good, or the white of an egge, or womans milke, or juyce of Nightshade: or this, ℞. oile of Roses, ʒ.j. juyce of Nightshade, ʒ ij. vineger of Roses, ʒ j. ß. commixe them. If the paine be caused of inflammation, or grosse and vitcous humours, you must use medicines which do divide and take away obstructions and stoppings: as be all bitter things which purge and cleanse without erosion, as is, *trisantirica*, all kinds of *Aristolochia*, bitter Almonds, the roote of *Nitisalba*, Centorie the lesse, *Polium* and Cinamon. Also oile of Almonds, and other which do purge, cleanse, wipe, and unstop the passages without griefe. Therfore of those you may make medicines and drop thereof into the eares. Among other also the juyce of Leekes dropped into the eare warme is good, or juyce of Leekes mixed with hony. If that the paine be caused of inflammation, you must by and by let bloud on the *Cephalica* veine that is on the same side: and with clisters you must pull backe the humours that do flow. Afterward you must drop in *Oxyrhodinum* warme, or goose grease, or hennes greast, with oyle of Roses. But if the inflammation be vehement, then to cease paine, drop warme into the eare the white of an egge with womans milke. Also this medicine is good, ℞. juyce of Senegreene, ʒ.ij. oyle of Roses, ʒ.ß. vineger, ʒ.j.ß commixe them all, and drop it into the sore eare. Apply those things outwardly which ceasse paine, and do digest the matter heaped together. If the inflammation be very vehement, it is necessary to use those things which do astonie the sense easily; and it is no small danger, least that the sinew by which the vertue of hearing is dispersed in the braine, be hurt thereby. But commixe a litle *Opium* with womans milke and the white of an egge. Also temper *Opium* with *Castoreum*: there must be of each a like quantitie, or double as much *Castoreum*. The liquor in which the aforesaid medicines ought to be tempered (being first finely beaten) must be *Sapa*; for it doth ease paine much more then sweete wine. *Sapa* is new wine sodden till it come to the third part. There be some that commixe *Opium* with oile of Roses, or Violets, after this sort. ℞. of *Opium* ϑ j. oile of Roses and Violets, ana. ʒ.j.ß. Also the Antidote *Philonium* dissolved in womans milke, and dropped in, is good. Without you must nourish the eare continually with common oyle, or with a hote foment, and you must dip wooll in it, and put it into the eare: but in such wise that it may not touch the places that be troubled with inflammation. But when the paine waxeth old, and turneth to suppuration and impostumation, you shall drop into the eare a medicine of the juyce of Lincseed, only, with oyle of Roses or Cammomill mixed with it.

Of water.

Of heate.

Venæ sectio.

Sapa.

CHAP.

CHAP. XL.

Of ſound and noiſe in the eares.

NOiſe and tinkling in the eare, for the moſt part, is engendred of a windie vapour, or of groſſe and clammy humours. Alſo many times it is cauſed through an exquiſite tardineſſe of the ſenſe of hearing. It is alſo cauſed by weakeneſſe of the members when it chanceth in the recovering of a diſeaſe, ſome humour is taken into the ſinews of the eares. Alſo it is cauſed of outward things, as of cold, heate, or a blow on the head. If the evill chance through outward cauſes, it is ſoone knowne by the patients words. Now becauſe the noiſe commeth by litle and litle, or at one time, or ſuddenly on a heape, that is alſo convenient to know the diſeaſe by. For if the ſounding do come, and then reſt for a certaine ſpace, it is evident that a windie vapour is ſhut in and cannot get out, and ſo cauſeth founding, and ſpecially when the ſicke hath eaten windie meates. But if ſuch ſound in the eares do not come ſuddenly, but by litle and litle, and there is felt withall a heavineſſe and weight: then it declareth the evil to be cauſed of groſſe and viſcous humours. For the cure, if the ſound in the eares be cauſed of groſſe and viſcous humours, or of vapours, in the beginning purge the head with *Pilulæ Cochiæ* and ſuch like. But firſt miniſter before them potions and medicines which have vertue to extenuate and divide. Then you muſt uſe maſticatories and ſternutaments. Moreover you muſt drop into the eares oile of bitter Almonds, or oyle in which *Caſtoreum* is brayed. Alſo let the eare be inclined to the vapour of the water wherin *Stœchas*, Wormwood, Marjoram, Mints and Origan have bene ſodden. Iuyce of Rew ſodden in the rynd of a Pomgranate is marvellous good. Alſo *Sacculi* made of Betonie, *Stœchades*, Cammomill, Marjoram, and other things a litle before rehearſed are very good, if they be applied to the eare warme. If the ſound in the eare be cauſed through ſharpneſſe of the ſenſe of hearing, which is knowne, if when the patient is hungry it increaſeth, and when he is full the noiſe is leſſe; then you muſt uſe thoſe things which do aſtonie the ſenſes: but you muſt take good heed thereof, and therfore begin with the eaſieſt, and if need be proceed afterward to a ſtronger. Oile of Roſes is only commended with a graine or two of *Opium* put to it. *Galen* in this caſe praiſeth the juyce of *Mandragora* and Poppie. But if noiſe in the eares chance in feavers, there need no remedie for it; for commonly it goeth away ſtraight. But if it remaine after a diſeaſe or a paine in the head, then you muſt nouriſh the eares with decoction of Wormwood, powring in vineger and oile of Roſes, or juyce of Radiſh with oyle of Roſes, or the beſt *Aloes* tempered with *Muſa*. And if this helpe not, uſe black Hellebore brayed with vineger.

Cauſe.

Signa.

Of windie vapours.

Of groſſe humours.

Cure if it come of groſſe humours or vapours.

Sacculi.

If it come of ſharpnes of hearing.

CHAP. XLI.

Of Deafneſſe and ſlow hearing.

THe eare is ſo afflicted, that it cauſeth not only dulneſſe of hearing, but alſo deafneſſe, that one can heare nothing at all. Somtime deafneſſe beginneth at ones birth, and ſometime it chanceth after we be borne; which doth chance, either through cholerick humours flying upward, or through crude and groſſe humours ſtopping the hearing. If deafeneſſe come of cholericke humours, ſpecially after fevers, then it is wont with ſudden incurſions to run to the braine.

Cauſe.

Signa.

Alſo

Alſo the face and all the ſtate of the body will ſhew a cholericke temperature. But if it come of groſſe humours, there is heavineſſe of the head, and other tokens be preſent which ſhew flegmatick humours. They which remaine deafe from their birth, or alſo ſoone after they be borne, being perfectly deafe of a long time, are vncurable, neither doth any of them ever ſpeake. They that be not altogether deafe, yet if it have long continued, it is very hard to cure. Deafneſſe which is cauſed through cholerick humors flying abroad, is ſoone driven away by medicines purging choler. If the deafneſſe be ingendred of crude and groſſe humors, this dull hearing is cured by bloudletting, or only by purgation of *Hiera* or *Pilulæ Cochiæ*, and other ſuch like. But miniſter before *Oxymel*, and other medicines that have power to divide groſſe and clammy humours. The whole body being purged, you muſt draw fleame out of the head by Maſticatories, Sternutaments, and *Errhinis*. Furthermore, they muſt be dried, and by all meanes ſtrengthened. Alſo he muſt uſe a bath that floweth of it ſelfe, or ſalt water. You muſt put into the eare medicines that divide and cut groſſe and viſcous humors, wherof there be many declared in the Chapter againſt ſound in the eares. But privatly juyce of Rew with Hony, or *Caſtoreum* with oile of Dill is good. Alſo you muſt uſe foments, and leane your eare upon a quill or reed, having one end made fit for the eare, and the other for the hole in the cover of the pot being every where faſt ſtopped. Let there be in the pot Wormwood, Mints, Marjoram, Origan, *Stœchas*, or ſuch like ſodden in water, that the vapour that commeth from thence may paſſe into the courſe of hearing. Alſo this medicine dropped into the eare is good, ℞. oile of *Caſtoreum*, ℥ß. Cũmin ſeed, ℥. ij. powder of *Caſtoreum*, ℥ j. and put in the oile, and wind it up in wet papers, & put it under the hote embers, and when it is roſted, ſtraine it hard, and let it be dropped into the eare. Moreover the vapor of Vineger taken with a reed, as is taught before, is marvellouſly good. Let their diet be altogether thin, & meates of light digeſtion.

If of cholericke humours.

If of groſſe humours.

Victus ratio.

CHAP. XLII.

Of Impoſtumes breeding in the Eares.

Cauſe.

Parotides in Greek, be inflammations which are wont to iſſue out in the kernels which be by the eares. It is cauſed of abundant hote bloud, which is either mixed with choler, or fleame, or melancholy. And ſometime it is cauſed of humors compact in the head, and ſometime of the reſt of the body by ſickneſſe, and eſpecially by fevers. *Parotides* which are cauſed through fulneſſe and plentie of hote bloud, they do ingender moſt vehement paine. They which are cauſed of cholericke bloud, they ſeeme much like *Eriſipilas*, and they vexe the place that is diſeaſed with no griefe. That which is cauſed of melancholy bloud, they be not red, nor they vexe not with vehement paine, but they be hard. They which be ingendred of flegmatick bloud, in the ſwelling they be raiſed ſharpe upward. Let their diet be ſuch in a manner as is appointed in other inflammations. The cure (if age and other things will ſuffer) muſt be begun by letting of bloud: you muſt cut the *Cephalica* veine on the ſame ſide. Furthermore, we uſe not in *Parotides* (as we do in other inflammations) to apply in the beginning things that repreſſe, but contrariwiſe things that do draw. And if they

Signa.

Victus ratio.

Curatio.

be

be not in effect, fasten cupping glasses, or apply continually foments. To mitigate the paine, you must chuse those things which have heate with moderate moistnesse, mitigating and ceassing paine, meet to ripe and digest, as is, decoctions made of Wheate or Barley, or the meale of Linseed, with *Mulsa* or Fenugreek, or *Althæa*, or Cammomil: for the same purpose annoint the place continually with Butter, putting to it the whites of egges. Also Swines grease with butter melted with a litle Waxe put to it, that it may be a soft cerote, may be well applied. But in them that bee meeke, that is, in gentle *Parotides*, in which there flow not such plenty of humors that they cause vehement paine, nor there is no heate of the humour, such are easily cured with foments of brine, & plaisters and medicines altogether discussive, as is *Diachylon*. If the *Parotides* cannot be dissolved, you must use medicines to ripen and bring the impostume to matter, as is, wheate meale with the decoction of figs & oile. Also the medicine that is made of meale and floure & leaven. When the *Parotides* be riped, either cut the skin with a knife that the matter may be let out, or the botch may be broken with a sharpe medicine, as that which is broken with Garlicke and such like; or to prove how to dissolve it by medicines which have vertue to draw and extenuate, removing it twise daily, and nourishing it untill the paine be somewhat released, and the more part of the matter dissolved. And if there be hardnesse, that also must be mollified. Therefore you must make medicines that be of mixt qualities, so that you must commixe drawing things with mollifiers, as is Calves suet, Goates suet, the marrow of a Hart, *Bdellium*, *Styrax*, *Ammoniacum*, and such other like.

Cure of them that be meeke.

CHAP. XLIII.

Of vlcers in the nose.

Ozenæ in Greeke, be ulcers in the nose that be dead and rotten, out of the which is breathed an unkind and stinking savor. Through sharp & rotten humours which flow to the nostrils, filthinesse is ingendred, which if they be onely sharpe, they ingender ulcers hard to be cured, but yet they stinke not much. Therefore the cure of these ulcers consisteth chiefly in this, that in the beginning the head be dryed and strengthened. Because ulcers come through the flowing of corrupt humours, which flow out of the head to the nostrils, the whole head must be strengthened and dried, that no superfluities do flow from the nostrils. You shal adde strength to the head after this sort, first you must clip the head, then straight you must lay on it things that do restraine and bind, as is oile of Roses, Alume, unripe gals, willow leaves, vineger, and such like: this must be continually laid & annointed on the head nine daies. Whē with those things the head is made strong, then go about to cure the nostrils, that you may dry up the matter with medicines that be repulsive and discussive. Therefore those things that repell and drive back, be things sharp & sowre, which also are reckoned with restrictive things. Discussive things must be hot and dry of vertue. Therfore to our *Ozenæ* you must drop in the juyce of Calamint, or blow in the powder thereof being dried with a quill, or drop in hony into the nostrils. A while after minister Sternutamēts to bring them to scurfs, which will fall off in three or 4. daies. When they are fallen off, cure it with goose grease & butter, & oile

Causse.

Curatio.

Sternutamentum.

oile of Roſes. The ulcers in the noſtrils may be annointed with juyce of a Pomgranate boyled in a brazen veſſel unto the half, or a whole Pomgranate ſodden in ſweet Wine brayed, and dropped in. Alſo this is good: ℞ dry Alume, ℥.j.ſſ. Mirrhe, ℥ j. the rind of a Pomgranate, Sumach, ſalt Gemme, Saffron, Frankinſence, ana ℥ ß beate them, and blow into the noſe of the powder. If that after the ulcers there remaine paine, uſe this ointment: ℞. oile of Roſes, Mirtels, ana. ℥ j. burnt Lead, Litarge, ana ℈ ij. Ceruſe, Bolearmeny, *Balauſtium*, ana ℈.j. white Wax as much as is ſufficient, & make an ointment, & annoint the place.

Unguentū.

CHAP. XLIIII.

Of bleeding at the noſe.

Cauſæ. FLuxe of bloud at the noſe, is cauſed partly outwardly, and partly inwardly.
Externæ. Outward cauſes be falling from a high place, a ſtripe, vehement exerciſe, and
Internæ. tarying in the Sun. Inward cauſes is plenty of bloud, or thinneſſe of the ſame.
Signa. You may know if it come through plenty of bloud by heavy pain in the head,
Victus ratio. much bloud in the face, and redneſſe of the eyes. Let the diet be thinne, and ſuch that it may coole and make thick the bloud. Therfore let the aire be cold, and the meat of good juyce, and eaſie to digeſt. If the bloud be very hot, let the ſick eat Lettuce, Endive, Peares, Quinces, Chickens roſted, or boiled with Verjuyce.
Potus. Let him drink thick red wine mixt with water, or cold water, or decoction of Cinamon, by which throughout my book I meane water in which a litle Cinamon is ſodden, leſt water through his coldnes might hurt a weake ſtomack. Let the patient ſpeake litle, and let him eſchue moving, trouble of mind, and chiefly anger. Alſo it is good to have the lower parts of the head higheſt.
Curatio. For the cure, you muſt take heed that in bleeding at the noſe, the lower parts lie higheſt, and the head downward. The cure muſt be begun with thoſe remedies which turne the bloud to other parts of the body. Firſt therfore if the body be full, and age will ſuffer it, and if the ſicke be not reſolved, you muſt cut the
Venæ ſectio. veine on the arme, right againſt the flowing of bloud, at the noſe. When you have drawne out a litle, then let it alone an houre, then draw out ſome againe, and afterward againe and againe, as the patients ſtrength will ſuffer it. Moreover, friction and rubbing of the inferiour parts, as the armes, hands, thighs, ſhare and feet, is very profitable: and it is marvellouſly good to put the feet into warme water, ever rubbing them up and downe. Alſo ſtrong binding of the extremities is to be accounted among the remedies that pull backe. Alſo great
Concurbitulæ. cupping glaſſes faſtened to the ſides, do retaine bloud breaking out at the noſe. If the bloud flow from the right noſtrill, faſten the cupping glaſſe upon the liver, if at the left noſtrill, upon the ſpleene. If the bloud come from both the noſtrils, faſten cupping glaſſes to both places. Alſo faſten them to the ſhoulders with ſcarification. Theſe being done, miniſter both within the body and without, things which coole and reſtraine. Outwardly apply to the forehead
Epithema. an *Epithema* of juyce of Plantaine, Lettuce, Sorrell, Shepheards purſe, Knotgraſſe, or make it with the waters of them diſtilled. A linnen cloth wet in cold vineger is marvellous good, being applyed to the forehead and necke againe and againe. Alſo nouriſh the forehead with ſponges of cold water. Alſo it is good to uſe this *Epithema*, applied to the forehead and the liver: ℞. water of

Roſes,

Roſes, Nightſhade, Sorrell, ana. ℥.iij powders of *Diatrion ſantalon*, *Diatrhodon Abbatis*, ana. ℥.j. Bolearmenie, Ivory burnt, *Lapis hæmatites*, ana. ℥.ſs. commixe them all, and make an *Epithema*. Alſo you muſt put into the noſe medicines to ſtop bloud, for the which this is very good: ℞. Frankinſence, ℥.ij. Aloes, ℥.j. powder them, and mixe therewith the white of an egge, untill it be as thicke as Hony, then commixe the ſoft haires of a Hare with it, and apply it to the noſe. Alſo you may writhe a linnen cloth (dipped therein) in the noſtrils. Alſo Mints brayed and put into the noſtrils, is thought to be exceeding good. Alſo a ſponge wet in ſtrong and ſharpe vineger, may be put into the noſe that bleedeth. Alſo this medicine is good, ℞. Eg-ſhels, ℥.ij. unripe Gals, ℥.j. being brayed, put them in a writhed linnen cloth wet in water or vineger, and put it into the noſtrils. Alſo it is good to ſtop the eares ſtrongly with linnen and waxe, and to hold in the mouth cold raine water. Alſo juyce of the leaves of Nettle, having linnen dipt into it, and put into the noſe, ſtoppeth bleeding at the noſe. Alſo juyce of Horſetaile, or the leaves brayed and applied are good. The fleſh of Snailes brayed with vineger, or with their ſhels burnt and brayed are good, being applied to the forehead & noſe with vineger. But above al, the bloud which commeth out of the patients noſe is good, if it be burned in an earthen pot, and then beaten; take of it ℥.iij. Bolearmoniacke, ℥j Camphore ℈.j. with the white of an egge and a lide vineger, make it thicke like hony, and lay it to the forehead, and put it into the noſe. Neceſſity requiring, it is lawfull to put too two graines or three of *Opium*. Aſſes dung dried and made into powder is wonderfully good; and alſo hogs dung hath the like propertie. Within the body miniſter thoſe things which do coole and reſtraine, as be ſirupes of Roſes, Sorrell and *Nymphæa*, Trochiſks of *Terra lemnia*, or their juyces, and ſuch like medicines. Moreover, if in the meane ſeaſon any bloud flow into the belly or other places of the body, if it be much and plenteous, you muſt avoid it by medicines which will diſſolve and bring forth the cloddy matter.

Aliud Epithema.

An excellent medicine to ſtop bloud.

Optima medicina.

CHAP. XLV.

Of diſtillation, rheume, and hoarceneſſe.

Catarros in Greek, is called *Diſtillatio* in Latine, and in Engliſh Rheume. It is whereas an humour falleth downe to the mouth and the jawes. *Gravedo* is when the humour falleth into the noſe, and cauſeth the poſe. *Raucedo* is when the humour chanceth to diſtill to the ſharpe arterie. The cauſe of flowing of the humour is the braine, the which through cold is brought to a cold temper, which chanceth ſpecially to them which go ſuddenly about in the cold bare headed. But through heate the braine is warmed and ſtuffed, the coldneſſe of humours which be in the braine, wringing hard, like as a ſponge dipped in water is wroong with ones hand: it cauſeth the flowing of humours to the lower parts. So oftentimes heate going about in the head, diſſolving the humours in the braine, ingendreth diſtillation. Moreover, all things that replete the head without meaſure, do cauſe flowing of humours into the inferiour parts: alſo wine immoderately drunke, and hote baths, raw meate remaining in the ſtomacke, and vaporous things in the head The ſignes if the fluxe of humours come of heate, are theſe, the head is hot, and a ſharpe and thin

Diſtillatio.
Gravedo.
Raucedo.
Cauſe.
Cold.
Heate.
Repletion of the head.
Signa.

Cur. thinne humour distilleth as well by the nose as by the mouth: also the face and the nose is red, and for the most part there followeth a Feaver. Contrariwise, they that have the fluxe caused of cold, their head and their forehead is stretched forth every where, the passages which be in the bones called *Ethmoidea*, are shut up, so that the voice cannot passe downeward by the nostrils. Also a flegmaticke and thick humour distilleth out of the nose. Let him eschue aire that is very hot or very cold, especially from a bath, and from South and North winds, and all things that can bind or dissolve humors in the braine. Let him use meats of good juyce, easie to be digested. Let him eschue those things that send plenty of vapours to the braine, as be Onions, Garlick, Mustard seed, Radish, and very hot odoraments. Moreover they which have the distillation, must eate lesse at supper then at dinner: let their drinke be *Aqua mulsa*, or decoction of Cinamon, or Barley: let him eschue sleeping in the day, and lying upright in the night. For the cure, when the head is vexed with a hot distemper, you must use those remedies which are good for paine in the head ingendred of such a cause. The most present remedy of the head is to sprinkle and powre upon the head plenty of hot water, that is able to drive out the hot vapors ingendred in the head. Moreover such must take comfort of warme baths of sweet water. They which have their head vehemently hot and burning, and for that are troubled with continuall distillation, it is best for them in Sommer to be annointed with oile of Roses. If a cold distemper vexe the head, it must be annointed with hot and thinne oiles, as oiles of *Ireos*, Rew, and such like. Oyle of *Ireos* is not onely used as an ointment, but dropped into the nose Also other things may be applyed, which are spoken of in the Chapter against paine of the head caused of cold. If a hot humor distill from the head, together with a Fever, and if there be fulnes of the body, you must let bloud out of the *Cephalica* veine: but if any just cause be against it, wash the belly with a clister, that it may draw the humours that do abound in the head downward: or minister a medicine purging choler, as is *Pilulæ aureæ, Alephanginæ, Azarum*, and such like Also you must turne the humours from the head, by frictions, ligatures, & fastening of cupping glasses to the shoulders. Minister within the body things that have vertue to alter and quench the burning heate of choler, as is sirupe of Violets, *Nymphæ*, of Poppy, & their conserves. Also *Embroche* and odoraments rehearsed before in the Chapter of headach may be applyed. Also a plaister of *Terra lemnia*, or Bolearmoniake, and juyce of Plantain, made and laid upon the head being shaven is good. If it be a cold humour which distilleth, you shall emptie with those things which purge fleame: for which purpose a strong clister is good: which being done, you must draw and turne away the humour from the head. Then when the humors be digested, purge the head with Masticatories, Gargarismes, and such like Moreover, apply to the head *Sacculi* made thus, ℞ flowers of Cammomill, Melilot, Betony, Origan, ana. M. ß Cinamon, Cloves, ana. ℥.j. Macer, ℥ j ß. Nutmegs, ℥.ij *Gallæ Moschatæ*, ℥.j. powder them all, and put them in silke, and make a *Sacculus*, and lay it to the crowne of the head. It is very good also to annoint the head with hot oiles, as are the oiles of *Ireos*, Dill and Rew. All things do stop distillation, which have vertue to dry, especially *Nigella* parched, & Cumin burnt or parched put into a linnen cloth, and

Victus ratio.

Curatio.

Venæ sectio.

Humor frigidus.

Sacculi.

To stop distillation.

and knit, is a present remedy, if the patient do smell to it. For the same purpose it is good to minister suffumēts, as is this: ℞ Frankinsense, Mastick, ana ʒ. j. wood of Aloes, ϑ j ß. Cinamon, Cloves, ana ϑ. ij *Galle moscate*, ʒ. j ß. Laurell leaves, yellow Sanders, ana. ʒ. j Musk, Amber, ana. gr. j. being brayed, commix them with *Storax liquida*, as much as sufficeth, and make trochisks: whereof put one upon coales, ℞ Sage, Majeram, Rosemary, ana ʒ. j. Maces, Cloves, Cinamon, ana. ϑ ij. wood of Aloes, ϑ j. Frankinsence, ʒ j. ß. beate them all, and commixe them, and make a grosse powder to strew upon the coales. As for hoarsenes, it is cured almost with the same medicines that the cough is. *Trokisks of perfume.*

CHAP. XLVI.

Of paine in the teeth.

TOothach (as *Galen* saith) amongst other paines that are not mortall, is the most cruell & grievous of them all. It is caused somtime of hote or cold distemper. Also many times through flowing of humors out of the head unto the roots of the teeth, which with their sharpnesse either do gnaw about them, or else with their abundance they engender like griefe in the teeth, as if inflammation were about the fleshy parts. Paine in the teeth is somtime without inflammation of the gums, sometime in the sinew wherein the roots be planted. If the paine come through distemper of the bare quality, it will not be grievous. Hot distemper is knowne by the temper of the whole body, because that likewise is hot. Also the face is red, and the diet used before was hot. Cold is known by the contrary judgements. If the paine be caused of flowing of some humor abundantly, then grievous paine is not onely felt in the teeth, but also in other parts which it passeth by. An hot humor ingendreth vehement paine: a cold humor more meeker. Let the diet be such as may defend that the paine come not, and let it be such as is not very hot nor cold. Also eschue all sharp, sower, and viscous things. Also often using of milke doth marvellously hurt the teeth: labour diligently to purify the teeth. The meats must be good of juyce, and easy to digest. For the cure, if it come of cold, it is good to wash the teeth with warme wine. Let the cheeks be anointed outward with warme oiles, of Cammomill, Rew, *Ireos* & such like. Also to wash the mouth, seethin vineger, Origā, Calamint, Hyssope, Peniroyall, Savory, the root of Vervain, and such like. If the teeth doe ake through heate, you must seeth in vineger Purslaine, Pellitory, Singreene the lesse, & licorice. But if the heat be intollerable, you must use the seeds of lettuce Endive, & Poppy sodden in vineger. Without you must anoint against the grief with cold oiles, as of Roses, Water-lillies, & such like. Moreover if the paine be caused through flowing of humors, if age, time of the yeere & other things will suffer it, & if the body be also full of blood, it is good to cut the *Cephalica* veine or *media* on the same side that the grief is. That done cut the veine under the tong, or fasten cupping glasses to the shoulders. If one only corrupt humor doth abound, thēuse convenient medicins to purge that humor. For the same purpose clysters are very good. The whole body being emptied, you must minister those medicins that do represse & stop, as juyce of Plātaine, Roses, Purslaine, both the endives; either take the decoctiō of the aforesaid things, or their waters distilled and mixed with a litle vineger. It is only good to wash the aking with hot sharp

Causa.

Signa.

Victus ratio

Curatio.

If it come of heate.

If of flowing of humors.

vineger, with unripe Gals: or this, ℞. the root of Henban ℥ j. Pellitory ℥ ß Staveſacre. ℥ ij Galingale. ℥ ß. Camphore ℈ ij. Alum ℥ j. Hony. ℥ ij let all be bruſed, and boile all in vineger, ℔ j. Roſe water. ℥ vj. waſh the teeth with this each morning; it will preſerve the teeth, and keep them from paine But if it come of extreme cold, then uſe ſpecially this medicine, ℞. Pepper, Pellitory, Melilot, ana ℥ j. Staveſacre, ℥ ß bruſe them and put the powder into a linnen cloth, and lay it on the aking teeth, and keep it there a quarter of an houre, & it will ceaſe the paine. Alſo (as is ſaid before) to waſh the teeth with warme wine, is very good.

If it come of cold.

CHAP. XLVII.

Of teeth that be blacke and looſe.

Cauſe. SOmetime the teeth be ſwart and blacke throughout their ſubſtance, not unlike a certaine inflammation of the patients. Through flowing vicious humours the teeth be looſe, ſometime through a ſtripe or fall, ſometime through flowing of moiſtneſſe, which looſeth the ſinewes and ligaments, and maketh the teeth looſe; or elſe gnawing and weakeneſſe of the gums in the which the teeth are ſet, cauſeth them to be looſe. The cure of vicious humours muſt be begun with purging. Afterward, if the teeth be ſwart or ruſty, you muſt divide the corrupt humours which flow to the teeth, with drying medicines, as is, *Lisium*, Frankinſence, Mints, Gals, Maſtick, Mirrhe, *Nigella* and ſuch like. Among many other this is very good, ℞. *Nigella*, Mirrhe, Frankinſence, ana ℥ j Maſtick, white Pepper, ana ℈ *Poſtolachie* ℈ j. roch Alum, ℥ j. beat them into powder, and rub the teeth therewith: or commixe them with Venice Turpentine, and annoint them therewith. The corrupt humors being conſumed, uſe Dentrifices which have vertue to ſcoure and dry, as is this, ℞. *Nitrum*, roch Alume, Harts horne burnt, ana ℥ j Mirrhe, ℈ j. the root of *Irees Illirica*, Frankincenſe, dry Mints, ana ℥ j. ß common Salt burnt, *Piſtolachie*, ana ℥ j Pumiſh, *Teſtarum ſepie*, ana ℥ j. ß Pepper, Pellitory, dry Peniroyall, ana ℥ ß beate them, and ſearce them all, and with this powder rub the teeth daily. For teeth that be looſe you may apply ſuch medicines as reſtraine and ſtrengthen looſe goms, and faſten them. Therefore for collutions of the mouth, the decoctions of reſtrictive things do profit, as is this, ℞ red Roſes, Mints, Plantaine, ana. M. ß. the barks of Cipreſſe nuts, ℥ j. ſeeds of Mirtels, Sumah, ana ℥ ß Pomegranate rinds, Gals, ana ℥ ij. *Acatie*, ℈ ij. ſeeth them all in red reſtrictive wine and with that often waſh the mouth. The mouth being waſhed, it is lawfull to uſe this *Dentrificium* ℞ Gals, the rinds of ſweet Pomegranats, ana ℥ j. *Balauſtium*, Sumach, Mirrhe, ana ℈ j red Roſes, *Sanguis draconis*, *Caliculorum glandium*, ana ℥ j Frankinſence, Harts horne burnt, ana ℥ j. ß. powder all, and ſearce them, and rub the teeth therewith: or this is marvellous good, ℞ *Balauſtium*, Nutmegs, ana ℥ iij. roch Alum, ℥ j. ß. powder them, and mixe them with Hony, ℥ ij ß. and incorporate them well together: and with this anoint the teeth twiſe or thriſe in the day.

Dentifricii optimum.

Looſe teeth

Colluſio oris

Dentifricii

CHAP. XLVIII.

Of Vlcers in the mouth.

THe Vlcers which are bred in the upper part of the mouth, and have a certaine burning heate, in Greeke are called *Aphthe*, and of the barbarous

ſort

sort *Aculæ*: some be whitish, and some reddish, and some blackish, and these be most perillous of all other. They ingender for the most part in infants and sucking children, when either the nurses milk is naught, or the child cannot well digest it. Also they chance somtime to them that be of perfect age, aswell through great fluxe of vitious and corrupt humors to the mouth, as also through sharpnesse of those things that are eaten and drunk. The tokens are easie, because they be known by sight and feeling. If you touch it, the places will seeme hoter then they ought to be, and there is swelling. They which be red, do shew blood to have the maistery: yellownesse signifieth bitter choler: whitenesse, fleame, blacknesse, melancholy. They which chance to children may easily be cured by those things that do meanely restraine. And you must give them chiefly in their meats some Quinces, and other sharp things, as Peares, and Mespilers, viz. Medlers, or open arses. Somtime also you must commixe with their meat some Lettuce, Endive and Purslaine. If there be inflammation of the ulcers, then take the juyce of Purslaine, Lettuce, and Nightshade, the powder of Alum, and wash the mouth with a fine cloth or with a Sering; and if the child can take no meat, then the nurse must use the same kind of diet. Also the decoction of Gals, *Balaustium*, Sanders, Sumach, *Acatia* and such like, commixed with *Rob de ribes*, or *Diamoron*, applyed as before is taught. In them that be of perfect age, only the nature of the body is to be considered, whether it be soft, or moist, or hard, or dry. For in hard and strong bodies, you must minister strong medicines. In weake and soft bodies, gentle medicines. For the diet therefore in such ages, they must eschue all things that be sharp and salt, and that ingender corrupt juyce. For the cure, in fulnesse of the body, if nothing do let it, first cut the *Cephalica* veine, and then those veines under the tongue, if the body be full of ill juyce, you must minister a purgation against the corrupt humors. The body being purged, apply medicins which have vertue to restrain and stop. Moderate remedies against ulcers be these; *Sumath*, Roses, *Balaustium* dissolved in wine or *Mulsa*. But if the exulcerations begin to putrify, this decoctiō is profitable, ℞. Fellard. leaves of Sage, Hysope, Rew, Peniroiall, Camomill, Woodbind, Knotgrasse, *Bursa pastoris*, Brier leaves, ana. M. ß. wash them cleane, and boile them all in ℔ ij. ß. of good Ale or Beere, and put therin 3. or 4. spoonfuls of Hony, Alum ℥. ij. let it seeth to the cōsumption of halfe, then straine it, and wash the mouth therwith 4. or 5. times in a day. But if the ulcers be more running and gnawing, annoint the place with *Vnguentum Ægyptiacum*, mixt with *Mel rosarum*, or such like.

Sigua.

Curatio in-fantium.

Cure of them that be of perfect age.

Vitium ratio Curatio.

CHA. XDIX.
Of a stinking mouth.

THere is a grievous and stinking savour of the mouth caused for the most part through putrifaction of the gums or teeth, or through meate stinking still in the teeth. Many times it cometh through hote distemper of the skin of the mouth; sometime also through corrupt and rotten humors stinking in the mouth of the stomack. It chanceth also many times that exulceration of the mouth or lungs doth hurt the breath of the mouth or lungs. If stinking of the mouth chance through putrifaction either of the gummes, or teeth, or of meate

Causa.

sticking in the teeth: it is soone known either by sight, or by the patients tale.

Signa. If it be causèd of a hote distemper of the mouth, then heate is felt in the mouth, and thirst troubleth him. If through vice of the stomack, then the breath of the mouth is more grievous and stinking before meate then after meate. Vlcerati-

Vicius ratio ons of the lungs are known by extenuation of the body, and by coughing. In the diet the patient must avoid all things that do readily ingender corruption in the mouth or stomack, as is milk, fish, almost all fruits, marrow, fat, naughty water, and such like. Let the meats therfore which they vse be of good juyce, and easy to digest: but they must vse meats rather rost then sodden. In the end of dinner and supper they may eate Peares, Quinces, and such like, especially, if the stinking savour come from the mouth of the stomack. Let them eschue sleeping by and by after meate. If stinch of the mouth come through corruption of the gums or teeth, if there be fulnesse of the body, first draw blood out of the *Cephalica* veine, and then fasten cupping glasses to the necke; but if the body be full of evill juice, purge the humor that doth abound with a convenient medicine. The body being purged, vse outward medicines, specially collutions and washings, which in this case seeme to be marvellous good, as this is, ℞. red Roses, Plantain, Knotgrasse, ana. M. j. ß Gals, Pomegranat flowers, Cipres nuts ana. ℥. ij. rinds of Pomegranats, ℥. ß Roch alume, ℥. j. seeth these in just quantity of water to the third part, and in the juyce of the decoction being strained, commixe *melrosarum*, *Diadarion*, ana ℥. ß *Diamoron* ℥. iij commixe them al and make

Collutio oris a collution, with the which wash the gums and the teeth every morning and evening. Also often washing with water mixed with vineger in the morning, & by and by after meate, is good. If the stinke in the mouth be without exulceration, minister the root of *Irees* steeped in old odoriferous wine, and wash the teeth often withall. Also it is good to hold it in the mouth. Also Mirrhe steeped in pure wine minister to wash the teeth. Also it is very good to chew Pellitory, *Tamariscus* and Rew. Likewise collution of vineger squilliticke, or decoction of Sage, or only wine. Also decoction of Mints in vineger and water helpeth, if the mouth be often washed with it. This causeth sweet breath, and maketh the teeth

For sweete breath. white. ℞. White salt, Pumises, Origan, ana. ℥. ij. root of *Irees*, ℥. j. flowers of Squinance ℥. ß beate them all, and commixe them, and rub the teeth therwith. If stink of the mouth come of a hote distemper, cure it with contrary medicines: but if it come of a corrupt humor in the mouth of the stomack, it is healed by those things which do purge that humor. Those things which be contained in the mouth of the stomack may well be brought out by a vomit. How ye shall

Vomitus. provoke vomit, it is declared in many places before. After this, minister medicines which do strengthen the stomack, as is, *Aromaticum rosaceum*, *Diamber*, *Hydromelum*, and such like medicins which be good in al causes, as be Cloves, Mastick, Mace, wood of *Aloes*, Cinamon, Roses, all the Saunders, Nutmegs, *Quibibes*, *Irees*, and other of the like sort.

These suffice. And how many evils soever there be of the head, whose cure is not expresly named by me in this booke, yet you may finde out medicines to cure them by that which is declared in this booke.

The ſecond Booke.

CHAP I.

Againſt the inflammation of the Columella.

THere chanceth in the throate many dangerous inflammations (as *Hippocrates* writeth in his *Prognoſtico*) and firſt of this *Columella* appeareth a certaine fleſhy peece, hanging in the upper part of the mouth. If one do gape wide, and hold downe his tongue, it may be ſeene. In old time it was called *Gurgulio*, now it is called *Columella*. It is often vexed with inflammations, which is cauſed through blood and other humours which deſcend out of the head. The diſeaſe may be known by ſight: and there chanceth in it difficulty in ſwallowing, paine, ſwelling, redneſſe of the *Columella* and feaver. The diet in a maner, muſt be ſuch as is ordained in other inflammations, and ſpecially, quietneſſe, reſt, ſilence, and hunger, are good, and to eate little or nothing at ſupper. For the cure, if there be fulneſſe of the body, you muſt begin with bloodletting, and firſt you muſt cut the *Cephalica* veine in the arme, and afterward the veine under the tongue. Alſo the belly muſt be purged by clyſters, ſo that by that meanes, not only the belly may be ſoluble, but alſo that flowing of humors to the griefe, may be taken away. Alſo for the ſame purpoſe you may faſten cupping glaſſes to the ſhoulders: neither muſt we let paſſe the remedies which are good to repreſſe and ſtop fluxe of humors. For as they do in all other diſeaſes cauſed of the fluxe of humors, ſo in this behalfe, for their firſt remedy, they ſtop the fluxe of humors. Therfore ſuch remedies muſt be of a reſtrictive nature & faculty. If that the fluxe of humors be moderate, miniſter things which reſtraine moderately, as thoſe be which be called ſoure. But if it be more vehement, adde to it ſharp things, for both be reſtrictive, but ſoure be weake, and ſharp things ſtrong, as *Galen* doth ſay in his 4. Booke of the vertues of ſimple medicines, Chap. 6. & 7. Therefore uſe collutions made of thoſe things: as if they ſhould be moderate, ſeeth Dates ſomtime in water alone, and ſometime with a little hony put to them: Likewiſe make decoctions of Roſes, Vine buds, Bramble, Cipreſſe, the firſt buds of Pomegranate flowers, *Siliqua*, roots of mulbery, ſoure Apple, and *Sorbus*. Thoſe be ſtronger then theſe, which be made of the decoction of Mirtles, and their berries. Alſo of ſharpe Quinces and yong buds of Oake, or the maſt of Oake, alſo of Medlars, and a fruit called *Cornus*: the beſt collutions are made of Gals *Sumach*, *Acharia*, and the flowers of both the Pomegranats, & their ſhels. Among cõpound medicines this doth help won-

Gurgulio.

Signa.

Victuratio

Curatio.

Venæ ſectio

Cucurbitula.

Gargarismus. wonderfully, ℞. the distilled waters of Roses, Plantaine, Sorrell, *Prunella*, Solani ana. ℥. ij. *Diamorum, succi medicati Cribes*, ana: ℥. ß. *Succi medicati Esiochaste*, ℥ ij. ß. vineger, wherein *Sumach* is steeped. ℥. juyce of Pomegranates, ℥ ß. commixe them together, and with it wash the mouth. Another of the same vertue. ℞ red Roses, Brambles, ana. M. j. Pomegranate floures and the shels, Gals mast of Oake, ana. ℥ iij. *Sumach, Hypocisthidis, Acatia*. ana. ℥. ij seeds of Sorrell and Quinces ana. ℥. j. seeth them in ℔ j. of well water, untill halfe remaine; the decoction being strained, put to it of *Diamorum* ℥ j. *succi medicati Cribes, Diacarion*, ana. ℥. ij. vineger, ℥. vj commixe them all, and make a gargarisme. You must use these medicines in the beginning of the disease, and especially when the griefe hath not the greatest cause: nor when the body of the sick is much stopped with humours, nor when the aggrieved place is weake through the nature of the impostume. But if it chance so (as it doth often in the beginning, and often somewhat after) that is, the third day, you must commixe some of the discussive medicines, as is, Linseed, Fenugreek, Mallowes, roots of *Irees*, and Hony. Moreover, of what sort soever the medicines be, minister them warme, for those that labour of inflammation, may suffer no cold. After the vigour of it you may safely minister discussives, unlesse the *Columella* begin to waxe hard: for then you must minister mollifying medicines: that is, Linseed, Fenugreeke, Mallowes, *Althea, Tragacanthum*, and such like: of the which you may make gargarismes After that use discussives as is, Hysope, Figs, Licorice decoct together. If it draw toward rotting, which may be perceived by his colour, and doth not breake alone by collusions of *Mulla* and *Oximel scilliticum*, then open it with some instrument. After the breaking and bursting out of the matter, let him use medicines cleansing, absterstive, and glutinative, especially the juyce of Eupatory, and such like.

Allia.

CHAP. II.

Of a loose Columella.

OFtentimes it chanceth that a loose *Columella* doth hang upon the rootes of the tongue and jawes. Of some it is called the *Vuula*. Wherefore in the beginning you must use such kind of cure as the inflammation therof requireth In the beginning the body and the head must be purged by medicines spoken of in the former Chapter. Which being done, you must make collutions and gargarismes of such things as do restraine and dry: after this sort, ℞ red Roses, Sorrell, Eupatory, ana. M. j. *Gallacum* ℥ ij. Alume. ℥. j. Mirrhe, Frankincense, ana. ℥. ß. Flax seed ℥ ß seeth them in water to the third part, and adde to the juyce of that decoction strained, of good Hony, ℥. ß. and make a gargarisme. Also powders do profit, being blowne in with an instrument for the purpose: as this is, ℞. dry Roses, Gals, roch Alume, ana ℥ j ß. Pepper, Ginger, ana ℥. ß. Mirrhe ℥ j. powder it, and searce it, and put it up as before. Also take greene Nuts, and dry them, and Date stones burned sufficiently: take of each of them equall portions, powder them, and use them as the other. Also unripe Galles, Bolearmoniacke, ana. ℥. j. do likewise. If the *Columella* must needs be cut, it is good to empty the belly first, lest the sicke be strangled. When the *Columella* is cut out, bow his head downward, lest the blood run inward, And afterward wash

Gargarismus.

his

his mouth with the decoction of Sumach, *Acatia*, Gals, putting to it Rose water and vineger. Afterward minister things to heale it up.

CHAP. III.

Of inflammation of the tonsils.

Tonsile be inflammations of those things which ly betweene the mouth and the throate, some do call them *Amigdale* (that is) Almonds. Those tonsils oftentimes be inflamed: for their places be hote and moist. They are most vexed with this evill, which have abundance of blood: and children and infants which do sucke, through drawing of the milke. Also it chanceth often to men and women through drinking of strong wines, and through much greedy devouring of meats, especially if they be eager and sharpe. They that be so afflicted have difficulty in swallowing, and paine, and also sometime a fever. Therfore the inflammation beginning you must take away meate, and minister to him water to drinke, or water wherein a little Cinnamon hath beene sodden, specially if there be a feaver. Let the whole diet be so ordered, as it is in other inflammations. Let his meate be soupings, for otherwise he cannot swallow it. For the cure, if the inflammation be light, you must use gargarismes, restrictives such as be taken in the beginning of an inflamed *Columella*. But you must beware in the beginning, that you put no Hony to the gargarismes, for it hath a sharpenesse in it. If that the inflammation be vehement, so that he be in perill of choking, you must cut the *Cephalica* veine in the arme on the same side. And if the belly be not soluble enough, cast in a clyster. You must provoke childrens bellies by putting in a suppositary, and by annointing the tuell. After purging you must use restrictive medicines, untill the vigour of the disease be somewhat ceased. All these things (as we admonished before) must be ministred warme. Outwardly it is best to nourish it with Sponges, laid gently to it. Also lay to it plaisters made of Barley meale, seeds of flaxe, Fenugreeke, and such like. The inflammations declining, and waxing lesse, it is good to put Hony into your gargarismes, which in the beginning and increasing you may not do, lest the sharpenesse which is in it do increase fluxe. Also at this time hoter gargarismes do profit. Outwardly you must put about the necke, soft woolle dipped in oyle: and if that by using of sharpe collutions, or gargarismes, the inflammations be increased, and biting and gnawing come thereby, you must use gentler, as is, juyce of Ptisan: also gargarise warme Milk. When the inflammation and paine ceasseth annoint with the aforesaid remedies of the mouth, putting it in with your finger: so that by gentle anointing, the parts of the tonsils which are swelled, may be thrust, whereby they may put out the matter contained in them. But yet you may not thrust hard, as many use to do, whereby they cause the inflammation to be augmented. And therfore if by that meanes any hurt do chance, we must be content with ministring gentle gargarismes without any annointing. If that by ministring the remedies aforesaid, the griefe be not eased, then looke for rotting of it, which you may know by increasing of the inflammation, and by sharpe exulcerations, exacerbations, and gnawings in the evening. When you looke for suppuration and rotting, you must helpe that it may quickly come to passe: therefore then you must minister

Causæ.

Signa.

Victus ratio.

Curatio.

Venæ sectio.

Signes of suppuration.

hotes

hoter gargarismes, as is, *Aqua mulsa*, and decoction of Figs, Hysope, and seed of *Althea*. Outwardly lay plaisters of Barley meale and Fenugreek, with decoction of Figs, *Althea* and hony. When it is perfectly rotten, the paine will diminish, and the swelling and inflamation wil be made softer, so that it wil give place to the finger: then you must minister sharpe collutions, that they may breake the botch. In meates he must take great gobbets of bread steeped in water, and likewise his meat must be eaten by lumps: for vehement rolling of it up and down about the tonsils will breake the botches, as well as if they were cut. But if the patient will not do it, then open it with some fine instrument for the purpose. And after it is broken, let the sick bow his head downeward, that the matter may the better run out. And let him gargarise *Aqua mulsa* alone, and afterward commixe with it decoction of Lentils and Roses. And with these you must tarry untill it be healed.

CHAP. IV.

Of malignant Ulcers of the tonsils.

THere begin malignant ulcers of the tonsils, sometime with a fluxe of them going before: sometime they are caused of an accustomed inflammation being augmented. *Causa.* They chance often to children, and also to them of perfect age, especially to those which do abound with vicious humors. They chance to children after the *Aphis* in the mouth. *Signa.* In colour they be like unto scu. fes which are burnt with iron. Also there chanceth to the sicke drinesse in swallowing, and often choking, especially when redneſse is under the chin. If gnawing and sharpnesse of humours hath gone before, there followeth putrefaction. *Curatio.* You must proceed in the cure speedily: and if he be of perfect age, and no other thing forbidding it, it is good to cut the *Cephalica* veine in the arme, or if that appeare not, the middle veine. If they be maids, whom at perfect age, for lacke of purgation of menstruis, the disease doth often infect, then in them you must cut the *Saphena* veine, letting blood but once only, and yet at that time, not till the heart faile, lest after it vertue be destroyed by overmuch fluxe of menstruis. Furthermore the belly must be emptied by clysters, suppositaries, and by anointing of the tuell. And you must labour by all meanes to turne the humor from the agrieved place: for the which purpose fasten cupping glasses nigh to the loynes and use to bind the extremities, as the hands and feet. Afterward it is good to use gargarismes, declared before in the Chapter of *Columella*, and in the Chapter following. After the beginning of the sickneſse, minister *Diamoron*, or a colluti-on mixed with *Mulsa*, then also decoction of *Ireos*, and other things rehearsed in the aboveſaid places. We must take heed that we touch not the ulcerate tonsils with our finger, not so much as to touch it softly. For the unskilfull, to whom with great errour men do seeke in doubtfull matters, they do annoy it vehemently, also they do thrust the aggrieved place, and pull away the scab or rove, which they ought not to do before they see the rove lifted up, & scarce cleaving to the sore. For if we intend to pull away the scabbe, whiles it sticketh fast, the ulceration will pierce more deepe, and inflammations will follow, and the paine will increase, and they will come to venimous ulcers. Therefore it is good to blow in dry remedies, and to annoint liquid things with a feather. Dogs dungs

mixed

mixed with hony and annointed, taketh away the roves marvellously, which will be the better if the dog be fed only with bones two dayes before: it helpeth greatly, neither hath it any unsavorinesse being ministred in meates. Also the ashes of Swallowes burnt, and the ashes of Centory *minor* burnt, with hony mixed, is good. After the irritations and chafings made by medicines, you must appease it with decoction of liquorice, and with a Gargarisme, which is made of Masticke, Mirrhe, *Tragacanthum*, *Amylum*, and Saffron, ministring also while the ulcer feedeth, milke mixed with *Terra lemnia* to gargarise. What need many words? You must be diligent and carefull, specially in cleansing and purging the ulcers. Many infants do suffer the cramp in purging of the ulcers. Som be strangled, because the way of swallowing is dryed up. It is good to apply outward foments, and emplaisters, with taking heed lest he do coole it. For the cure will prosper if the matter that is holden within can be drawne outward. Therefore alwaies after the taking of the plaister away, cover the parts that be about the chin, by laying upon it soft wooll, sprinkled with *Oleum Nardinum*. To conclude, when the scurfs are loosened, and the ulcers purged, use the remedy following, ℞. flowers of red Roses, ℥.iij. Saffron, ℥ j.ß. *Balaustiæ*, ℥ ß. Mirrhe, ℈ j. Pine nuts made cleane, ℥ ij. *Amyli*, ℥.j. Sumach, Roch allume, ana. ℥ j.ß beate them, commixe them with hony, and use to annoint it three times on the day. *Gargarisme.*

CHAP. V.

Of the Squinancy.

Angina in Latin, Squinancie in English, but in Greek *Synanche*. It is properly an inflammation which is in the throate, or in the jawes. There be foure kinds of Squinancies; one is, when the jawes be inflamed, (by the jawes I meane the place where the ends of the wesand and the *trachæa arteria* do agree,) Another is, when neither the jawes nor other parts of the mouth, nor yet the outward parts do seeme to be inflamed, yet the sicke feeleth perill of choking in the throate. The third is, when the parts about the throate be inflamed both outwardly and inwardly. The fourth is, when the joynts betweene the bones of the head and the necke be loosened to the former part of the necke, whereby the place appeareth hollow, and the sicke feeleth paine when it is touched without. The Squinacy is caused through abundance of hot bloud, flowing unnaturally to the places before rehearsed. It is knowne by these signes: the breath is drawne very hardly, and not without the necke be holden right: and there is difficulty in swallowing. Also in some, a feaver, redneſse of the face and necke. There chanceth also in many, swelling: the sicke yawneth with open mouth and draweth breath. Therefore in the beginning every Squinacy requireth a hasty and speedy remedy. Wherefore you must by and by cut the outward veine on the same side of the shoulders, except some greater perill do let it: but you must take away the bloud by little and little, at many times, and not all at once, for the bloud being taken away all together on heapes, the heart soone faileth, and so the perill of choaking commeth upon him. And moreover also by the refrigeration and fainting of the heart, the matter is quickly caried from the jawes unto the lungs, and so bringeth inevitable peril. Take heed also that

Gen. 4.
1.
2.
3.
4.
Cause.
Signa.
Curatio.
Venæ humerorum sectio.

that there be little deduction of the veine, for thereof commeth much failing of the mind, and yet it is not good to make a narrow incision of the veine, leſt the bloud be as it were ſtrained, and the groſſer part remaineth within ſtill, which is the cauſe of this diſeaſe. It is profitable to them to have the bloud drawne out againe the next day, unles the ſwelling of the diſeaſe let it, or faintnes of the heart. If the ſick be a woman, cut the veine on the ankles, ſpecially if the menſtruis be ſtopped; and the bloud muſt be drawne out moderately. If by theſe ſhe be but litle eaſed, then it is good to cut thoſe veines which be under the tongue, and that by and by, at the firſt or ſecond day. And if there be any thing that forbiddeth bloudletting, the belly muſt be emptied with a ſharp cliſter, ſuch as is deſcribed in the chapter of *Apoplexia*. After univerſal evacuatiõ, you muſt faſten on cupping glaſſes: and if there be ſwelling about the cheekes, or under the chin, it is good to faſten cupping glaſſes to the ſwelling, and with ſcarification to draw out much bloud: alſo to ſtrew ſalt upon the ſcarifying, and to rub it. And if there appeare no ſwelling outward, you muſt faſten a cupping glaſſe behind in the neck, neare to the ſhutting of the firſt joynt, and you muſt uſe it with conſtant attraction, pulling away the glaſſe often. Alſo the humours muſt be turned away, leſt they flow to the place which is aggrieved and inflamed. For the which purpoſe you muſt bath the feet with hot water. Alſo bind and rub the hands and feet ſtrongly. The necke muſt be covered with wooll that is moiſt, or that is dipped in warme oile: alſo by and by (at the beginning) you muſt uſe gargariſes, which do neither vehemently drive back, nor yet only diſcuſſe. For thoſe which do altogether repell and drive back, they bring perill of choking, by thruſting humours to the lungs. Thoſe which be only diſcuſſive, they draw more then is meet, by reaſon of their heate. Therefore when the beginning is with much inflammation, you muſt miniſter thoſe things which do reſtraine gently, as is decoctiõ of Roſes, Lintels, & Dates; or elſe reſtrictive gargariſmes, declared before in the Chap. *de Columellæ inflammatione*, commixing ſome diſcuſſive medicines with it. Of that ſort are Roſes, or Sumach ſoddẽ with *Aqua mulſa*, and decoction of Sebeſten. When the diſeaſe is at his ſtrength, and ſtandeth, you muſt uſe thoſe things which have diſcuſſive vertue only in them, as is decoction of Fenugreeke, Figs, Raiſins, Licorice; or ſtronger things, as the root of *Ireos*, Hyſope, *Nigella*, Sothernwood with *Oxymel*. Therfore it ſhall be lawfull at this time to uſe a gargariſme made thus: ℞. of Licorice ſcraped, ℥.j. Raiſins, ℥ ß. dry figs in number ſix, Fenugreek, ℥ ij. Hyſope, Sothernwood, ana. M.ß. ſeeth them in one pound of Wel water, til half be conſumed, then put into the licour of that decoction being ſtrained, of *Mel roſarum*, ℥.j.ß. *Oxymel ſimplex*, ℥ j commixe them all, and make a gargariſme. Alſo dogs dung, ſuch as is found amongſt herbs, and is very white in colour, being beaten and finely ſearced, and mixed with Hony, is a moſt excellent medicine, being miniſtred like a *Lobock*, that they may ſwallow it very ſoftly. Likewiſe the aſhes of Swallowes burnt is very effectuall being ſo mixed with Hony. Moreover, to the necke without you muſt apply thoſe plaiſters, in them which be vexed with inflammation, which can concoct & diſcuſſe, as is this, ℞. the meale of Linſeed, Fenugreek, and Barley, ana. ℥.j. ſeeds of *Althæa*, ℥.iij. Mallowes, flowers of Cammomill & Melilot, ana. M.j. ſeeth them in water untill they waxe ſoft, then ſtampe them

Venarum linguæ ſectio.

Clyſter.

Cucurbitulæ.

Averſio humorum.

Gargariſmus.

Cataplaſmata.

them in a mortar, and make a ſoft plaiſter, or put to oiles of Cammomill and Lillies, ana ℥ j. ſ and being boiled againe, make an emplaiſter. Neither ſhall it be unprofitable if the necke be annointed with oiles of Cammomill, Dill, & Lillies, or fomented with decoction of Fenugreeke, Melilot and Cammomill. They which are vexed with the Squinancy, let them uſe three daies *Aqua mulſa* for their drinke: afterward juyce of Ptiſan it ſelfe or with ſome ſweet potion, for that juyce hath vertue to extenuate diſcuſſe, nouriſh and to coole. When the inflammation is ſomewhat ſlaked, and the ſick beginneth to ſwallow better, give to him the yolks of rere egges, and ſuppings made of *Alica*. To conclude, the eating of the ſicke and his meates muſt be according to his ſtrength, therfore he muſt eſchue overmuch feeding. Sleepe muſt eſpecially be eſchued, as well in the Squinancy as in all other inflammations. For in ſleepe (as *Hippocrates* ſaith) the bloud creepeth within, and the flowing of humours to the grieved place doth increaſe more. *Potus.* *Cibus.*

CHAP. VI.

Of the Cough.

THere be divers cauſes of the cough. For as *Galen* ſaith, *lib. 1. cap. 8. de ſympto. cauſis*, cold diſtemper of the inſtruments of breathing cauſeth the cough. Alſo a humour diſtilling from the head to the *Trachæa arteria*, and ſharpneſſe onely of the upper skin of *trachæa arteria* going about within, doth provoke the cough. Alſo wormes troubling the ſtomack, & raiſing up ſome quality, ſending it to the jawes, doth cauſe the cough. Moreover, a humour contained in the lungs & the breaſt, is the cauſe of inflammation in the lungs, diſeaſe in the ſides, conſumption, and the cough. Thoſe which be outward ſignes, and may cauſe the cough, be ſmoke, duſt, and whatſoever doth exaſperate the *trachæa arteria*. The ſignes of coughing cauſed onely through cold diſtemper of the inſtruments of reſpiration and breathing, are, that thoſe that be ſo afflicted, they ſpit out nothing while they cough, nor the cough is not violent nor conſtraining: but it is ſo ſmal, that not only it may be ſuppreſſed by holding the breath, but alſo unleſſe it be very great, it may be healed: becauſe through ſtopping of the breath, the parts vexed with cold do waxe hot. Moreover they which are vexed with this kind of cough, are more provoked to it by often fetching of their breath, becauſe the cold thereby is increaſed, and made more ſtrong: therefore if they breathe and fetch their wind eaſily, and be alſo in a warme houſe, they cough litle or nothing at all. They be pale of face, and not thirſty: they are grieved with cold things, and are beſt with hot things: the coughs which chance with tickling of the parts on either ſide of the palate, they do openly ſhew a flowing humour, comming from the head to *trachæa arteria*, and to the lungs, which you may well know by difficultie of breathing that followeth. And if that they which be thus afflicted do ſpit out nothing, it declareth it to be a thin rheume, which being cut off by expulſion of breath, it is caried no further by reaſon of his thinnes, but the flowing of it returneth again. The diet is divers, according to the diverſity of cauſes: for if the cough be cauſed of cold diſtemper, occupying the inſtruments of breathing, you muſt eſchue aire, wind, and alſo cold meate and drinke: but if the cough be cauſed through humours. *Cauſæ.* 1. 2. 3. 4. 5. 6. *Signa.* *Victus ratio.*

mours distilling from the head, let the diet be such as is described before in the chapter of Distillation. But universally they which have the cough, must eschue salt things, sharp things, and whatsoever would exasperate the *trachæa arteria*.

Cure of the cough caused of cold distemper.

The cough that is caused through cold of the instruments of breathing, shal be cured by the remedies that can make them hot. Therfore let the neck be wrapped about with warme wooll, and let him breathe seldome, because that stopping of the breath (as is said before) doth not onely let the cough, but also oftentimes healeth it. Therefore it is good to have the sicke conversant in a hot house, and let them breath very softly. Also let the breast be fomented with hot ointments, as is oiles of *Ireos*, Lillies and Dill.

Cure of the cough caused of thin and sharpe humors.

If a humour that is thin & sharpe flowing out of the head to the *trachæa arteria* & the breast, do cause a cough, then it shall be healed specially by meates of good juyce, and by medicines which do coole, thicken, temper and stop sharpnesse and mordacity. For which purpose it is good to minister sirupes of Violets, of *Nymphæa*, of Poppie, the antidote *Diatragacantha*, *Diapenidiō sine speciebus*, *Pilulæ Bechicæ*, & such like. Among all other this loch is excellent good,

Ecligma.

℞. *Diatragacantha*, *Diapenidion sine speciebus*, ana. ℥. vj. juice of Licorice, ℥. ij. *Pilulæ Bechicæ*, ℥. j *storax calaminta*, ℥ ß. Myrrhe, dry Roses, ana. ℥ j. *Tragacanthæ*, Pine nuts, ℥. ß. sirupe of Violets, as much as shal suffice to commixe them and make an *Ecligma*

Purgatio.

Also for that purpose it is good to minister those medicins which are spoken of before in the chap. of Distillations.

Cure of the cough caused of grosse and viscous humours.

But if a grievous & viscous humor be cause of the cough, we shal cure it by those things which do divide & extenuate. Therfore then we must minister to the sick sirupe of Licorice, Hysope, Horehound, Calamint, and such like. or else this decoction,

Decoctio.

℞. roots of *Ireos*, Parsly, Licorice, ana. ℥. j. roots of *Ella Campana*, ℥. ß. dry figs in number sevē, of Raisins, the stones picked out, ℥. j. seeds of Nettle, Anise, and Fennell, ana ℥. ij. Hysope, Maidenhaire, Scabios, of just quantity, till the third part be consumed: then straine it, and to the juyce of that decoction put sirupe of Hysope and Horehound, ana. ℥ ij. ß. and make a potion.

Purgatio.

Afterward if it seeme convenient by the state of the patient, you must empty the body with those medicines which do purge grosse and clammy humors. And among other spoken of in the first book, the infusion of Agaricke is very good,

Infusio Agarici.

which is made after this sort: ℞. of elect Agarick, ℥ ij. Ginger, ℈ j. salt Gemme, ℥. iij. beate them and infuse them one night in ℥. ij. of odoriferous white wine, water of Wormwood, & Fennell, ana. ℥. j. in the morning straine it, and wring it, & put to it *Electuarium Indi majoris*, ℥. ij. ß *Oxymel scilliticū*, ℥ ß. & make a potion. The body being purged, let him have a loch sometime commixed with other antidotes, after this sort,

Ecligma.

℞. *Loch è pino*, *loch sani & experti*, *loch è scilla*, ana. ℥. iij. *Diaireos Salomōis*, ℥. j. powder of *Diapenidiō cū speciebus* ℥ j. powder of the roots of *Enula* & *Ireos*, ana. ℥ ij. ß. juyce of Licorice, ℥. j. ß. sirup of Horehound, as much as shal suffice to cōmixe them. Moreover the breast must be annointed outwardly with hot oiles, of Lillies, *Ireos*, & sweet Almōds, putting to them grease and other things, after this sort,

Unguentū.

℞ oyles of Lillies and sweet Almonds, ana. ℥. iij. of Hens grease, ℥ j ß. fresh butter, ℥. ij. the musselage of Fenugreek, and root of *Althæa*, ana. ℥. ß. *Storax*, ℥. ß. powder of the roote of *Enula*, and *Ireos*, ana. ℥. j. Saffron, ℈ j. white Waxe as much as is sufficient, make an ointment. The residue that is requisite for the cure of the cough,

are

are to be sought in the Chapter of Distillation.

CHAP. VII.

Of the Asthma.

THe *Asthma* is caused when as grosse and clammy humors be gotten in abundantly into the gristles or lappets of the lungs, or that there be some swelling in it, like vnto a botch. Also they do breath difficultly, whereby the *Trachea arteria* is repleate and filled with distillations. These euils are easie to be knowne asunder. For distillation doth also chance in haile folk by and by through as manifest a cause, in a manner, altogether without a feauer, hauing the tokens of distillation following it. If there be swelling of the lungs like a botch, there must needs follow a feauer, and so within few daies after, the inflammation being rotted, the matter of it is cast out with the cough. If there be a crude & raw tubercle & botch ingendred, such do not feele any great griefe, neither are they much troubled with difficulty of breathing: but they are much troubled when they eat or drink, because they cannot swallow but with great griefe. Those which be properly Asthmatick, or Orthopnicks, they haue no feauer at all, and there chanceth to them heauinesse of sense, and they do not spit out matter with their spittle. Let their diet be altogether hote and drie: therefore he must eschue aire cold and moist. He must eat the flesh of Partriches, Birds of the mountaines, Hens, Capons, and such like. He must eschue fishes, fruit, pulse, and all other things that can engender grosse and clammy humours. Let him vse often Hysope, Parcely, and Fennell. Vniuersally, let him drinke a small quantity at once which hath a botch risen: but much drink must be vsed of those whose gristles and flappes of the lungs are stopped with grosse and clammy humours, which are not easie to be cast out with the spittle, because of their thicknesse, and therefore they need much moistning, that it may come out the easier. He must vse exercise before meate, but not sodainly by and by, because many by this meanes are dead. Frictions and rubbings of the breast do profit. Perturbations of the minde, especially wrath and lamentation, are to be eschued. But for the cure of the aforesaid euils generally, you must labour that the abundance of that humour, which engendreth these euils, may be abolished and consumed. But for the cure of these euils particularly, if the euill be engendred of grosse and clammy humours, you must cure it by extenuating and cleansing medicines. If it come of swelling like a botch, you must cure it by extenuating and drying medicines. Against grosse and vicious humours, those medicines be good, which do extenuate and scoure without vehement heate; for grosse and vicious humours doe waxe more tough and clammy as well with vehement heate as they doe with cold, so that afterward they can scarce be diuided and pluckt away. Therefore *Oxymel squilliticum*, or *Squilla* rosted and brayed with Hony, is especially to be ministred vnto them. Also syrupes of Liquorice, Horehound, and Hysope Also the decoction rehearsed in the last chapter before, is good for purging. If necessity require, before al things cut the middle veine in the arm, or the inner veine, and draw out so much bloud as strength will suffer. But if the body be not full, (the humor being preparate to purging by the premisses) you must minister

Cause.

Signa.

Victus ratio.

Cura tio.

Note.

often stronger medicines, which may driue out the grosse and clammy humors. Therefore pilles of Agaricke, and *Pilulæ Cochiæ*, also *Diaturbith* with Rewbarbe, *Antidotum Indi*, and *Diaphenicon* are good for this purpose. Also minister the infusion of Agaricke described before in the last Chapter. Also the belly must be washed with strong Clysters. Also he must vomit now and then, by taking of Radish and other things which prouoke vomit, of the which we haue spoken in the first booke of Melancholiousnesse. But in the meane season, while purgations be ministred, you must minister medicines which can dissolue and extenuate humors contained in the breast by little and little. and he must take *Aristolochia rotunda*, the roots of *Enula* and *Ireos*, Nettle seed, Hysope, *Nigella*, Calamint, and such like, wherewith you may make Decoctions or Loches. For which purpose also those *Ectigmata*, which are rehearsed in the Chapter of the Cough, are good. Also *Trochisci Bechici albi* be most excellent. Outwardly you must lay to the breast, plaisters made of Figs, Barly meale, or rather meale of Fitches, hauing Rosin, Honey, and Waxe commixed with it. Also apply to the breast, of *Ireos*, Dill, Rew, and such like, as is this: ℞. oiles of Dil and Rew, ana ℥ ß the grease of Hens and Ducks, ana. ℥ ij the roots of *Ireos*, *Enula*, & *Draconty maioris*, ana. ℥ j. seed of flaxe, ϑ. ij Storax, ℥. iij. Waxe as much as is sufficient, make an ointment. But the brest must first of all be rubbed with a rough linnen cloth, that (the pores being opened and vnlocked) the strength of the medicine may more readily pierce to the bottome. Also you must vse those medicines which can exulcerate the skin, and draw out matter and watery humours, as those be which are named *Rubefacientia*. For this purpose the breast must be rubbed with Nettles, brayed or beaten. The places that are blistered are to be cured with warme oile. But in an inueterate euill, and where all medicines are ministred in vaine, we must flie to burnings, as *Ætius* teacheth in *lib.* 8. *cap.* 57. how it should be done. For the cure of that which is like a botch, which hath need of medicines to attenuate and dry, (as is said before) you must note that it is cured with Aromatick things, because they do extenuate, drie, and heat. Therfore then you must giue vnto the Asthmaticks specially Antidotes compounded of these things, as is *Theriaca*, *Mithridatum*, *Antidotum è moscha dulce*, *Diamber*, *Aromaticum rosarum*, *Diamargariton Calidum*, and many such other like.

Clyster.

Vnguentum.

Rubefacientia.

Cure of Abscessus.

CHAP. VIII.

Of the Pleurisie.

Cause.

PLEVRAISIE, to speake exquisitely and properly, is an inward inflammation of the vpper skin girding the ribbes and the sides. In Latine it is called *Lateralis dolor*. Neither is it rashly added, to speake exquisitely and properly: for through many torments, and through meats grosse and flegmaticke, there doe ingender humours that be cold, crude, grosse, and viscous in the bodie, which oftentimes do place themselues by and by in the void place of the breast, or in the lungs it selfe, and by reason of their multitude, they stretch out the vpper skin, girding the sides within, and cause paine: but of this we will speake nothing, because the cure of it doth differ little from the cure of *Asthma*, rehearsed in the last chap. The Pleurisie which is an inflamation of the vpper skin

which

which girdeth the sides within, is caused of abundance of hote bloud, flowing naturally to the aforesaid vpper skin within. The signes hereof are difficultie of breathing, the cough, a continuall feuer, vehement pricking paine, a hard pulse, and sharpe like a saw. And if his spittle be red and bloudy, it signifieth bloud to haue dominion: if it be yellow and subpale, choler hath the mastery: if it be white and frothy, fleame ruleth: if it be blackish, it betokeneth black choler to haue the matterie, or melancholie. The first two dayes the sicke must be content with the iuyce of Ptisan for his meate. Afterward make him Almond milke with the decoction of Ptisan, or the crummes of fine bread mixed with the broth of a Chicken or Cocke, specially if the patient be weak. He must vniuersally eschue all things that be sharp and restrictiue. Let his drinke be water wherein Cinamon is sodden, and let the patient eschue cold water as a pernitious thing, because it maketh the spittle grosse and thick: Also let him eschue wine altogether. Let him lie vpon the side that is grieued. Let him auoid wrath, sorrow, and other perturbations of the mind. In the beginning of the cure, the Physitian must diligently consider, whether the body of the sicke be grieued with abundance of humours or not: so that he must know at the first, whether the paine doth mitigate and dissolue with heating medicines, and when it doth not. For if the body be not full of humours, then in the beginning of the Pleurisie and inflammation, the paine must be mitigated and discussed with foments and medicines that do heat. But if the body do abound with euill humours, or be full of bloud, you may not begin the cure with those things that do heat, for they moue fluxe of humours to the aggrieued place. for the place to the which things that do heat are laid, draweth more to it then it sendeth out by vapours againe. Therefore then you must not vse hote foments which cannot dissolue the paine, but all the body must be emptied by bloud-letting, and you must cut the inner veine of the arme, which they call the liuer veine, or the splene veine, on the arme which is right against the griefe on the same side. For bloud letting on the same side, doth not onely draw bloud away from the aggrieued part, but also it purgeth it quickly, which is greatly requisite in the Pleurisie, and in other inward inflammations. After bloud-letting, if the wombe do not cast out the excrements of it selfe, as it ought to do, then cast into the belly this easie Clyster.

Signa.

Victus ratio.

Curatio.

Vene sectio.

Clyster.

℞. Mallowes, leaues of purple Violets, Mercurie, Spinage, of both the garden Endiues, ana. M. j. whole Barley, ℥. j. Seeth these in iust quantitie of water, vntill the third part be consumed: then take of the iuyce of that decoction, ℔ j. *Casia fistula* newly drawne, ℥. j ß. of the oyles of Cammomill and Violets, ana ℥ j. ß. fresh Butter, ℥. ß. common Salt, ℥. j. and commixe them all, to make a Clyster. After the body is emptied, you must apply outwardly foments that do heat and mitigate paine, such as *Sacculi* be, which are made of the floures of Cammomill, Dill, Melilot, *Tapsus barbatus*, seed of Flaxe, Fenugreek, *Milium*, and Bran mixed together, the decoctions of the herbs aforesaid being put into bladders, or some other deuices. Also you may well apply a great soft Sponge being dipt in the aforesaid decoctions, and applied to the griefe warme. You must couer the foments with clothes, lest their strength doe vanish away quickly. Also take an Apple, take out the core of it, and

Sacculi.

fill the hole with *Olibanum*, and roſt it till it be ſoft: then take off the skinne of the Apple, and mixe the ſoft of the Apple and the *Olibanum* together, and let the patient make boles of it, and ſwallow it all at once, which doth remoue the paine very much. This plaiſter alſo is good for this purpoſe: ℞ floures of Cammomil, *Tapſus barbatus*, & Dil, ana M. ß Lineſeed, Fenugreeke, ana. ℥ iij. Anniſe ſeed, ℥ j. Barley meale, M. ß. bray them, & put them in water, till they be as thick as Hony: after put to oyles of Dill and Cammomill, ana. ℥ j. ß. boile them againe, and add to it the yolks of two Egs, of Saffron, ℈ j. and make an emplaiſter. After the ſeuenth day, if the paine do continue ſtill after one ſort, faſten a cupping glaſſe to the ſide, and ſcarifie the skin: for a manifeſt commodity doth enſue to them that haue the pleuriſie, by applying of cupping glaſſes. The cuts of the ſcarified places muſt be ſtrewed with Salt, if the patient can abide it; if not, lay vpon it a linnen cloth dipped in Oyle and ſprinkled with Salt. The neare day after the ſcarifying is done, it is good to faſten on a cupping glaſſe againe, that the mattery bloud may be drawne out of the little wounds. This ſecond extraction is better then the firſt: for at the ſecond time the bloud is not drawn away, but the matter. Alſo the Phyſitian may not neglect to miniſter to the ſick ſuch medicines as are good to make the fleame come vp eaſily, as is, *Diapenidion*, *Diatragacanthes*, conſerues of Violets, *Trochiſci pectorales*, putting to them other Loches rehearſed before in the chap. of the Cough. Outwardly you muſt apply medicines that haue vertue to diſcuſſe, as is Fenugreek, Dill, Melilot, Hyſope, and ſuch like. And if there do appeare tokens that it will rot, and turne into matter, you muſt further it with this or the like ointment: ℞ oiles of Cammomill, of ſweet Almonds, and of Lillies, ana ℥ iij Butter without Salt, Hens greaſe, ana. ℥ ij. the muſcilage of Fenugreek, Lineſeed, and the roots of *Althea*, ana. ℥ j. Waxe, as much as is ſufficient, make an ointment. The botch being broke, you muſt miniſter thoſe things that do cleanſe and purifie matter and filth, as is, *Aqua mellis* or decoction of Barley, or Sugar roſet. The filth being cleanſed, you may miniſter glutinatiue medicines, which ſhall be ſufficiently declared in the chapter of the Ptiſick afterward.

Emplaſtrum.

Cucurbitula.

Vnguentum.

CHAP. IX.

Of the inflammation of the lungs.

Cauſe. PEeripneumonia is an inflammation of the lungs with a ſharp feuer. This diſeaſe for the moſt part is cauſed of ſtrong diſtillations falling to the *lungs*, or elſe of the Squinancie, or the *Aſthma*, or the Pleuriſie, or of other diſeaſes. Alſo ſometime onely inflammation is the cauſe of this diſeaſe. They which

Signa. haue this euill, haue difficult breathing, the lungs lying vpon the heart, doth bring choking, they haue a ſharpe and burning feuer, and alſo fulneſſe and ſtretching out of the breaſt without paine. But if the skinnes which be ioyned all the length of the breaſt within be inflammate, then they feele paine at the creaſt. All the face, and the aggrieued place looke red, the noſe is crooked in the top, the veines of the temples do beate, the eyes do ſwell, the tongue is drie, the appetite is loſt, the breath is hote, they couet cold water, and rather cold aire, they haue a drie cough, it is frothy and cholericke, or bloudy and red, which be the worſt tokens. If the ſick ſhall die, he ſhall watch much, and

haue

have fearfull short sleepes, the hands and feete shall be cold, the nailes shall be crooked and swart, and he shall die the fourth or the seventh day at the furthest. But if the sicke shall recover, there will follow bleeding abundantly, or perturbation of the wombe, by passing foorth of many cholerick and frothy humors: and sometime the inflammation is changed into matter, and the matter being filthy, is driven out either with egestion or with the urine, and the sicke is delivered from all the griefe by and by. And if it do flow into the Lungs, and that abundantly, or do choke him, then it is changed into a Ptisicke. For their diet you must minister to them sonpings made of the juyce of Ptisan, mixed with Hony, Origan, or Hysope. They have more need of extenuative meates then those that have the Pleurisie. Also *Alica* or *Aqua mulsa* is good for them. Let them drinke litle, for moistnes hurteth the Lungs. You may minister for preserving of strength (specially if choaking constraineth you) *mulsa* alone, and with Pine nuts, or *mulsa* wherein Hysope is sodden, the powder of dry *Ireos* to *aqua mulsa* is good. Generally the diet of those that have *Peripneumonia*, must in a manner be the same which the Pleurisie should have, specially if they begin to recover. For the cure, you must eschue letting of bloud in such as have fallen to this evill out of other diseases, especially if they have benelong in this case, or if they were let bloud before. You must mollifie the bellie with clisters, if he be costive, or apply cupping glasses to the breast and sides, if nothing do let it, and that great boxings and many, the skin being cut and scarified. But if the *Peripneumonia* began first without any other disease going before, then let him bloud, if strength and other things will suffer it, you must cut the inner veine of the arme; and if strength will suffer it draw bloud on both the armes, and first but a litle, in no case untill his heart faile, so that some strength may be kept for the bloudletting of the next arme. But if any thing doth forbid bloudletting, you must fasten cupping glasses to the whole breast, and the sides, and you must get out as much bloud as strength in them will suffer. Also it is good to mollifie the belly with sharp clisters, made of the decoctions of Hysope, *Ireos* and Rew, putting to it the pulpe of *Coloquintida*, *Sal gemme*, and other things necessary for such clisters. After this you must labour and see, that the breast and the Lungs be purged by much spitting, which must be made swift and easie. For the which purpose you must use those Ecligmaes, ointments, and emplaisters, which are declared before in the Chapter against the Pleurisie, excepting that in this case you must minister the most strong things, and those that have much strength and vertue in extenuating. Therefore you must minister *loch è scylla*, *loch è pulmone vulpis*, the decoction of the roote of *Ireos* and *Enula*. And you must make a cerote of oile of Rew and *Nardinum*, putting to it the marrow of an Hart, of *Ireos*, Hysope, and Horehound beaten very fine, and commixed with Venice turpentine, and lay it all over the breast and the sides.

Victus ratio.

Curatio.

Venæ sectio.

CHAP. X.

Of spitting of bloud.

SPitting of bloud is caused many times of an outward manifest cause, as of falling from an high place, or a stroke given to one outwardly, or with vehement striking, or leaping, or if any heavie things have fallen upon the breast,

or elſe with great crying, or immoderate cold: for cold (as *Hippocrates* witneſſeth) breaketh veines. Alſo ſpitting of bloud may be cauſed through heate.

Interna. Alſo ſometime ſpitting of bloud is cauſed of inward and ſecret cauſes, as fulneſſe and abundance of naughty bloud, gnawing aſunder the veines, and burſting open the heads of them. The gnawing aſunder of thoſe veines, is cauſed of ſharpe humors, either falling from the head to the Lungs, or elſe engendred in the Lungs it ſelfe. Moreover the bloud that is ſpit out, ſometime commeth from the breaſt and the Lungs, or from the *Trachæa arteria*, and ſometime from other places of the mouth, or gummes, or the jawes, or from the ſtomacke, unto the which doth fall bloud out of the veines and members adjoyning, that is to ſay, from the Liver and the Spleene. The outward cauſes are knowne thus: if

Signa. the ſpitting of bloud be cauſed of abundance of bloud, then the bloud commeth out guſhing all at once, and after it is out, the ſicke is better and lighter. But if it be cauſed through burſting of the mouths of the veines, then hot perturbations have gone before it, as though the patient had uſed many hot baths, and had dwelt in a hot region, uſing hot diet in a hot ſeaſon. If ſpitting of bloud be cauſed through gnawing and eating aſunder of the veines, then the bloud is not ſpitted forth all on a heape, but by little and little with the cough; and they are alwaies worſe. Alſo if the bloud which is ſpitted, be frothy and paliſh, and commeth forth now and then with the cough without any paine, it is a ſure token, that the bloud commeth out of the lungs. If flegmatick bloud be ſpitted out with eaſie coughings and reaching, then the bloud commeth from the *Trachæa arteria*. If bloud be ſpitted forth being black and clodded together, having alſo the cough and paine in the aggrieved place, then it is a token that it com-

Victus ratio. meth from the breaſt. For the diet, let him uſe meates which have a moderate adſtriction, as be rice, hulled wheat called *Alica*, & ſuch other like, mixing with them the juyces of Pomgranates or Peares. For fleſh, let him eate wild doves, turtles, and partriches, if they be boyled with verjuyce, or joyce of foure grapes, or with Sumach. Alſo he muſt uſe Quinces, Peares, reſtrictive Apples, Medlars, and Mulberries, and ſuch like rehearſed before in the Chapter againſt bleeding at the noſe. He muſt drinke thicke red wine, or inſtead of it, water wherein

Curatio. ſteele is quenched. He muſt eſchue great noiſes, often ſpeaking, all moving of the body, and anger. As for the cure, it differeth according to the diverſity of cauſes: for if the bloud come out of the head, it needeth but a ſimple and eaſie cure: for reſtrictive things applyed cold to the palate of the mouth by collutions and gargariſes, do performe the cure. What things they be, you may ſeeke in the beginning of the ſecond booke, the firſt Chap. But if there do flow much

Venæ ſectio. bloud from the head, then you muſt let him bloud on ſome veine. Thoſe which ſpit bloud through diſtillation, you muſt by and by in the beginning let them bloud in ſome veine, unleſſe a ſharpe humour doth diſtill vehemently. Alſo afterward miniſter a ſharpe clyſter, and empty the wombe. Alſo rub the hands, the armes and the legs very much with a medicine that will heate and extenuate, and bind the outward parts. After that, if the diſeaſe endure longer, ſhave the head, and apply thereto a medicine which hath vertue to dry and diſcuſſe, as is that which is made of the dung of wild doves, and after three houres ſpace, bring them into a bath, ſo that the head be anointed with no fat thing.

After-

Afterward cover them meanly, and nouriſh them with ſoure ſuppings. When they go to ſleepe, miniſter to them *Theriaca*. The next day all the whole body (the head onely being excepted) being rubbed, keepe him in quiet, and againe at night miniſter to him *Theriaca*. And if through theſe the diſtillation be not ſtopped, then the third day in the morning miniſter a little honey ſodden, and rub all the body, and ſuffer him to reſt. The fourth day, after the taking of the *Theriaca*, miniſter againe much hony, and lay to his head a medicine of doves dung. And if the evill do endure longer, faſten a cupping glaſſe to the hinder part of the head. Laſt of all, miniſter thoſe things which are able to purge the humours that are flowne into the Lungs. But if it be a very ſharpe humour which diſtilleth out of the head, you muſt beware of bloudletting, and you muſt rather uſe purgations, and you muſt uſe the nouriſhments and remedies hereafter declared, and alſo before in the Chapter againſt diſtillations. They which do ſpit bloud cõming from the Lungs, by reaſon of breaking of ſome veines in it, or by burſting open of their heads, thoſe you muſt firſt of all charge, that they do not breath much and make a noiſe, and that they ſpeake but little, and in a manner not at all. Let them ſit in open aire, having a ſtedfaſt bed, and of a good height. For ſuch you may by and by cut the inner veine of the arme: and you muſt draw bloud twiſe or thriſe a little at once, for ſuch have no need of much bloudletting. Alſo for the ſame purpoſe, that is to ſay, that the bloud may be drawne another way, you muſt rub the extremities, and uſe to binde them hard with broad linnen clothes. Theſe ſo done, you muſt miniſter to him a drinke made of vinegar and water infuſed and warmed, and let him drinke it, ſo that if any clod of bloud do cleave on the fleſh, it may (being thereby diſſolved) be caſt out; neither doth any thing let, but that you may miniſter this potion twiſe or thriſe in three houres. After thoſe you may miniſter both within the body and without, medicines that be reſtrictive, and have power to ſtop the pores. For things taken outwardly, it profiteth to eate Purſlaine, albeit that the juyce drunken is of more effect; the juyce of Knotgraſſe, ſharpe Grapes, decoction of Sumach, Gals, the ſhels of Acornes, the root of Bramble, *Balauſtia*, ſeed of Sorrell, the roots of Horſetaile, and ſuch like, which are declared in the Chapter againſt bleeding of the noſe. But theſe are better, & of more effect then the aforeſaid things, that is to ſay, *Terra lemnia* beaten into very fine powder, and miniſtred with the juyce of Pomgranates, or of Knotgraſſe, or *Lapis hæmatitis*, at once, ℈ j. in the like juyce. Among compounds you muſt uſe this *lohoch*, ℞ of old cõſerves of Roſes, of *Rob de ribes*, ana ℥ j. of *Diatragacãthum frigidum*, & *Diacotoneon ſimplex*, ana ℥ ß of the powders of Corall *Lapis hæmatitis* and *terra lemnia*, ana ℈ ij. Bolearmoniack, ℥ j. Dragons bloud, ℥ ß. Pomgranat floures, ℥ j. Frankinſence, the root of *Conſolida major*, ana ℥ j ß. ſirupe of Mirtles, as much as is ſufficient to commixe them, & make an *Ecligma*. Afterward you muſt ſprinkle the breaſt outwardly with reſtrictive wine, and the oyles of Roſes, Quinces, and Mirtles. But if there be much eruption of bloud (eſpecially being Sommer) and the ſpitting thereof comming without a cough, and the ſicke not being weake, but ſtrong and fleſhly, then you may take vineger for wine, & apply it to with ſponges. It is good to put to the aforeſaid oyles, Bolearmoniacke, *Terra lemnia*, Corall, and ſuch like, and to make an ointment

Cucurbitulæ.

Cure of ſpitting of bloud from the lungs.

Potio.

Emplaſtica.

Ecligma.

thereof with Waxe. Alſo apply thereunto a ſoft plaiſter made of Dates, *Acatia*, the roote of *Conſolida major*, the barks of Pomgranats, and the meale of Lentils. Alſo a cerote made of the meat of Pomgranats, Frankinſence, red Corall, *Balauſtia*, Bolearmoniack, *Terra lemnia*, and ſuch like, is of good effect. But you muſt ſpecially take heed, that by and by after the rupture of the veſſels it may grow together again before it take inflammation: for if there come inflammation before it be growne together, there is but little hope of the conglutination of the wombe: for it keepeth it ſtretched out many dayes, and you muſt waſh away as well the matter, as the waterie bloud out of the ulcer, after that the inflammation is gone. But here the Reader muſt be admoniſhed, that he take heed that he do not apply outwardly againſt that place where the bloud runneth out, neither reſtrictive things, nor cold things without reſtriction, unleſſe the matter be firſt turned another way, and drawne from that place: for elſe it would drive the bloud inward, and ſtop the veines full that be within. Therfore firſt alwaies you muſt draw the bloud to the contrary part, and after that apply reſtrictive things outwardly. Thoſe which ſpit bloud through eroſion & gnawing of ſharpe humours, you muſt firſt of all miniſter thoſe things unto them which have vertue to purge ſharpe humours diſtilling into the Lungs, ſuch as be ſpoken of before in the Chapter of diſtillation. After that, miniſter thoſe things which can alter and make thicke the thinne and ſharpe humours, and ſo have vertue to ſtop the diſtillation, as is ſirupe of Violets, Roſes, Mirtles, Hydromel, *Diacydoniorum*, and ſuch like. For the ſame purpoſe ſometime miniſter ſirupes of Poppy, and other ſomniferous medicines. The diſtillation being ceaſſed, you muſt reſtore the gnawne parts with meates of good juyce, & with medicines that do ingender fleſh. Moreover they which vomit bloud muſt uſe the ſame diet and cure which is before rehearſed, that is, if the bloud flow from the Liver, cut the veine on the arme: but if the bloud be caried from the Splene into the belly, cut the veine on the left hand, which is betweene the litle finger and the ring finger, and miniſter to them reſtrictive meates and drinkes, adding this to the cure, that they do not take meate and drinke often: for they may eaſily be cured, if the remedies which be received in, be applyed to thoſe parts that ſhed bloud. And for bloud congealed in the ſtomacke like an hillocke, let him drink creame, and eſpecially of a Hart, or let it be avoided with Savory mixed with vinegar or with *Aloes*. Thoſe which ſpit bloud from the palate of their mouth, they muſt gargariſe with reſtrictive things, and apply to the forehead, and to the head thoſe things which are applied unto the noſe when it bleedeth. Furthermore to conclude, after that all things be done, and that the fluxe of bloud is ſtopped, then the ſtrength muſt be cheriſhed and reſtored againe: and ſpecially he muſt beware of the often uſing of bathes, of drinking of wine, of wrath, and of Venus.

Note.

Cure of ſpitting of bloud cauſed of ſharp humours.

Cure of vomiting bloud.

CHAP. XI.

Of ſpitting of matter.

Empyema in Greeke, ſignifieth a mattery ſpitting: In Latine it is called *Suppuratio*. It is cauſed when an impoſtume or botch (being in the upper skinne which girdeth the ribs inwardly, or elſe in ſome other upper skinne of the

Cauſe.

the breſt) is broken all at once, & ſhed & powred into the emptie place of the breaſt, which is betweene the Lungs and the upper skin that girdeth in the ribs. It is cauſed ſomtime through burſting out of bloud (an ulcer not being brought to his ſcar, and perfect ſhutting up.) Alſo ſometime through fluxe of the head, and other upper parts, falling thither, which is wont often to change into the Squinancy. The ſignes be theſe, heavineſſe is felt in the bottome of the breaſt, *Signa.* a ſtrong cough and a drie without paine, and alſo ſometime with moiſtneſſe, whereby they ſeeme to be eaſed. In the beginning there chanceth to them feavers, faint, inordinate, and hard to be judged. When the impoſtume draweth neare to a rupture, then they have a feaver more vehement with quaking: and they are troubled in their ſpeech. Being broken, there appeareth somewhat to flow into the breaſts bottome, according to the often changing of their lying, and ſpecially when they change lying from one ſide to another, then ſurely the multitude of matter is evident, and oftentimes a certaine noiſe of the flowing may perfectly be heard when they turne them. Alſo the matter that commeth out is ſometimes cleare, ſometimes thicke and dreggy. Some impoſtumes do burſt out upward, that is, unto the voide place of the breaſt, and theſe be moſt perillous. Some impoſtumes do flow out downeward unto the panch, and the bowels, and alſo the bladder. They alwaies labour of the feaver Hectick, untill all things be brought out upward. Thoſe that be vexed *Victus ratio.* with this diſeaſe of ſpitting of matter, let them remaine in a drie aire, let them uſe meates of good juyce, eaſie to digeſt, brothes of cockes, the fleſh of hens, chickens, birds of mountaines. Alſo uſe decoctions and broths of cicers, with herbes (as is) Hyſope, and Parcely. Let his drinke be *aqua mulſa*, and thin white wine. For the cure in this diſeaſe, except diligent ſpeed be made by and by, the *Curatio.* gathering together of matter cauſeth the Ptiſicke, the Lungs drawing ulceration. Therefore firſt you muſt helpe the concoction of the impoſtume with foments, by ſponges or bladders, with cataplaſmes or emplaiſters, made of the meales of Barley, Fenugreeke, & Linſeed, of Figs, Doves dung, Mallowes, *Althæa*, and a litle Roſin. Alſo you muſt apply to it Cerots made of butter, *Ireos*, Laurel berries, Rew, & other things which can ripe & diſſolve the impoſtume, whereof thou ſhalt finde many in the Chapter of *Aſthma* before: and if the evill be not diſſolved, you muſt apply to it things that will breake the botch. The breaking of the botch is procured by lying upon the whole ſide, eating of ſalt meats, & theſe pils given unto him when he intendeth to ſleep. ℞. of the powder of *Hierapicra Galeni*, ℥. j. of the pulpe of *Coloquintida*, ℈. j. with the juyce of Wormwood as much as is ſufficient to commixe them, and make pils, whereof let him hold one at once in his mouth. By this meanes it ſhall come to paſſe, that the ſicke ſhall covet to ſpit often, and ſo by overmuch ſpitting the impoſtume may breake. The rupture being made, you muſt take diligent heed whither the matter runneth, and you muſt helpe his avoiding: for if it creepe into the belly, you muſt miniſter moſt of all mollifications. If it fall to the bladder, you muſt miniſter moſt thoſe things which provoke urine. If the matter come out by a cough, then nothing is more meet to be miniſtred then Ptiſan, mixed with good hony. Alſo abſterſive & ſcouring things do profite, which are partly declared in the Chapter againſt the Pleuriſie, and part of them ſhall be ſpoken

of

of in the next Chapter. But you may commodiously commixe with their meat those things which provoke urine, howsoever the matter intendeth to flow. As for the purging and driving out of the matter, *Aqua mulsa* decoct with *Ireos* and much licorice is marvellous profitable. Moreover the decoction of Hysope, *Ireos*, Horehound and such like is good, whereof you may seeke more in the Chapter of *Asthma*. The rest that seemeth to be necessary for the cure of this disease, shall be spoken of in the next Chapter.

CHAP. XII.

Of the Ptisicke.

Cause. PTHISIS, in Greek, *Tabes* in Latine, it is properly an exulceration of the Lungs till there followeth spitting of bloud withall. It is caused for the most part through a sharpe and gnawing humour flowing from the head into the Lungs Also it is caused through the bloud and matter that remaineth after the bursting out of it in them that have the Pleurisie, the *Peripneumonia*, or *Empyema*. They which labor of this disease, are known by wasting of the whole body and the flesh. Also the nostrils be sharpe, their temples be slidden downe, their eyes be hollow, and their shoulders sticke out like birds wings. Moreover they cough, and be vexed with the fever Hectieke, they breath difficultly, their cheeke bals waxe swart, their nailes do crooke and seeme pale. Also the evill overcomming, the bellie is troubled, and thirst doth vexe them more, their haire doth shedde, and that which they doe spitte out, is of a vehement stinking savour. As for the ulcers of the Lungs, they are very hard to be cured, because they cannot be purged and cleansed without the cough, and in them that cough, the ulcer is broken, and so the evill returneth, as it were by a certaine circuit. Also the Lungs among the other inward members, because of respiration and breathing, are alway in moving, and also are rent with coughing. But the ulcers which are to be healed, would require quiet and rest. Moreover the strength of medicines cannot come to the ulcers, before it be altered in the stomack, in the body, and in the Liver. Nevertheless although the causes before rehearsed, make the cure to seeme hard, yet we may go about to cure that ulceration. Therefore in the beginning you must prescribe to those that be ptisicke, a convenient diet, after this sort. Let them dwell in a dry aire, temperate between heat & coldnes; let their meate be Ptisan, Almond milk, rere egs, flesh of the birds of mountaines, of Partrich, of Phesants, of Owsils, of blacke birds, of Hens, of Capons, of Calves, of sucking Kiddes. Also scaly fishes in stony waters, Crabs of the fresh river. But among all meates, milke is best for them that be ptisick, specially womans milke, after that Asses milke, and Goats milk, which would be sucked out of the dugges, if it might be, or let it be drunk by and by after the milking of it while it is hot. But you must beware, that they take no meate by and by after their milke, and specially no wine, for then it would be corrupted with it in the stomacke. But if they be very much feverous, specially of a rotten feaver, then it is not good to take milke. Among fruits, it is good to eate Raisins, sweet Almonds, Pine nuttes, Figs, Dates, Pistax. Let them eschue exercises and movings that be vehement. It is not unprofitable to walke easily before meate, and after meate they must altogether rest; let them use to sleepe

Signa.

Look Hippocrates in Aphorisme 5. the 14. and the 13. and the 17.

The causes why the cure is hard

Victus ratio.

on

on nights meanly: let them eschue wrath and sadnesse, unmeasurable watching, hunger, thirst, lecherie, hot houses, and whatsoever may emptie the body. Let his drinke be but small and thin: or if his fever be vehement, let him drinke water wherein a little Cinamon hath bene sodden, or the drinke that is called *Hippocras*, whose making is declared in the first booke, in the Chapter against the Palsey. If the evill be caused through the flowing of a sharp humour out of the head, you must begin the cure by removing of the distillation, which we have taught before in his proper Chapter. Therefore now we will shew the exulceration of the lungs, how it is to be cured. And first for the cure thereof we must minister those things which have an abstersive and scouring vertue, and that which will cause that the matter may easily be brought upward: for the which purpose *Hydromel* is specially good, & also decoction of Barley with Sugar and hony, also decoction of *Ireos*, Figs, Maidenhaire, Hysope, Horehound and Licorice. If there come a fever, you may cõmixe with the aforesaid things, the foure great cold seeds. Outwardly you must apply emplaisters, and cataplasmes, made of Linseed, Fenugreeke, and such like declared in the last Chapter *de Empyemate*. Also for the same purpose you may seeke many remedies in the Chap. against the *Asthma*. The lungs being cleansed and purged from matter, you must minister those medicines which will glutinate and heale up the ulcer. For this purpose conserve of Roses is commended almost of all Physitions, for this hath not only the vertue to glutinate, but also to cleanse and scoure: but the newer it is, the more it scoureth: and the older it is, the more it glutinateth. Also these are marvellous good, Bolearmoniack, Dragons bloud, Amber, Corall, Purslaine seed, and such like which have vertue to scoure and joyne together. Also these things are good, *Loch de pulmone vulpis*, *loch è pino*, cõserves of *Consolida major*, & Maidenhaire. Therefore of these you must make this compound medicine, ℞ conserves of *Consolida majors*, and of Maidenhaire, ana ℥. ß. conserves of Roses, ℥. j. *Loch è pulmone vulpis*, ℥ j. ℈ *Loch è pino*, ℥. ij. powder of *Diatragacanthũ frigidũ*, ℥. iij. Bolearmoniack, ℥. j. ß. sirupe of Poppy as much as will suffice to commixe it, and make a loch. Also this powder daily ministred causeth much ease: ℞ of the seeds of white Poppy, ℥ ß. gumme Arabicke, *Amylum*, and gum Tragacant, ana ℥ j ß. seeds of Cucumbers, Citrons, Gourds, Melons, Quinces, ana ℥. iij. burnt Ivory, juyce of Licorice, ana ℥ j. ß. *Penidies*, as much in weight as all the rest, and make a powder, of the which minister daily every morning, ℥ ij with sirupe of Poppy or Roses. At that time also that the ulcer is closed, you must annoint the brest without, with oile of Quinces, Mirtles or Roses, adding thereto sometime Sumach, *Hipocistidis*, Pomgranat rinds, *Acatia*, Galles, and such like. In the end the body being extenuate and wasted, it is good to restore in with a convenient diet, using all those meats which be of good juyce, easie to digest, and nourish much, at which time also you may minister this medicine, ℞. of the pulpe of a Capon, ℥ j. Cockes stones, Pine nuts, Pistax, sweete Almonds, ana. ℥. ß. of the powder of the *Antidoti de gimmis*, ℥ ß. powder of *Diarrhodon abbatis*, *Diambon*, & *Aromaticum rosarum*, ana. ℈ j. white Sanders and Cinnamon, ana ℥. ß. Maces, ℈ j. white Sugar of the finest. ℔ j. dissolve the Sugar in water of Bugloss, and Roses, and make lozenges, or an electuary, of the which minister every day.

Curatio.

Ecligma.

Pulvis.

Morsuli Refectorij.

CHAP.

CHAP. XIII.

Of panting of the heart.

PAlpitatio & tremor cordis in Latine, is in Engliſh panting and trembling of the heart, it is a corrupt motion of the heart, or a ſtretching out of it againſt nature. The new ſort of Phyſitians do wrongfully call it *Cardiaca*. It is cauſed of all ſuch things as do trouble and affect the heart above nature, as is, every diſtemper, or the multitude of an humour, contained in the outward skin that goeth about the heart, or elſe ſwelling contrary to nature, and ſuch like. The diſeaſe is eaſily knowne by the words of the patient, who doth eaſily feele the beating and panting: and alſo you may know it by the pulſe. For in a hot diſtemper there commeth a fever, & the pulſe is ſwift and great; in a cold diſtemper the contrary. If plenty of an humor contained in the upper skin of the heart do cauſe beating thereof, then the pulſe is ſoft and feeble. The diet muſt be ordained diverſly according to the diverſitie of cauſes: for in a hot diſtemper of the heart, the aire ought to be meanely cold, but in a cold diſtemper it ought to be meanly warme. But univerſally whatſoever the cauſe be, you muſt eſchue any thing that doth trouble or reſolve the vitall ſpirits, as be overmuch heat, anger, hunger, watching, lecherie, unmeaſurable cold meat of evill juyce. If abundance of any humour contained in the upper skin that goeth about the heart do ingender panting of the heart, let their whole diet be extenuative: let their drinke in a hot diſtemper be thinne and ſmall, or a julep of Violets or Roſes, or decoction of Bugloſſe. In a cold diſtemper they may drinke pure wine, or other ſtrong drinke. Thoſe that be vexed with beating of the heart cauſed of hot diſtemper, they muſt have remedy by cold medicines, which can correct the hot diſtemper, and adde ſtrength to the heart: as theſe be among ſimples, Roſes, Violets, floures of water Lillies, Sanders, Corall, Champhire, and ſuch like. Among compounds be theſe, *Diamargariton frigidum*, *Diarrhodon abbatis*, conſerves of Roſes, of Violets, of Bugloſſe, & their plants, juyces & ſirupes. Therefore of the aforeſaid things there may be made potions, electuaries, and lozenges, as you thinke good. Outwardly appoint ointments and emplaiſters, ſpecially Epithemes, *Sacculi*, and other like, whatſoever is able to alter the hot diſtemper of the liver. And firſt among ointments, this is good, ℞. the oyles of Roſes, Violets, and *Nymphea*, ana. ℥ ij. of red Corall, red Sanders, and red Roſes, ana ʒ j. Camphire, gr. ij. white Waxe as much as is ſufficient, & make an ointment, wherewith annoint the region of the heart and the back bone. Among Epithemes let this eſpecially be laid to the heart: ℞. the waters of Roſes, Sorrel, and Bugloſſe, ana. ℥ iij. water of Balme, ℥ j. powder of the cordial medicine, ℥ j. red Sanders, red Corall, ana. ʒ ß. Purſlaine. gr. iij. Saffron gr. iiij. commixe all together and make an Epitheme. Alſo among the ſorts of dry bags this is beſt. ℞. floures of Bugloſſe, Violets, red Roſes, ana. M ß. all the Sanders, of each, ℥ j. red Corall & white, of each, ℥ j. ß. of Pearls, ʒ j. being firſt powdred, put them in ſilke, and make a *Sacculus*. But thoſe that be aggrieved with a cold diſtemper of the heart, to ſuch among ſimple medicines theſe be profitable (that is) Amber, Muſk, Saffron, wood of Aloes, *Storax*, Cloves, Maces, Zedoary, Balmes, and ſuch like; among compounds theſe are good: the electuary *Plirisarcoticon*, *Diamber*,

Diamber, Dianthos, Aromaticum rosarum, and such like, of the which may be made kinds of medicines, like as we did against hote distemper of the heart. For ointments may be made after this sort. ℞ the oiles of Lillies, of Spike, and of Saffron, ana ℥.ij ß *Gallia moschata*, Cloues, ana. ϑ j. wood of Aloes, ϑ. ß. Maces ϑ j Saffron, gr. iij. waxe, as much as is sufficient, make an ointment. Also you may make this Epitheme thus. ℞. waters of Balme, Mariora, Bugloſſe ana. ℥ iiij. powders of the electuaries, *Diamber* & *Diamoschu*, ana. ℥ ß. Maces, wood of Aloes, ana. ϑ. j. Amber, gr. j. of the best wine, ℥ j. commixe them together, & make an Epitheme. An example of *Sacculus* is thus: ℞ floures of Balme, and Bugloſſe, ana. M. j ß. chosen Cinamon, Cloues, Maces, ana ℥. j. wood of Aloes, ϑ j barke of the Citrine Apple, ℥ j ß Saffron, ϑ. j. Amber, gr. j. Bray all together, and make a *Sacculus* of silke to lay to the heart. And if there be panting of the heart ingendred through som humor contained in the vpper skin that compasseth the heart, it must be cured (as Galen witnesseth) with that which will extenuate, and by cutting of a veine in the arme. Therefore you must cut the inner veine of the arme, or the middle veine. And afterward one must minister and apply as well inwardly as outwardly, medicines that haue vertue to extenuate and strengthen the heart, by applying of ointments, and Epithemes, and *Sacculi*, and such like. Of the which things to make priuate examples, we think it in vaine, seeing it is easie to any man, by examples now declared here and in other places, to make medicines for this purpose of whatsoeuer sort he will.

Vnguentum.

Epithema.

Sacculus.

Cure of panting of the heart caused of an humour

CHAP. XIIII.
Of Sounding.

Syncope is a swift failing of the strength (as Galen saith) it is caused through much excretion and auoiding of bloud, or through vnmeasurable emptying of the belly or vehement mouing, or through great paine, or much and often washings. Also through abundant sweats, and all other immoderate vacuations: also of feare, dread, and such like perturbations of the minde. Moreouer, through abounding of crude and raw humors, through great inflammation or through vicious and thin humours, or els by taking breath in a stinking aire. The *Syncope* is knowne by these tokens, the pulse is rare and obscure, the extreme parts (as the hands and feet) be cold, sweate about the face, the taking away of the brightnes of the skin that is in it, & as it were a palsie of the whole body. Moreouer of these there commeth desperation, vexation of the mind, and shaking of the body. And moreouer there chanceth sometime with the sounding of the heart, a vice (that is) when the heart is vehemently distempered. Also sometime it chanceth to the stomacke, (that is) when humours abounding, or heaped together, or crude, either els sharpe and gnawing, be in it: that kind of *Syncope* is called *Stomachicha*. They which fall in a sound through plenty of raw humors contained in the mouth of the stomacke, in such the sides are inflate and puffed vp, and the whole body seemeth to be of greater bigneſſe then it should naturally be: also their colour changeth whiter, then it was wont to be: and to conclude, their body is like to them that haue the Dropsie. Also to many their colour waxeth swarter and blacker, like lead, but the pul-

Causa.

Signa.

Syncope cordis.

Syncope stomachica.

ses of the sinewes be least of all other; moreouer they be obscure and vnequall. Those which are vexed with sounding through abundance of sharpe humors, they feel continually pulling, twitching and gnawing in the mouth of the stomack. They which through thin vices (which do swiftly exhalate and fly vp) do suffer sounding, in them their face appeareth by and by as though it were dead, their nose is sharpe, their eyes be hollow, and such like. The other causes of *Syncope* are knowne by the talke of them that stand by without any great businesse. It is easie to know that the cure must be diuerse according to the diuersity of the causes. If sounding do inuade one through excretion and auoiding of bloud, or through any other vnmeasurable or sudden emptying, you must sprinkle their face with cold things, or with Rose-water, which hath a marueilous good effect in this case. The extreme parts of the body must be bound vehemently with bands, and must be rubbed a little with sharp linnen clothes. If the emptying be vpward, you must rub the legs, if it be downeward rub and bind the hands. Also cupping glasses are to be fastned lightly, diuersly, according to the places where the euacuations, or where the bloud bursteth out. Moreouer the mouth must be opened, by putting in your finger, or a wedge, or some other thing: but the passage of hearing, and of the nostrils would be thrust together, that the aire that is breathed in, might stirre and comfort the spirits. Also it is good by and by for to comfort the spirits with sundry odoraments: for as Hippocrates saith in his booke *de Alimentis*, there is nothing that calleth the strength againe sooner then odours. Therefore it is good to apply to the nose of the sick, chickens rosted and parted asunder in the middest. Also Roses, Violets, Quinces, Citrons, and such like be good. You must minister wine to him that is thin, and allaied. Let the aire of the chamber be cold, but let not the chamber be very full of light: let their counter points be taken away that lie vpon them, and let the couerings wherewith they be couered be soft; and strew the floores with leaues of Mirtles, Vines, Okes, Briers, and Roses themselues, and sprinkle it with water. In vnmeasurable sweats annoint the sweating parts with oyle of Mirtles, Roses and Quinces: but specially the necke, the breast, the places vnder the arme holes, and the share. For this purpose also it is good to annoint with *Amygdalum*, and powders of Frankinsence, mixed with the white of an egg, and other restrictiue medicines. Also you must hold to his nose diuerse odoraments, as Roses, Sanders, Quinces, floures of water Lillies, & Camphir. but you may not then bind the extreme parts of the body. If sounding be caused through paine, you must diligently enquire the cause: for if it come of an outward cause, the ceasing of the paine cureth the sounding. But if the paine be caused of no outward cause, you must find out some inward cause which causeth paine. If fulnes with retching and stretching out do cause the paine, by and by, if strength will suffer it, let him bloud on the veine that is nighest to the aggrieued part; but if strength be feeble, then you must only pull it back, or you must driue it vpward, or downward, or both waies, or vse frictions. But whereas the paine is caused of vicious humours, you must rather purge it. If both the aforesaid causes come together, then you must vse euacuations both waies: but bloud letting must first be vsed before any of them. Afterward if the corrupt humours be fastened, and do sticke fast in some onely place,

Cure of sounding through vnmeasurable emptying.

Stoppers of great sweats.

Cure of sounding caused of paine.

you

you must begin your cure with dissoluing and discussiue medicines. As for curing of other paines, they may be sought in their owne proper Chapters, and especially in the Chapter against the Cholicke. Those which do sound through great sorrow, feare, and other perturbations of the mind, they are fully cured by vsing of their contraries. Neither let passe to minister vnto them that do sound for great sorrow, odoriferous things, and other things, which being taken inwardly, may cõfort the spirits. They which be troubled with sounding through plenty of crude humors, they may neither suffer letting of bloud nor purging. Therefore you must cure such by frictions. And you must by and by in the beginning of the cuill begin, and you must rub the legs first from the vpper part, and so downeward with linnen clothes, not very soft, but somwhat sharpe: afterward likewise the armes from the shoulders to the fingers. And when all the arteries & veins be sufficiently heat, and that ye doubt that some wearines will come to the senses through ouermuch rubbing, you must vse oyle solutiue and loosing, as is oyl of Dill and Cammomill: and you must beware especially of restrictiue things. And when you haue annointed the parts of the body, and rubbed them well, then you must come to the backe, and that you must likewise first rub with a linnen cloth, and then with oyle: from that you must go again to the legs, and then to the arms, and so again to the back, and so you must do all and that in a bright chamber without moisture, whose aire must be temperate. Moreouer *Mulsa*, wherein Hysope is sodden is most meet for them: and you must beware that you minister not to them, neither meate nor broths, nor water, nor to suffer him to drinke liberally, but onely *Mulsa* the three first daies, and to rub him by course continually, granting him onely but time to sleepe, which must be in a meane. But if their pulse be very small and feeble, or also besides that, wonderfully vnequall, you may know that there is extreme perill: but yet you must do as is taught before, and go about none other thing. But if the pulse be indifferently strong and great, and be not cut off, nor thrust together, then you must consider the state of the belly, & if it auoid not ordure sufficiently of it selfe, you may boldly poure in somwhat beneath. For it chanceth after the taking of *Aqua Mulsa*, that the superfluities which are wont to be gathered in the principall veines (that is) they which be about the liuer, and the bowell which ioyneth with the midrise vnto the backe, by that thing they are well cast out. And if a heape of superfluities do violently prouoke the belly aboue reason, first you must seeth your *Mulsa* more higher, for so it doth make the belly lesse soluble, and it nourisheth more. After this, if the superfluities do descend more largely, the belly may not be stopped so, but you must minister for *Aqua Mulsa*, the iuyce of Ptisan. And if they continue stil to flow, nourish him with soupings of *Alica*, taking heed to the working of the pulses in the meane season: for somtime they are changed to imbecillity, or vnequalnes, or smalnes. At which time it is good to minister bread infused in wine, and that, if neither the belly nor the liuer be troubled with an impostume, for if they be vexed with it (the body being stuffed with crude & raw iuyces) the sick is desperate of all health. Therfore in such a case of the sick, thou shewest thy self without blame, if thou say before that he will die, and vse no better medicines. But if there be at any time found abundance of clammy humors, by and by minister

Cure of sounding by affection of the mind

Cure of sounding through abundence of crude humours.

Phelgmon.

Oxymel in ſtead of *Mulſa*. Therefore if it be ſommer, and the ſicke vſed to cold potions giue him the *Oxymel* cold; but if it be winter, miniſter it hote. Alſo theſe things are very euill for them, aſwell bathings, as alſo the open aire, as often as it is ouer hote, or ouer cold. But if thou art called to them which be preſently vexed with ſounding, where the belly and the liuer be without impoſtumation, thou ſhalt miniſter a little bread, and that with ſome wine, becauſe it cauſeth ſwift diſtribution into the other parts of the body: and thou ſhalt come ſtraight to frictiõs & rubbings, and thou ſhalt do according to the order before preſcribed. But if it be ſommer, or the region naturally hote and burning, or the ſtate of the heauen vehemently hote, thou ſhalt allay the wine with cold water: but if there be no ſuch thing, with hote. But the drinke that ſhall be giuen the ſecond and third time, thou ſhalt miniſter it altogether hote. For in the whole cure, where we vſe frictions, heate is beſt, as a helper of the concoction of crude humours. But to thoſe which haue ſounding cauſed of choler, which troubleth the mouth of the ſtomacke, to them you muſt miniſter cold potions. But yet it is good to miniſter to all that haue *Syncope*, wine that is hot by nature, yellowiſh in colour, thinne in ſubſtance, cold; and that which prouoketh diſtribution in the body: for we would haue the food that is receiued, to be diſtributed about the body, and not to tarry in the ſtomacke. They that are vexed with ſounding through vice of thinne humours, thoſe you muſt empty by little & little, and continually, becauſe they cannot ſuffer much emptying at once: thoſe alſo muſt we nouriſh by little and little, and often: the outward part of the skinne muſt be thickned: and you muſt make the aire of the chamber cold and reſtrictiue. Alſo you muſt annoint them with reſtrictiue medicines and ointments, and you muſt giue them meates that do not readily diſperſe and flow. Therefore giue neither *Aqua mulſa*, nor *Ptiſan*, but bread and ſoupings of *Alica*, and ſoure fruits, which will not eaſily be corrupted. You ſhall alſo giue ſometime to them Egges, ſpecially their yolkes, for their whites be hard to digeſt. Moreouer the ſtones of Cockes which be nouriſhed with Milke Alſo Swines braine, but let it either be diligently roſted, or well ſodden in water with Leeks, or Dill. To conclude, you muſt labour by all means, that you may make the ſubſtance of the iuyces more thick, to thicken the skin, and to ſtop the exhalations. Watery wine is neceſſary to them after meate in the beginning of ſickneſſe And if all follow your minde, you may alſo after other things giue him nouriſhmẽt by fleſh, eſpecially after the fourth day (the iuyces coming now to concoction.) If ſounding come through vehement inflammation, the members and parts of the body are to be rubbed and nouriſhed, and the hands and feet muſt be bound. You muſt command him to watch, becauſe the bloud in ſleepe creepeth to the inward members. You muſt driue them cleane from meat and drinke. Whoſoeuer haue the *Syncope* through vicious humours gnawing the mouth of the ſtomacke, they muſt be cured by prouoking of vomites: or if that take no place to mooue the belly, doe other things which be expounded in the chapter of paine in the ſtomacke. They that begin to ſound in a bath, you muſt bring them quickly out, and you muſt not moiſten thẽ with much powring in of water. They that be already in a ſound, they muſt be caried out very quickly, and the reſt of the body muſt be couered

Cure of ſounding now preſent.

Cure of ſyncope cauſed of thin humours.

Cure of ſounding inflammation.

Cure of ſounding through humours in the ſtomach

ted with a light covering. Let the face be wet with a ſponge dipped in cold water, or ſprinkle it with Roſe water. Alſo the face, the ſtomack and feet muſt bee rubbed. Alſo the mouth muſt be opened by putting in of quilles or ones finger. And you muſt go about by all meanes, that the humors that cauſe the ſwouning, may be vomited out, by powring in of warme water at the mouth. They that be of perfect age, pull of their haires, and the loud calling of one is profitable, but many at once is hurtfull.

CHAP. XV.

Of lacke of Milke.

THe want of Milke, doth chance thorow dry diſtemper of the paps, or of the whole body. Alſo through ſmall quantity of good blood, or becauſe the child is ſo weake, that he cannot ſuck well of the paps: for look, the more that he draweth out by ſucking of them, the more draweth to them againe. The tokens wherby the diverſity of cauſes are known, are evident enough by things before ſpoken, but yet I will rehearſe them againe. A dry diſtemper is knowne by the diſpoſition of the whole body, and by leanneſſe and dryneſſe of the body and paps, and ſuch like. Small quantity of good blood, is known by the ill ſtate of the body, and by the evill colour of it: alſo by unmeaſurable evacuations out of the body before, that is to ſay, by menſtruis, by fluxes, by extreme exerciſes, by hunger and ſuch like. For the cure of lacking of Milke, which is cauſed of a dry diſtemper, wee will teach nothing in this place, becauſe it may eaſily be cured by that which is declared before in other chapters, and ſhall alſo be declared afterward in the chap. againſt the fever Hectick. Therfore here we will only treat of the cure of lacke of milk cauſed of the little quantity of good blood. In this cure, firſt you muſt behold the blood, for either there is leſſe then there ought to be, or it is worſe then it ſhould be. Therefore when there is leſſe then there ſhould be, a diet muſt be aſſigned with moiſt and heate meanly: for whatſoever doth heate more then is convenient, or elſe doth dry or coole, thoſe partly by corrupting the blood that remaineth, and partly by diminiſhing of it, do forbid the milk to come. Therefore it is good to give them pure bread, Milke, Veale, chickens, Partriches, Birds, rere egs, fiſhes ſcally and ſtony, raiſins, ſweet Almonds, lettuce, bugloſſe, balme, gourds and ſuch like. They muſt drink Wine that is thin and watery: they muſt eſchue immoderate exercciſes, anger, ſorrow and all things that may diminiſh the blood. But if the blood be worſe, (as if it be cholerick) firſt purging of the cholerick humors is requiſite, and then uſe the diet before preſcribed: but if it be flegmaticke blood, it requireth medicines that do heate in the firſt or ſecond degree. But they may not dry up, for ſuch by heating of the flegmaticke humors, doe turne them into blood; but among ſuch (which are not only medicines, but alſo nouriſhments) the ſtrongeſt be, Rockat, Fennell, Dill, Parſly, and thoſe things greene, before they be dryed, for being dried, they do heate and dry more then they ought to do. And thoſe things which do dry, they make the humor which feedeth the blood, the more groſſe, and more ſmall in quantity. The blood ought to be meanly hote, and not groſſe, that the milke may be ingendred thereof. Moreover, thoſe things that do meanly heate and have no great drineſſe joyned with it, they have ver-

Cauſe.

Signe.

Cure of lacke of milke in a dry diſtemper.

Little blood.

Victus ratio.

Evil blood

tue to engender milk; among which beside those which are spoken before, is *Sesamum* boiled in wine. Also fresh butter, the weight of one ounce drūk with wine. Also sweet Almonds, *Pistax*, Pine-nuts beaten, and eaten with butter. Also this thing is specially praised, ℞. Rice, ten times washed and dried again, and beat it to powder, then seeth it in good milke upon burning coales: while it doth seeth, put to as much white Sugar as is sufficient, and make a pottage. It is made the better, if you adde to it sweet Almonds, *Pistax*, Pinenuts, Barley meale, Cicers and such like: but you must labour also, that by gentle rubbing of the breast, and by hote medicines which have an attractive vertue, the milke may be drawne and enticed to the paps.

CHAP. XVI.

Of abundance of Milke.

Causæ. Signa. Curatio.

IT chanceth somtime that thorow abundance of milke, the paps are so filled and swollen, and so stretched out with it, that they are scarce able to hold the abundance of it. It is caused through abundance of good blood. The evill is knowne by sight and feeling. You must helpe this by and by, for else it is to be feared lest the paps be taken with inflammation. Therfore at the beginning cut the veine of the arme, or the middle veine which is in the arme. After that use those things which do lightly represse and drive backe, lest that the blood be thrust into the lungs, by a certaine violence. For this purpose it is good to apply a soft sponge dipped in warme *Posca*, and to bind it with bands to the paps, or apply Dates braied with bread and *Posca*. Also it is good to apply an Emplaister made of oile of Roses, of Sanders, Corianders, *Psillium*, Purslaine, Beane meale, Lintels, juice of Plantaine, and of Vineger, after this sort, ℞. of Beane meale and of Lintels, an ℥.j. seed of Purslaine ℥.j. seed of Flaxe and *Althæa*, an. ℥.ij. ß. of Plantaine, M.j. seed of Coriander, ℥ ij. Boile thē altogether in water untill it come to the thicknesse of Hony, after that, put to it oile of Roses, ℥ j ß Boile them againe, and adde thereto the yolkes of two egs, and make an Emplaister: or make a Cerate after this sort, ℞ of the oile of Roses and Mirtels, ana ℥ j ß, the meales of Beanes and Lintels, ana. ℥ j. ß of Mints and Rew ana. ℥. ß. with Waxe and Venice Turpentine as much as is sufficient, and make a Cerate to apply to the paps. Also wild Rapes do profit marvellously, being annointed with water and hony. Moreover, the leaves of *Cheruæ* annointed with the juice of greene Parsly, is very profitable. Moreover, the stone *Pyrites* powdred, and applyed with oile of Roses and Vineger, doth shew a marvellous effect against abundance of milk. And let their whole diet be such, that thereby but little blood may be engendred. Therefore hunger in this evill above all other things is marvellous good.

Posca is vineger & water mixed together and wine and water. Emplastrum. Ceratum.

CHAP. XVII.

Of Milke that is curded.

Cause.

MAny times the milke curdeth in the paps, and turneth into the forme of cheese curds. It is caused through abundance of milk (that is) when it is kept long time together on heapes in the paps, and is not sucked out. It is caused also of a hote distemper, when that through overmuch heate the thinne

part

part of the milk is digested and dissolved, and the rest groweth together, and turneth into curds. Also the like may chance of cold, which may cause milke to curde and congeale as well as other licours. Also somtime milk of his owne nature is grosse and clammy enough, & for that cause doth easily turne to curds. There need no tokens to know this evill: for it is knowne by and by, both by touching and by the patients words. The diet in this evill is diverse, according to the diversity of causes. For in a hote distemper of the paps, let the diet decline to cold things; but in a cold distemper, contrariwise to hote things. If this evill come thorow grossenesse of the milk, she must use altogether an extenuating diet. For the cure, if there be abundance of milk, not being as yet curded in the paps, in them that be of lawfull age, and being skilfull women, let it be easily sucked out by little and little. Let the paps be outwardly annointed with the juice of green Parsley, Mints, Fenugreeke, and other things rehearsed before in the chapter of abundance of milke. Also the creame of a Hare beaten with water, if it be annointed, is good against all swellings of the paps, especially caused of the corrupt abundance of the milk. Also Lintels sodden in Brine is marvellous good; if the paps be washed with the decoction, and annointed with the Lintels being stamped. Also the decoction of Fenugreek and *Althæa* doth great pleasure. But if overmuch heate doth cause the milk to curde in the paps, then annoint them with the juice of Purslaine and garden Nightshade. Also apply oile of Roses with Vineger. Also Mous-eare annointed is of good effect. Also the earth cald *Cimolia*, annointed with Vineger, or with water and oile of Roses, doth good. Moreover, Lintels sodden in Vineger, and applyed as is aforesaid, is good against cold distemper of the paps. Vse decoctions of Cammomill, Fenell, Dill, Line-seed, and Fenugreek, and therewith foment the paps. Also annoint them with oiles of Cammomill, Dill, Lillies, and such like, but beware they touch not the nipple. Oxes gall anointed is good. Crummes of bread are good with Vineger annointed, but you may put to it Mints or Parsley, & make the medicine the stronger. This plaister is excellent good, ℞. of Hony, ℥. ß. of *Storax calamitæ*, ℥. iij of Oxes gall ℥. ij of oile of Cammomill, ℥. ij. Mirrhe and Frankinsence, ana. ℥. ij. ß. commixe them together, and make an Emplaister to lay on the paps.

Signa.

Victus ratio.

Curatio.

CHAP. XVIII.

Of the inflammation of the Paps.

IT is causeed somtime (as other inflāmations be) of plenty of hote blood flowing to the paps. Also somtime thorow milk (that is) when it turneth to suppuration and matter. The aforesaid causes are easie to discerne asunder. For the first cause of inflāmation chanceth to thē that be not with child, nor brought in bed: the other cause chanceth only to such. For the cure in the first cause, you must see blood drawne from the inward veine of the arme, or the middle veine on the same side, unlesse the menstrus be stopped: for then it were better to cut the veine of the hamme or ankle. After this you must come to restrictive medicines, which may not be strong, lest that the humors do violently thrust inwardly to the noble parts of the body: or else you may mixe with thē some discussive things. Therfore for that purpose it is very good to take oile of

Causa.

Curatio.

Venæ sectio.

Roſes, with the juice or water of Nightſhade, Vineger, and the decoction of Cammomill: in this dip and wet linnen clothes, and apply it to the paps. Alſo an emplaiſter made of Barley meale, line-ſeed, Sanders, Bole armoniack, greaſe and oile of Roſes is good. And if the Phiſition doth ſee that the percuſſive medicines do not much good, he muſt ſtraight proceed to my book of the cure of Impoſtumes in the breaſts. But if inflammation be cauſed of curded milke, in the beginning you muſt apply a ſoft ſponge dipped in warme *Poſca*, and bind it to it. Alſo apply Dates braied with bread and *Poſca*. Alſo apply crums of bread with Mirrhe, Saffron, and Mints, and ſuch like. But if the inflammation endure ſtill, proceed to the chap. of Impoſtumes in the breaſts, hereafter.

Emplaſtrum.

THE III. BOOKE.

CHAP. I.

Of weakeneſſe of the ſtomack.

Cauſe.

Weakeneſſe of the ſtomack is ſomtime cauſed through diſtemper of the effectrix and working quality, without any flowing of humors. For, as *Galen* ſaith *in lib. 3. de ſimp. cauſis. c.* 10. all vehement diſtemper doth overthrow and caſt down the ſtrength. Alſo ſomtime it is cauſed of an humor being contained in the boſome and large ſpace of the ſtomack, which hath power & vertue either to heate or coole, to moiſten or dry, or two of thoſe qualities mixed together: ſomtime it is cauſed of an humor ſtuffed and drowned in the filmes and cotes of the ſtomacke. Vehement thirſt, abhorring of meate, and unſavory belkings, do betoken diſtemper only of a hote quality. Contrariwiſe, little thirſt, unmeaſurable appetite, and ſoure belkings, betoken diſtemper of a cold quality. And to be ſhort, if the ſtomack be grieved with hot or cold diſtemper, it changeth the meates that be eaten into the nature of the diſtemper, ſo that the meates may be perceived to be changed into the ſavour of roſting or ſowerfulneſſe, without the commixing of any humor. Moreover, if the diſtemper be hote, you ſhall ſee the patient by and by eaſed with taking of medicines, or meates or drinkes that be cold. But if the diſtemper be cold, the patient feeleth eaſe in hote meates or medicines, but he feeleth hurt with cold things. In a moiſt diſtemper, the patient feeleth no thirſt, or very little; he hath abundance of ſpittle, and doth deſire moiſt meats. In a dry diſtemper there is a drineſſe of the tongue, extenuation of the body, little ſpittle, and vehement thirſt. Moreover, vomiting and deſire thereto, heavineſſe of the ſtomack, and belking, ſpecially after meate, betokeneth abundance of naughty and corrupt humors. And if yellow choler doe abound, there followeth bitterneſſe of the mouth, vomiting upof choler, thirſt, belkings, with ſavour roſted, and gnawing of the ſtomack: but if fleame do abound, it doth cauſe no gnawing in the ſtomacke,

Signa.

unleſſe

unleſſe it be ſalt fleame: there are preſent ſowre belkings, no thirſt, and ſtretching out of the ſtomacke. If melancholy abound it cauſeth ſadneſſe and feare, ſtinking belkings, and ſpittings; and ſavour of fiſh, ſleepe with fits of ſtrange imaginations, contraction and paine of the hammes & calues of the legs. Every diſtemper is corrected and amended by his contrary. Therefore you muſt coole a hot diſtemper, and heate a cold diſtemper; alſo moiſten a dry, and dry a moiſt diſtemper: likewiſe muſt you doe in compound diſtempers, either heate and dry, or heate and moiſten; or elſe coole and moiſten, or coole and dry. Thoſe that be vexed with hot diſtemper of the ſtomacke, are cured with a cooling diet, but ſpecially if they take cold things with vineger. Therefore let their bread be mixed or dipped in *Poſca*. For fleſh, let him uſe Chickens, Partrich, veale ſodden with vineger or verjuyce. For pot herbs Lettuce or Purſlaine are very good. Alſo Apples and ſharpe peares. The ſick muſt drink ſmall Ale or Beere, if he hath been uſed to it, but if not, let him drinke the decoction of Cinamon, or wine that is thin and watery. You muſt apply and lay upon the ſtomacke outwardly ſuch medicines as do meanely reſtraine and coole. They which be vexed with a cold diſtemper of the ſtomack, muſt be healed with the contraries to the aforeſaid things, as with the decoction of Anniſe ſeede, Rew, and Parſley ſeede. Let the meates which they eate be condite and dreſſed with Cinamon, *Calamus aromaticus*, Cloves, Pepper, and ſuch like odoraments. Alſo give unto them *Diatrion piperion*, *Diacalaminthes*, and *Theriaca*. Annoint the the ſtomack outwardly with thoſe ointments which have power to heate, and let them uſe to drinke wine that is old and ſomewhat aſtringent. A moiſt diſtemper is helped with meates that doe dry, without any ſtrong heate or coldneſſe. Moreover uſing of leſſe drinke then he is accuſtomed to doe. A dry diſtemper muſt be cured as the fever Hecticke is cured, of which we will treat in the fourth booke. But if ſome humour having power to heate or coole, doe cauſe the weakenes of the ſtomacke, you muſt marke and conſider diligently whether that humour doe ſwim in the boſome and largeneſſe of the ſtomacke or whether it be ſtuffed in the filmes and cotes of the ſtomacke. If the humor be contained in the boſome of the ſtomacke, and be a cholericke humor, it muſt be purged ſtraight by vomite: warme water or thin *mulſa* drunke, doth cauſe an eaſie vomit. It will be better if you do miniſter before it things that do moiſten, as is the broth of Priſan, or elſe the yolke of an egge. But if the cholericke humor be ſtuffed in the filmes of the ſtomacke, purge him with *hierapicra*, for as *Galen* ſaith, there can no better mdicine be found againſt vicious humors, being ſtuffed in the filmes of the ſtomacke. The humor being purged, let them uſe the ſame diet, that they do which are vexed with a hot diſtemper, as is taught before. Miniſter within the body conſerves which have vertue to coole and moiſten. Alſo miniſter electuaries having like vertues. Apply outwardly to the ſtomacke things that do coole and meanly reſtraine, as is oile of Roſes oile of Quinces, putting to Sanders, Balauſty, Corall and Purſlaine, but yet uſe things that do coole in a meane, according to the contrariety of the diſtemper. For overmuch uſe of cold things doth not only not profit, but alſo oftentimes cauſeth an incurable diſeaſe, becauſe of the great heate that is requiſite

Curatio.

Cure of hot diſtemper.

Poſca is a ſauce made with vineger and water.

Cold diſtemper.

Moiſt diſtemper.

A drie diſtemper.

Cure of weaknes of the ſtomack cauſed of an humour.

Choler.

Victus ratio.

site for concoction & digestion. If humors being flegmatick, grosse & tough, do swim in the breadth of the stomack, he must use *Oximel*, wherein hath been sodden medicins which have vertue to extenuate & cut, as is Hysope, the root of *Ireos*, Origã, Savory & Horehound. But if the flegmatick humors be drowned in the filmes and cotes of the stomack, then first you must minister those things which do cut & divide clammy humors & grosse fleame, but afterward you must purge him. If you will know what medicines do purge tough fleame, look before in the first Book, chap. 12. Also *Hierapicra* is good to purge grosse humors. Let him also use a diet which doth extẽuate; & let him use Electuaries that do heat, as *Diatriõ piperiõ*, *Diagalanges*, *Diacinamomũ*, *Diamber*, Ginger condite, *Diacorus*, & such like. Apply outwardly to the stomack such things as do heat, as is oile of *Nardinũ*, oile of Mints, oile of wormwood, & oile of Mastick, & other things having the like vertue. For this purpose also Cerotes are cõmẽded, which the Physitions cõmonly call *Scutũ Stomachale*, such as is this: Rx. chosen Cinamõ, Cloves, long Pepper, ana. ℥ j. *Gallæ Moschatæ*, Maces, ana. ℥ ß. *Calamus aromaticus*. Frankinsence, ana. ℥ j ß wood of Aloes, ℈ ij. sowne Mints, ℥ ij Mastick, *Laudanũ*, ana. ℥ ij oiles of Mastick & Nard, ana ℥ ß with Waxe and Turpentine as much as will suffice: make a Cerote to lay upon the stomack, & cover it with purple silke: or use this medicine: Rx. Mastick beaten to powder, ℥ j. ß. then strew it upon leather being cut like a buckler, and poure upon it *Oleum Nardinum*, then hold it to the fire till it be molten together, and strew upon it chosen Cinamon, Nutmegs, & Cloves ana ℥ j beaten into powder, and apply it to the stomack. To be short, these and other things which doe strengthen & heat the stomack, are to be applied, as is, mints, wormwood, frankinsence, Mastick, Cinamõ, Galingale, Ginger, Maces, wood of Aloes, *Calamus odoratus*, and such like rehearsed in our seventh booke of making medicines, of which, one may make divers kinds of remedies as he seeth cause.

Fleame.

Diet.

Scutum stomachi.

Aliud.

Medicines which strengthen and heat the stomacke.

CHAP. II.

Of yelking and vomiting.

Cause Nauseæ.

DIsposition to vomit (called *Nausea*) which is a naughty & wicked motion of the expulsive vertue of the stomack, is caused of a vicious humour contained in the stomack, being either hot or cold: which humor either swimmeth in the concavitie and hollownesse of the stomacke, or it is stuffed in the filmes of the stomach, cleaving like birdlime, and can scarce be drawne away: or the humor being more watry, it is drowned in the cotes of the stomack, like water in a sponge. And such humors are oftentimes ingendred through distemper of the stomack, as wel hot as cold: somtimes such humors do flow from the whole body, as from other parts (being first evill affected) into the stomack, as it were the excrements; so from the liver or the spleene, or the head, or from the whole body. If those humours be engendred through the distemper, you may easily perceive it by the signes declared in the last chapter before this. But whether that humor swim in the hollownesse of the stomack, or be stuffed in his cotes, thus shalt thou know it. If the vicious humor do swim in the stomack, & cause *Nausea*, that is, dispositiõ to vomit, then for the most part vomiting followeth, and the stomack corrupting the meates, it doth manifestly infect it with that humor, & changeth it into his nature, but if a tough humor be drowned in the

Signa.

cotes

cotes of the ſtomack, it cauſeth diſpoſition to vomit, but yet ſuch a diſpoſition as bringeth forth nothing, although the patient do provoke and ſtraine himſelfe as though he could vomit: but if that humor be watery and wheyiſh, then it cauſeth vomiting, not onely before meate, but alſo after meate, and eſpecially if that humor ſwimme in the breadth of the ſtomack: for if it be ſtuffed, and cleave to the top of the ſtomack, it doth move vomiting without bringing any thing up before meate: but when other parts (from which do flow excrements into the ſtomack) be evill affected, the ſicke himſelfe doth firſt feele the griefe of the member that is diſeaſed: for either he feeleth heate, or cold, or heavineſſe nigh about the place that is diſeaſed, or elſe he cannot ſuffer to let the place be touched hard. But if the whole body be full of vicious humours, you may know that by the colour, and by breaking out of wheales and puſhes in the skin, and alſo by the vrine you may diſcerne it. For the cure, you muſt diligently conſider which griefe it is, whether it be a diſeaſe cauſed onely of the ſtomack, or of the whole body, or of ſome other member. For if humours do flow into the ſtomacke from ſome other member, or from the whole body, you muſt firſt take care for the whole body, or for that member that is diſeaſed, but yet you may not neglect the ſtomack altogether: for unleſſe the whole body be firſt purged of vicious humours, he laboureth in vaine that goeth about to reſiſt the flowing of humours into ſome one place. So alſo he that doth cure the member that is firſt diſeaſed, he cutteth off (as it were) the fountaine of all flowings into the ſtomack. If you will know how thoſe members are to be cured, that do ſend excrements into the ſtomack, you muſt learne that in their proper chapters before or after. But if humours be engendred in the ſtomack cauſing diſpoſition to vomite, you muſt marke whether thoſe humours be thinne, cholerick and wheyiſh, and be contained in the hollowneſſe of the ſtomack: for then you muſt give him very thinne juyce of Ptiſan or hot water, and the ſicke muſt provoke vomit with his finger, or with a feather being put downe into his throat. But if the humours be ſtuffed within upon the top of the ſtomack, you muſt miniſter one dramme of Aloes to drinke being diſſolved in water. For againſt hote humours that be in the ſtomack, Aloes is the beſt medicine, ſo that often it hath healed evill ſtomacks in one day. After the humours be purged, and other medicines miniſtred, which do ſtop or make temperate the ſharpneſſe of choler, then you muſt cure the hot diſtemper of the ſtomack, as is taught in the laſt Chapter before this. If they be flegmatick, groſſe and tough humours, which doe ſwimme in the breadth of the ſtomack, you muſt cure them after that ſort that is taught of us in the former chapter, and then you muſt get away the cold diſtemper of the ſtomack, as is before taught. Now for vomiting, you muſt note, that in the beginnig it ought not to be ſtopped, if the ſicke be the better for it, according to *Hippocrates* ſaying: In vomiting which commeth by it ſelf, if ſuch things be purged as ought to be, it is good, and may be ſuffered: but if not, then contrariwiſe it is evill. Therefore you may not ſtop that vomite which is decretorie, or where humours doe flow from the whole body into the ſtomack, or when humours be engendred in the ſtomack through diſtemper. But then you muſt rather helpe the motion of the expulſiue vertue in a

Curatio Nauſeæ.

Of vomiting.

1. Aph. 2.

hote cause, by ministring hote water with oile of Violets to drink: but in a cold cause, minister Oximel and other things before rehearsed. But if the vomiting be immoderate, and do begin to weaken the strength of the sick, then you must go about to stop and restraine it. Therefore first let the sick lie upward in a convenient house, and contrary to the disease: that is, let the house be cold if the disease be hote: and contrariwise let it be hote if the disease be cold, let the extreme parts of the body be rubbed, & let thē be felt with warme hands, and also bind them strongly with bands: also put the feet and hands in luke warme water. Also hold odoraments of good savour to the nose for to smell, as Roses, Quinces, Penitoiall, Mints, Fennell, Spikenard. Annoint the stomacke outwardly with oyles of Wormwood and Roses. Emplasters made of Dates, Quinces, and Wormwood be good. Also Cerotes made of them and such like, as Mints, Darnell meale, Frankensence, Mastick, be good being laid upon the stomack. Also you must stamp well Dates that have been steeped in old wine, afterward you must put to it mastick & Frankesence, each of them finely poudred by it selfe afore, and then bray them together. To this place also you must call the remedies that are spoken of hereafter, partly in the chapter of *Cholera*, and partly in the chapter of the fluxe *Dysenteria*. Furthermore that evill continuing long, if the meate cannot tary in the stomack, you must fasten a cupping glasse to the mouth of the stomack with great flame, untill the place waxe red, and you must give the patient meate while the glasse hangeth on still.

Cure of immoderate vomiting.

CHAP. III.

Of immoderate thirst.

Cause. THirst, as *Galen* witnesseth *in libr. 1. de simpl. med. facultate, cap.* 30. is caused two maner of waies: partly through want of moisture, and partly through abundance of heat. The stomack is heat many and sundry waies, that is, either through hote distemper of the bare quality simple or compound, or through hote and cholericke humours engendred in the stomack, or else flowing to it. Also through abundant drinking of old wine. The stomack is dried either through the dry distemper that is in it, or through salt humours, or drinking of salt water. Also oftentimes it is dried through consent of the whole body, as it chanceth in burning fevers, and fevers Hectick. The diversity of causes may easily be knowne by the patients words, and by those signes which we have spoken of in the second Chapter next before. The cause being knowne, you must remedy each of them according to their causes diversly. Therefore you must remedy thirst comming of heat, by ministring things that do coole. Also both the drawing in of cold aire, and water, or watery wine being drunken, are good. Also Cucumber seed chewed, or if it be hulled and beaten, and drunke with water, it helpeth greatly against thirst engendred through heat of the stomack. Likewise Lettuce seed chewed and drunk profiteth. Also Purslaine seed likewise. The best thing to quench thirst is this, ℞ of the seedes of sowne Cucumbers husked, ℥ j. *Diatragacanthæ* ℥. ß. Gumme tragacanth beaten to powder, and searced, ℥ ij. beate the seedes, and put those powders to the whites of egs being raw, and beating them altogether, make pills, & dry them in the shadow Of these pils, minister one at once to be holden under the tong, that it may dissolve by litle and litle, and so be swallowed. They that have had burning

Signa.

Curatio.

Pilles to hold under the tongue.

burning and heate in the ſtomacke long time, the juyce of the ſweet root being drunk, doth helpe them, and alſo the roote it ſelfe with water and the juice of Purſlaine. But thoſe which are vexed with thirſt cauſed of heat & drineſſe, as it chanceth in all burning and very dry fevers, and to thoſe which labor in ſommer, or in great heate, ſuch are beſt healed with *Oxicratum*, that is, a drink made with vineger and water ſodden together. For vineger doth coole mightily, and doth pierce every place quickly, and the water (beſides the coolenesſe that it hath) is moiſteſt of any thing: for nothing (as *Galen* ſaith in the place before rehearſed) is moiſter then water. Alſo the thirſt which is engendred in fevers, may be mitigated in ſprinkling the head with the coldeſt oiles, as oile of Roſes being ſprinkled aloft on the forepart of the head. Alſo the beſt remedy for drineſſe is ſleepe, where heate and moiſture are commixt together, as it chanceth in that kind of Dropſie, in which plenty of ſalt humors be heaped in the ſtomack and belly, or in thoſe which have their ſtomacke ſtuffed with ſalt fleame, then vineger is the beſt remedy. It is alſo good for them to ſoupe the juice of Quinces or Peares, or verjuyce with water. If humors cholericke or ſalt ſwimming in the ſtomack, or drowned and ſtuffed in it, do provoke thirſt, then you muſt miniſter medicines which can purge out thoſe humors. Afterward you muſt uſe medicines which doe reſtraine and comfort the ſtomacke and ſtrengthen it. Examples whereof you muſt ſeeke before. They which thirſt through drinking of much old wine, are holpen with drinking of cold water, and other things rehearſed in *lib.* 1. *cap.* 14.

Oxicratum ſeu Poſca.

CHAP. IIII.

Of paine in the ſtomacke.

Doloris ſtomachi cauſæ.

PAine of the ſtomacke is cauſed when naughty, venimous, and gnawing humors be kept in the ſtomacke, whereby it chanceth that through intollerable gnawing, they cauſe ſwowning, which they call *Stomachica*. This diſeaſe is knowne by continuall pricking and gnawing of the mouth of the ſtomacke. In this evill you muſt give him meates that doe coole, and which may bring ſtrength to the ſtomacke, as is, Lettuce and purſlaine taken with vineger. Alſo Pomegranates, and Orenges, Peares, ſharpe Grapes, and ſuch like. Alſo bread being ſteeped in very cold water is good. Alſo let his other meates be ſuch as will eaſily digeſt, and yet not eaſie to corrupt, as be, Chickens, Partrich, birds of mountaines, and ſuch like ſodden with verjuice. Alſo fiſhes bred among ſtones, ſodden with vineger, Limons, & the ſharpe juyce of Cytrons. Likewiſe let the ſicke drinke water wherein hath been ſodden a little Cinamon, or give him thin watery wine. For the cure, in the beginning you muſt provoke vomit by the remedies aforeſaid. Then after that alſo he muſt purge downward, by taking *Hieraprica*. Which things being done, you muſt uſe remedies to ſtrengthen the ſtomacke both inwardly and outwardly, as is taught in the ſecond Chapter, and in other places alſo.

Signa.

Diet.

Curatio.

CHAP. V.

Of Inflammation of the ſtomacke.

INflammation of the ſtomacke is cauſed no otherwiſe then the inflammation of other parts of the body: that is to ſay, through the flowing together of

Cauſe.

abundance

Signa. abundance of hot bloud. Signes hereof is exceeding great paine continually, which cannot be mitigated with any medicines that be applied to it. Moreover, there is swelling and burning, which you may feele. Also a fever, heavinesse, and appetite to meate.

Victus ratio. The diet (like as it is in other inflammations) must be thinne, small and exquisite. Therefore he must use juyce of Ptisan, and he must abstaine from flesh and wine, and from other hot meats. Let the sick drinke water, wherein hath been sodden a little Cinamon, or juyce of sowre Pomegranates, or of some other fruit that is cold and restringent. Let him sleep little, and let him not talke much. Let him eschue sadnesse as much as he can,

Curatio. and let him remaine in an aire meanly cold. You must begin the cure with letting of bloud, if there be fulnesse of the whole body, and strength of the sick. You must cut the inward veine of the arme, and you must draw bloud according to the strength of the patient. After this you must apply outwardly those things that do represse and restraine, specially upon the place where the paine and swelling do most appeare. For the stomack (specially the mouth of it) hath ever need of the commixing of those things that do restraine, but most of all when it hath an inflammation. Therefore those which do attempt the cure with loosening remedies onely, without the commixing of those things that do strengthen the stomack, they cause perill of death; therefore alwaies whether it be an oile that the inflamed mẽber be nourished withall, or a soft plaister laid upon that member, you must commixe some restringent thing with them. Therefore for this purpose it is good to apply to it oile, wherein wormwood or quinces hath been sodden, commixed together with mastick. Also the juyce of Quinces or Pears, putting to it red Roses, Barley meale, Sanders, Bole armoniak, & such like. Also you may use this Cerot: ℞. Barly meale, ℥ ß. white

Cerotum. Sanders & red Roses, ana. ℥ ij. Bole armoniak, ℥ j ß. Aloes, Mastick, ana ℥ j, Wormwood, Nutmegs, *Balaustiæ*, ana ℥. ß. oiles of Masticke and Roses, ana. ℥ j ß. with waxe and Turpentine as much as is sufficient, make a Cerote to lay upon the stomack. But if there be need of great restriction (as it chanceth then when the stomack is so weake that it cannot hold, and retaine meate) you may commix with the said things verjuyce or juice of wormwood, or *Hypocistbidos*, and *Sumach*, and such like. All these things (if the inflammation be vehement) must be applied to the griefe cold. And if the belly do send forth nothing, you must provoke it with easie clisters. Nor he worketh not unwisely, that doth minister ℥ ß. of *Cassia fistula* dissolved in Endive water, after that the burning heat is somewhat abated. Also at that time you may commixe with the restrictive medicines, which you apply outwardly, many things that do discusse and dissolve, as is Fenugreek meale, flowers of Cammomill, and *Althæa*, and Lineseede: you must never (as we warned you before, no not at that time when there floweth no more to the griefe, and that cannot be driven backe which is contained in the diseased member) you must not I say at that time, neither use only loosening medicines, or only dissolving medicines: but alwaies you must commixe with them restrictive things, which have power to preserve and keep the strength of the stomack: therefore at that time you must use this em-

Emplastrum. plaister: ℞. the meale of Lineseed and Fenugreeke, ana. ℥ ß. seed of Dill, ℥ ij. flowers of Camomill and Melilot, ana ℥. ß. wormwood, Balaustie, red Roses,

ana.

ana. ℥ij. *Hypociſchidis*, ℈.ij. oiles of Cammomill, Lillies, Roſes, Maſticke, ana. ℥ ß Hens greaſe, and Gooſe greaſe, ana. ℥.ij. commix them all together, and make an emplaiſter: but before it be applyed, it is not in vaine to annoint the ſtomack with this ointment: ℞. oiles of Cammomill, Dill, and Quinces, ana. ℥ iij. powder of the roote of *Aluhea*, wormewood, Lineſeed, ana ℈.j. wax ſufficient, and make an ointment. *Unguentū.*

CHAP. VI.

Of abhorring of meate.

ABhorring of meate, or loſing of appetite, doth chance either through loſing of the ſence of ſucking of the veines, which is naturall hunger, as *Galen* witneſſeth, *lib.* 1. *de Sympt. cauſis cap.* 7. or becauſe there is no ſucking out, or becauſe the body is not emptied. Alſo ſometime it chanceth through ſome hot diſtemper, ſpecially of the ſtomack, which diſtemper doth diſſolve the hard and ſound members by looſing of them, and maketh them weaker in drawing: but the moiſt members, it ſtretcheth out unmeaſurably by ſhedding. Sometime it is cauſed through abundance of vicious humours contained in the ſtomacke, and through immoderate fluxe of the belly and bowells: alſo through overmuch bloud letting. Alſo the ſick doth abhorre meate in continuall and vehement fevers, alſo in inflammations of the ſtomack, the liver and the mauice, and for many other cauſes which need not to be rehearſed heere. *Cauſe.*

The ſignes which betoken a hot diſtemper, are rehearſed before in the firſt Chapter. Thoſe which abhorre meate, through the vice of cholerick humors, are troubled with gnawing of the ſtomack, and with appetite to vomit, & with thirſt. Thoſe that have humours that be rotten, they have ſometime a feaver. But thoſe which haye loathing of meate through groſſe and clammy humors, they neither feele gnawing of the ſtomacke nor thirſt. But commonly to all, there commeth diſpoſition to vomit. If loathing of meat doth come about the beginning of the diſeaſe, or about the rigour and ſtrength of it, which the patients ſtrength may yet ſuffer, it cauſeth no perill, for the ſick need but little nouriſhment. But if loſſe of appetite do come in the declination of the whole diſeaſe, or in long weakeneſſe, or in lacke of ſtrength or of unmeaſurable purging, it is not without perill and danger. This evill is increaſed of age. For children are unluckily troubled with this diſeaſe, that is to ſay, ſuch as are devourers by nature, and have need of continuall nouriſhment. Therefore if children have this diſeaſe, great exceſſe above nature is ſignified by it. *Signa.*

For cure of this diſeaſe, if the loſſe of appetite be cauſed through weakneſſe of the ſtomack, you muſt marke what diſtemper doth weaken the ſtrength, and you muſt cure it by contraries to that diſtemper, as is before taught. If the preſence of vicious humors do cauſe loathing of meat, if thoſe humors be thinne and gnawing, you muſt firſt beginne before any other thing be miniſtred, to purge the humors contained in the ſtomacke by vomite. And if the patient doth vomite uneaſily, miniſter unto him ſoupings, and other nouriſhments which do moiſten, that they may drive thoſe humours downe into the belly, and drive them out beneath, or purge the wombe with *Hieraprica*. Then we *Curatio.*

muſt

must bring the body to a good temper, with such things as be meete for that purpose. Those that do abhorre meate through grosse and clammie humours, you shall cure them by extenuating & cutting the humours, as well with *Oxymel*, as also with those medicines that are made of this & other sawces, as with Capers, Olives, Mustard-seed, and such like declared in the first Chapter. If loathing of meate happen through inflammation, or stopping any other part of the body, then you must goe about the curing of that member or part. And you must goe about to provoke appetite againe, only by odoraments, either by odour and smelling of wine infused, or decoction of Quinces or Peares. Also you shall goe about the same thing with soft annointings with oiles, as oiles of Roses, Masticke, and such like, and moderate frictions & rubbings of the body. Also insessions to be applyed to the loines and share. Also let meates be prepared of diverse and sundry kinds, and after the daintiest fashion, that besides their sweetnesse they may entice and provoke their appetite: first of the best kind of corne, and such as doth nourish much as is *Alica* washed with the decoction of Dates and Damascene prunes, rere egges, birds of the mountaines that be leane and of no strong savour: swines feete much consumed in seething. For if he only taste such meates, they nourish the body sufficiently. Whatsoever you minister ought to be of such sort, that it may easily be devoured and swallowed. For those things that require much chewing, do cause unpleasantnesse, and put away appetite. Nor you may not neglect to apply outwardly upon the stomacke besides the ointments, emplaisters made of Dates, Quinces, Wormewood, and such like. Also Cerates made of the same things; examples whereof you must seeke before.

Alica is made of wheate steeped in water, beaten and dried in the Sun, and then broken grossely.

CHAP. VII.

Of a doglike appetite.

A Doglike appetite is contrary to losse of appetite. For they that are thus diseased, they desire much meate, and when they cannot refraine their appetite, they devoure in meate without measure: then they being heavy with the multitude of meate, and their stomack not being able to beare the meates that are in it without hurt, they turne to vomiting. Then afterward they fill themselues with meate, and againe they returne to vomiting like dogs. It is

Cause.

caused through cold distemper of the stomacke or through vicious and sharpe humours which do gnaw and prick the mouth of the stomack. For cold vicious humors do cause a gnawing much like the proportion of sucking, and do raise apperite of meate. Also sometime it chanceth through unmeasurable dissipation and spreading abroad of the whole body, which doth follow either the violence of heate, or the weakenesse of the vertue retentive. Cold distemper

Signa.

of the stomack is knowne by evill digestion, windinesse, rumbling, and many egestions or seiges, and by other tokens declared before in the first Chapter. Sharpe humours are knowne by some belkings, and much egestion, and very thinne. If it be caused of unmeasurable dissipation and spreading abroad, and that through heate which consumeth the meat like fire, and rarefieth the skin: then the egestions sent out by the belly, be lesse in quantity then the meate that is eaten, and also the egestions the drier: But if that dissipation come

through

through weakeneſſe of the retentive vertue, which cannot maſter the meates, then there is much dejection and caſting out of thoſe things that are eaten. For the cure, cold diſtemper muſt be healed as is taught in the 1. chap. of this book.

If doglike and unmeaſurable appetite bee cauſed of ſharpe humors ſtuffed in the mouth of the ſtomack, and as it were water ſoked into a ſponge, you muſt miniſter in the beginning, *Hierapicra Galeni*. For this doth not only heate, but alſo it doth cut off and make cleane, and draw out from the depth of the mouth of the ſtomack, humors that be ſtuffed in it, and it cauſeth them to avoid downward: and yet it addeth ſtrength to the ſtomack, that afterward it will not eaſily receive any hurtfull humor. Therefore that is the beſt remedy for vicious humors ſtuffed in the ſtomack, to bring them forth. It is miniſtred the weight of ℥ iv. with wine infuſed with warme water. If a child doth labour of this diſeaſe, which cannot drinke the medicine for bitterneſſe, make ℥. j. ori. j. of it in pilles, and annoint it outwardly with Hony, and let them ſwallow them down. Seeing that for the moſt part, this evil chanceth of ſharpe and ſoure fleame, you muſt uſe ſuch meates and medicines as have power to cut, divide, ſcoure, and heate, as be, Garlike, Leekes, Time, Savory, Origan, Peniroyall, and ſuch like. *Curatio. Cure if it be of ſharpe humours.*

Therefore the humors that bee vicious being purged in the beginning, you muſt let them uſe this diet. Let not their bread be new, nor well leavened, with the which alſo you muſt mixe things that provoke urine, as is, Anniſe-ſeed, Caraway-ſeed, Commin, Parſly, and ſuch like. Let his meates be fat and oily. Alſo ſoupings are good that dee deſtroy appetite, as bee pottage made with much hony, and much oile, or Gooſe greaſe, Hens greaſe, or Swines greaſe. Let his pot-herbes bee Mallowes. Alſo give him the braines and fatteſt parts of Birds, and of Fiſhes likewiſe, and thoſe things that do altogether deſtroy appetite, and cauſe fulneſſe, and that do nouriſh but little, although they be eaten in great quantity. You may well give them great plentie of wine, even as much as they can drinke, and ſuch wine that doth heate greatly, as thoſe doe that be yellow in colour, thin in ſubſtance, ſweet in ſmelling, and without reſtriction. For this doth heate the ſtomack, and deſtroy ſharpeneſſe of humours, ſo that often ſuch wine with oily and fat meates, ſufficeth for the perfect cure. *Victus ratio.*

As *Hippocrates* ſaith, Drinking of wine eaſeth hunger: and you muſt give wine as well to them that be faſting as to them alſo which have eaten meate, although they be not as yet athirſt. But you muſt give it to them that be faſting hote, or warme at the leaſt. Hee muſt abſtaine from all ſoure and reſtrictive meates and drinkes, but ſpecially from fruit. Let their banketting meates bee *Piſtacium*, Almonds, Pine nuttes, and Olives with honey. Miniſter alſo unto them milke, as well alone, as alſo with wine called *Paſſum*, or with honey: ſo that nevertheleſſe, you muſt take heed that you give it not to thoſe that are wont to have it waxe ſoure in the ſtomack, for to thoſe it doth more hurt then good. But if it be well digeſted, it doth not onely ſtop the appetite, but it ſofteneth the belly being ſtopped, and ſtops his fluxes. Alſo you muſt make potions and fine cakes with milke, and give them to him, as be, Marchpanes and Rice ſodden with milke. Alſo he muſt waſh now and then, and make fat their skin largely. This kind of cure you muſt uſe as long as the ſicke is diſeaſed, and till he be cleane whole. If the doglike appetite come through unmeaſurable ſcat- *2. Aph. 21.*

tering

Cure if it come of immoderate dissipation.

tering abroad, opening & dissipation, then in such a disease it is good to thicken the skinne, and make it grosser with oile made with unripe Olives, or oiles of Roses or of Mirtles, or any other wherein any restrictive thing hath beene sodden with a soft fire. Let the sick remaine in an aire that is cold and perspirable. Let him eschue hote aire and hote bathes. Also let him eschue Wine, and all things as well outwardly as inwardly that do heate. Let his drinke bee cold water or decoction of Cinamon. Put the sick in a cold bath if nothing do let it, as slenderneſse and leanneſse of the body, or the coldneſse of some member of the body, as the breast or some other. You must give unto them meates that be stable, durable, and hard to corrupt, as the Tresiwincles, and all kind of shell fish, if they be sodden with water twice changed. Also Swines flesh being in full strength, and specially the Belly. Also fat Beefe, and all things that be all fat, and that do swim in the stomack, and be hard to be digested and distributed. For there be some that have this disease, which by reason of a sharp and biting heate, and as it were a feverous heate in them, do digest and consume Beefe and other things hard of digestion, with lesse labour then fishes of stony places, and such like things which be easie of digestion. Of egges those are good for them which be sodden till they be hard, or fried in a frying pan. Give them manchet made of fat broths without hony. Also Rice sodden with butter, and unleavened bread. Looke how much the evill is abated, and so much you must abate of the grosse meates that you are wont to give, and you must minish the restrictive things also that you lay without. For somtime the vehemency of the appetite being abated, when the body is filled with crude and grosse humors, it turneth into some other worse disease. Among restrictive medicines besides those things which are aforesaid, you must use this ointment, ℞. oiles of Mirtles, and Quinces, an. ℥. ß oile of Roses ℥j. juice of Plantaine, ℥ij. red Sanders, Mastick, *Bistorta*, red Roses, ana ℥ j. Bole armoniack, ℈.ij. *Hipociſchidos*, *Acatia*, *ſanguis Draconis*, ana. ℈.j. waxe as much as is sufficient, make an ointment.

Unguentū adſtringēs

CHAP. VIII.

Of great Famine.

Βυλιμος.
Cauſe.

Signa.

Curatio.

Bvlimos in Greeke, is nothing else but great and vehement famine or hunger. It is caused through coldneſse of the stomacke, and for want and weakneſse of strength, and in a man it taketh his beginning altogether of outward cold; for long journies, specially when there is Snow, causeth this disease. It is knowne thus. In the beginning there is felt much hunger, which for all that, doth not long endure. For afterward the heart of the patient beginneth to faile him, with coldneſse of the extreme parts, and want of spirit and breath. You must apply remedies for this disease by and by, because there be that in desart places, or in bathes, being suddenly taken with this disease, do perish for lacke of helpe. Therefore they that are troubled with great hunger, in a journey without a fever, or any other waies, you must comfort them with Vineger, or Penitoyall, given them to smell unto, or earth whatsoever it be, sprinkled with Vineger, or Apples, or Peares, or such other like fruite which is next hand. Also new bread holden to the nose doth helpe, and cheese of good savour. Also Porke rosted or sodden, and universally all that doth nourish much: but especially

cially that which hath savour of rosted meate, and is well seasoned, and hath a sufficient savour. For by such odours and savours, they that have this disease are for the most part refreshed, seeing there is nothing (as we said before in the 3. Booke, the 14. chapter) that doth refresh and renew the strength sooner then odours. Moreouer, you must bind the extreme parts of them with bands, and you must put the tips of their hands and feet in very hote water, and you must raise them and stirre them, as well by pricking of the cheekes, as also by pulling of the haire and eares. And when he is somewhat come again to himselfe, you shall minister unto him bread infused in wine, or some such thing, which doth restore strength very quickly, as be, reare egs, Alica with Wine. The next remedy they must looke for by meate, which if they cannot take when it is offered them, you must put it into the mouth violently, and compell them to swallow it, for by and by after that, they are delivered from their great hunger, and from their fainting, and are raised quickly. For this purpose are good also the Antidotes which are cõpounded of divers sweet odours, as is, *Aromaticum Rosarum*, *Diamber*, *Dianton*, *Diamoschi*, *Alipta moschata*, and such other like. And if this disease chance to come in feavers (which is seldome seene) or if it do rush in suddenly about the declination of fits belonging to fevers, you may minister meate without feare. But if it chance in the beginning of the augmentation, or in the vigour and strength of the fever, the sick must be refreshed by the odoraments aforesaid, and specially by those things which have come in them, as is *Polenta* wet with water, or hote bread that sendeth forth a burning sauour. Also you must use frictions and rubbings of the extreme parts, and apply plaisters made of Dates or Quinces sodden in wine: and this must you do unnll the declining of the fit, that you may safely give him meate. And if the sick be never the better thorow these things, you must venture to helpe him by giving of meate. Therfore minister juyce of Pusan, or one morsell or other wet in wine that is white and thin: for they being refreshed, and as it were suddenly called back, do afterward come to the declining of the fit. We must eschue altogether in them that have this disease, long delay from meate and hunger: for you shall give him every houre very little meate, for it taketh away great famine and the fainting, whereby the sicke is eased. And that it is lawfull to nourish and give meate to the sick in a fit, *Galen* teacheth, *lib. 10. method. cap. 3.*

Polenta is Barly steeped in water one night, then fried, and then groũd

CHAP. IX.

Of evill Digestion.

RAwnesse of the stomacke or ill digestion is, when as the meate is not altogether changed. The causes of it are, distemper in the stomacke, inflammations, hardnesse, impostumes, and such other like. Sometime the meates remaine raw and undigested, although the stomacke be not diseased, either through immoderate devouring of meates and drinkes at one time, or through the evill and vicious qualities of the meates themselves, or through eating of them out of due time, or through inordinate taking of them, or through some vicious superfluity growing, or through short sleeping, as *Galen* saith, *Libro tertio de Symptomatum causis, capite primo.* The diversity of causes be

Causæ.

knowne

Signa. knowne partly by the tale of the patient, and them that bee about him, and partly by certaine tokens. By the tale of the ſicke, and of them that be about him, you may know whether meates and drinkes have been taken immoderatly, or out of due ſeaſon, or inordinatly. Alſo you may know of them the ſhorneſſe of ſleeping, you may know if the meates themſelves were of evill qualities by his belkings and ſavours like things roſted and burned. For in them that be hote and cholericke, the belking or corruptions ſavour like meate roſted, or burned: But in them that be of a cold nature, and more flegmaticke, the corruptions are ſoure or ſharpe. Likewiſe you muſt judge of excrements that bee flegmaticke, and cold, they cauſe ſowre corruptions: But thoſe that be hote and mixed with bitter choller, doe cauſe ſavour like burned meate. Likewiſe judge of the ſtomacke being any otherwiſe evill at eaſe: For if the diſeaſe bee cold, it cauſeth ſharpe and ſowre permutations: But if it be hote, it cauſeth a burning ſavour. When perfect crudity and rawneſſe is engendred without corruption, in ſuch ſort that the meates doe remaine altogether even as they were eaten, by this you may know that the ſtomack is overcome, either through great quantity of meate, or through vehement cold taken in an hote thirſt. Therefore if you would not have this crudity, and evill digeſtion, you muſt beware of all the aforeſaid things, that is, that you neither offend in the quantity, nor quality, nor order, nor due ſeaſon of the taking of your meate, and that you eate thoſe things onely, which you are able to digeſt, and not that which appetite requireth. Therefore you muſt eſpecially take diligent heed to the meaſure and quantity of your meate, and you muſt refraine your appetite, and eate no more then your ſtrength is able to ſuffer. Alſo you muſt beware of evill order, that is, that you do not firſt eate Quinces or Pomgranates, or ſome ſuch like things, and afterward to eate pot herbs out of oile, or ſauce made with ſalted fiſh, or other things which doe ſoften the Belly. Alſo you muſt eſchue eating out of due ſeaſon, that is, that you doe not eate before ſome moderate exerciſe, or before yeſterdaies meate be well deſcended, and alſo not before your accuſtomed houre. Alſo you muſt eſchue all things that be hard by nature to digeſt, as is fleſh that is hard by nature, as is Beefe, and Harts fleſh: alſo eſchue all old fleſh. Alſo you muſt beware of meates that be fat, or that be powdred in ſalt, and ſtale kept. Amongſt pot hearbes, thoſe that be very hote or very cold, or alſo thoſe that ingender wind, be hurtfull. Eſchue fiſhes that are hard, and dryed by long keeping. Alſo abſtaine from meates that be corrupt, or that doe ſtinke or ſmell ill favouredly. Refraine from ſweete fruite, or that which doth ingender windineſſe, or that which is corrupt. Alſo eſchue junkets, which be hard of digeſtion. Alſo you muſt eſchue meates that be ſtrange and unaccuſtomed, and that have the power of a medicine, as people uſe to commixe in their tarts and fine cakes: but you muſt eate your meate in due time, not greedily, nor in gobbets, nor ſwallow it not without chewing. Neither let your drinke interrupt and diſturbe your meate, for that doth hinder the uniting and knitting together of the meate, and cauſeth each peece to ſwim from other. After meate eaten, you muſt eſchue unequall and troublous motions. Alſo eſchue heate and cold, for thoſe things doe ſtop the digeſtion of meate. But calefaction and chafing of the ſides, and

Victus ratio.

rubbing

rubbing of the feet, do helpe digestion. And if there be heauinesse about the stomach, so that through it a certaine painefulnesse be spread throughout the whole body, then lay your hand being stretched forth vpon the mouth of the stomach, or apply to it a fleshy infant; for as *Galen* saith, it is much better, and more naturall then the heat which is procured by foments. For which cause some do lay little whelpes while they rest vpon their stomach, which doth increase the abundance of heat that digesteth the meat. Also you must procure sleep in the night equall and without disturbance. For this, you must prepare to lie straight, and let your head be bolstered vp high, and in your lying you must incline towards the left side. And if you cannot sleep, you must lie without turning or stirring of your bodie, and keepe it still in one forme of lying; for often stirrings and tossings do disturbe the meats, and make the bodie windie, and the bowels likewise. The cure must be diuerse, according to the diuersitie of the causes: for hote distemper of the stomach requireth one kind of curing, and cold distemper requireth another. Also inflammation of the stomach requireth another kind of cure, and hardnesse of impostumations another kinde; and all those cures you shall seeke out in the proper Chapters: for here it sufficeth to say thus much. When there commeth an vnpleasant belking, declaring manifestly that there is corruption of meates, without prolonging, you must prouoke vomit, and by drinking of warme water, you must constraine all that is corrupt to come forth. For if they remaine in the stomach, they cause tormenting, and wrestling, and heauinesse of the head: and sometimes they send forth choler vpward and downeward, or they cause fluxe of the wombe, or feauers. Therefore such as cannot digest but hardly, we must accustome them long time before, that they may vomite easily, for that is best in many perils. And if any be hard to vomite by nature, and be ill disposed to drinke cold things, in any case it is not inconuenient to giue him a cup of pure cold water to drinke: for the stomach being strengthened, it soone thrusteth out those things that sticke in it, and sendeth them downe to the lower parts. Then the next day let the sicke be kept in quiet and rest, and vse rubbings of his feet, and chafing of his sides, vntill the rumbling and windinesse breake out beneath, and vntill the belkings do come forth with a gentler quality. And then it is good to rise vp, that first the belly may send out the corrupt things by siege, and afterward let the sicke walke moderately, and let him be idle, because of the troubled vapours which be ascended into the head through corruption. After this he must apply his mind to daily businesse without perturbation and indignation. Then againe the belly must be prouoked to auoid those things that remaine yet. Afterward you must bid him rest, and you must powre vpon and nourish the feet with warme water: and the face being washed with pure cold water, let him rest in his bed, and procure him to sleepe by all meanes. After which let him vse a little walking, and then a bath. After bathing let him take meat moderately, and that which the body is able to digest. But yet you may not ouer-passe medicines that do helpe digestion, as is, Pepper, especially long Pepper, which doth onely helpe digestion. But if you haue it not at that present, you may vse white Pepper, and if you haue not that neither, take black Pepper. Also for the same, *Diacotoneon*

Curatio.

Vomitus.

Long Pepper helpeth digestion.

is good, and *Diospolitieum*. Also there be other things to be applied as well inwardly as outwardly, both simples and compounds, to strengthen the stomach, which are rehearsed in the former Chapters. But all these medicines (especially such as do pierce quickly, as is Caraway seeds, Fennell seeds, *Apium*, Louage seed, Parsly seed, *Ammeos*, Pepper, Ginger, and such like) must be giuen two houres before meat: but after meat you must neuer take them. for then there is dispersed together with them some of the crude meats, and causeth obstructions. Therfore let them be vsed most before meat after the rubbings in the morning, and two houres before exercise.

CHAP. X.

Of windinesse in the stomach.

Cause. THe stomach is windy, through the windinesse that is ingendred in it. Windinesse is ingendred through flegmaticke humours in the stomach, or else through meats dissolued into vapors through want and debility of heate. For cold onely doth cause no windinesse, because it can neither extenuate nor dissolue meat. Vehement heat for the most part (ouercomming those things that it comprehendeth) extenuateth and maketh thinne the meate, so that no vapours can ingender thereof, vnlesse it be easie to turne into windinesse of the owne nature: but the windinesse that is so ingendred is troublous and cloudy: and also it is but little, and endureth but a little while, so that at one belking or other it vanisheth away straight. The heate that worketh in the meats, if it be but of little force and strength (that is, doth somewhat dissolue them, but not altogether consume them) thereof must needs ingender windinesse, as *Galen* teacheth, *lib. 3. de sympt. caus. cap. 7*. They that are thus diseased, haue stretching out and heauinesse of the stomach: also sometime swelling, and a certaine bowing out of the mouth of the stomach, and of the stomach it selfe: also empty belkings do come, sometimes lightning a little, and a stopping of the windinesse which is wont to breake downeward Also this euill sometimes is all ouer the breast, and sometime behinde, about the backe-bone and backe, and rusheth among the ioynts, and often it occupieth both places Besides these things there is vehement paine in drawing of breath, because of the pressing downe together of the midriffe, so that some do feele like as though they were choked. They are eased by the meat going downward, and by windinesse breaking out either by belking, or by the belly. Also rumbling and noise is heard within. Therefore if the windinesse of the stomach be caused of flegmaticke meates, you must minister an extenuating diet, and such medicines as do diuide and purge fleame, which we taught in the first chapter of this Book. But if the windinesse be ingendred through want and weakenesse of heat, he must vse meates easie of digestion, and of good iuyce. Also he must eat but little: for fasting is very good for this disease. After all the meat, you must minister wine that is pure and vnmixed; but yet he must eschue much drinke as a deadly enemie. Also let him eschue fruit, and eating of moist oiles. Also let him vse hote baths in great vessels; for those doe mitigate, soften, and dissolue windinesse whatsoeuer it be, and prouoke sleep: and when sleep commeth, it easeth the patient much, because it helpeth digestion maruellously. And as for medicines, let

Signa.

Curatio.

them

them vse this decoction: ℞. Calamint, Mints, wilde Mints, Cammomill, Origan, Peniroyall, ana. M. j. Wormwood, M ß. seeds of Anniſe, Apium, Comin, Daucus, Parſley, Fennell, ana. ℥. iij. ſeeds of Nettles, Carawayes, ana. ℥. ij. of the root of Enula Campana, ℥ ij. ſeethe theſe in a iuſt quantity of water, till the third part be conſumed: then ſtraine them, and put to ſufficient Sugar to make the iuyce of that decoction ſweet, and put to that liquor, of ſyrupe of Calamint, ℥ iij. and make a potion, whereof let the ſicke drinke euery day in the morning, ℥ iiij. Or let him vſe this powder. ℞. the powders of *Diaryſum*, *Diacuminum*, *Diacalaminthes*, ana. ℈. ij. ſeeds of Anniſe, Daucus, and Fennell, ana. ℈. j. Quibibes, Cloues, ana. ℈ ij. Ginger, ℈. Pepper, ℥ j. Sugar, ℔. ß commixe them together, and make a powder. They which haue taken meat but a little before, muſt firſt vomite. Alſo you muſt miniſter ſuppoſitaries made of things that entice windineſſe, after this ſort. ℞. Hony ſodden ℥ ij. ſeeds of Rew, Comin, and Fennell, ana. ℈. j. ſeeds of Carawayes and Anniſe, ana. ℥. ß Salt, ℈ ij. commixe them together, and make Suppoſitaries. If the wombe be very coſtiue, you muſt caſt in a clyſter made thus. ℞. of the decoction aboue taught, ℔. j. of *Benedicta laxatiua*, ℥. vij. oiles of Wormwood, Rew and Dill, ana. ℥. j. Gooſe greaſe and Hennes greaſe without Salt, ana. ℥ ij. ß. common Salt, ℥ j. commixe all together, and make a clyſter. In this diſeaſe you muſt annoint the ſtomach outwardly with the oiles aforeſaid, or make a little bunch of Wooll, and wet it in the aforeſaid oiles being warmed, and apply it to the ſtomach. And vpon the bunch of Wooll being wound vp together, ſtrew Comin beaten, or ſeed of Apium or Dill. If the diſeaſe endure long, apply to it plaiſters made of Lineſeed, Barley meale, Darnell meale, Comin, Dill ſeed, or Apium, or Fennell beaten, the tops of Centorie, and ſuch other like: or apply this Cerate. ℞ oiles of Rew, Dill, Nard, and Lawrell, ana ℥ j. meale of Lineſeed, and Fenugreeke, ana ℥ j. ß ſeeds of Apium, Carawaies, and *Nigella Romana*, ana. ℥. j. Lawrell berries, and Centorie, ana. ℥ j. ß Gumme ammoniacke, and *Opoponax*, ana. ℥ ij. Waxe and Roſin, as much as is ſufficient, make a Cerate. Alſo a great cupping glaſſe comprehending the nauell euery where, being applied with great flame, is a remedy in this diſeaſe Alſo *Caſtoreum* drunk with *Poſca*, and applied outwardly with oyle of Dill, is good.

Decoction.

Trituru.

Glandes.

Clyſter.

Ceratum.

CHAP. XI.

Of yelking or bicket.

YElking is a motion of the ſtomach, and it is as it were a crampe of the ſtomach raiſed of the expulſiue vertue, which goeth about to thruſt forth euill and hurtfull things. This diſeaſe is cauſed for the moſt part, either of fulneſſe or of emptineſſe, as *Hippocrates* witneſſeth. Alſo ſometime it is cauſed through the biting and gnawing of ſharpe humors. Alſo the meat being turned into a gnawing qualitie, and ſo corrupted, cauſeth ſome to yelk. Alſo coldneſſe of the mouth of the ſtomach, and corruption of the food cauſeth yelking, which cauſeth children ſpecially to haue the bicket often. Alſo yelking ingendreth in feuers, ſpecially when the ſtomach or ſome other bowell is inflamed. The outward cauſes are eaſily knowne by the telling of the ſicke, and them that be about him Fulneſſe is known by heauineſſe, and emptineſſe of thoſe things that

Cauſe.

6. Aphor. 13.

Signa.

went before. You must know if the meate be corrupt, by the burnt sauor of it: but you shall know sharpnesse by gnawing, pricking, and pulling. Therefore when yelking is ingendred of coldnesse, you must lay vpon the stomach, wooll dipped in the oile wherin hath been sodden, Rew, Comin, and wormwood. Also oile of Mastick, and of *Castoreum* being annointed doth profit. To children warme linnen clothes being applied to, do help often. They that be of full age, minister to them wine to drinke, or Apium sodden in *Aqua Mulsa*, or Comin beaten, or Asarum, or Peniroiall, each of these by himselfe, or els mixed with other. Also squillitick vineger is good to soupe. Also giue them, ℥ j of *Castoreum* with posca, as well against yelking caused of cold, as also if it be caused through multitude of humours. Also if it be applied outwardly to the stomach with old oile, it is good for both the said griefes. Moreouer, holding of the breath which doth increase heate, is a present remedy for them that do yelke through cold. When yelking is caused of fulnesse, vomiting is the best remedie. If there be grosse humours, they must be extenuate and cut with *Oxymel scilliticum*, and Calamint, and Horehound their decoction, and such like before rehearsed. Afterward you must apply those things which may draw the abundance of humours a contrary way, and turne them cleane aside. For which purpose those things are good which do purge downeward, and specially clisters, bindings, and rubbings of the extreme parts, and cupping glasses with much flame, fastned to the breast, to the stomach, and to the backe. Also these things are good for them, long and quick walking, bearings about, and chiefly riding. Also it is good for them to sneese, as *Hippocrates* saith. For when the yelking is caused of fulnes, there is need of violent mouing. Also handsome calling loud, with much clamor, & with holding of the breath, is good for them. Moreouer, the stomach must be strengthned by medicines ministred as well inwardly as outwardly: Inwardly, by comforting Electuaries, and outwardly, by applying of ointments, Emplasters, and Cerates before taught. Yelking that is caused of emptinesse, is cured by giuing to the patient conuenient food, and by those things that do fill his wanting: which partly be afore taught, and abundantly spoken of hereafter in the cure of the feaue: Hectick. It doth much good in this kind of yelking, to annoint the ioints of the neck and the back with moistening oile, as is, oiles of Violets, and of sweet Almonds But if yelking be caused of gnawing things, first we finde that vomiting is a sufficient remedy for it: then also stupefaction of feeling, and such things as do alter the gnawing. The senses be astonied and stupefact by cooling things, for which purpose you must minister *Philonium*, or pils of Hounds tongue, which do profite marueilously in this disease; you must vse them thus. You must make of one dram sixe pilles, whereof let the sicke take one before he go to bed. The mordacitie and gnawing is altered and driuen away by medicines which do stop, attenuate, and drie. Stoppers of gnawing be these, iuyce of Endiue drunke, Cucumber seed husked and beaten, being drunke, Lettuce seed likewise taken. Also iuyce of Purslaine drunke, and Purslaine it selfe taken in meat. Also Sebesten decoction taken in drinke, but specially aboue all, Asses milke is good. Or if you haue not that, Cowes milke newly milked is good being drunke. For the same purpose minister conserues of Roses, or of Violets, or of water Lillies,

Cure of yelking of cold.

Cure of yelking of fulnesse. Auersion.

6. Aphor. 13.

Cure of bicket caused of emptinesse.

Cure of yelking through mordacitie.

Pilula de cynoglossa.

Diar-

Diarrhodon, *Diatrion santalon*, Iulep of Violets, of *Nimphea*, that is, water Lillies, and such like. These Trochiskes do stop, extenuate, and dry up. ℞ *Costus*, Saffron, Spikenard, greene Roses, Masticke, ana ʒ ß. *Asarum*, *Aloes*, ana ʒ ij *Opium*, ʒ j. with juyce of *Psillium*, make Trochiskes, of the which give ʒ ß or ʒ j. Note that *Opium*, and Roses, and the juyce of *Psillium* be of a cold operation: the Spiknard doth discusse, dissolue, and corroborate; the *Asarum* doth bring out the vicious humors by urine: the *Aloes* do purge out the vicious humors, and drive them out beneath at the siege: the Saffron digesteth and strengtheneth the parts, for by his temperament of heate he causeth digestion, and by his restrictiue vertue which he hath, he addeth strength: the *Costus* doth sufficiently heate, and moderately restraine, which you may perceiue by his taste. *Galen* commendeth this medicine very much *Lib. 3. de Comp. Med. secundum locos, cap. 3.* *Psillium.*

CHAP. XII.

Of Choler.

Choler in Latin, is an immoderate perturbation of the stomach, caused by vomite both upward and downeward. The barbarous sort call this disease *Cholerica passio*; they that have this disease be called of the Latines *Cholerici*. It is caused through much crudity and rawnesse of the stomach, and ill digestion which many times engendreth of great wickednesse of the meates, and sometime through abundance of vicious humors also. The signes wherby this evill is knowne, be very manifest: for they avoyd both upward and downeward: also there followeth thirst and swear, and short pulse, & drawing up, and stretching out of the muscles of the hands and feete, and specially of the calfe of the legs. Therefore seeing this evill is most sharpe, and doth cause very grievous swownings, if they endure long, you must do your diligence that you helpe it by and by without any tarying. No *Physition*, if he see this disease to be engendred through abundance of vicious humors, will in the beginning all at once go about to stop that which is sent forth: for seeing they be unprofitable and hurtfull, they have need of purging. Therefore if the patient have disposition to vomite, and be troubled with undigested meates remaining in the stomach, you must give him warme water, and then he must vomite by his finger or a feather put into his mouth. But you must not provoke vomite by ministring of *Aqua mulsa*, nor with water mixed with oile: because these things doe increase the fluxes, and cause mordacity and writhings: also you must help the matter that purgeth downward; for a strange poison (as it were) being within, doth gnaw the stomach and guts, and draweth the humors from the whole body: you must minister unto him the easiest purging medicines, as is, *Aloes*, *Cassia fistularis*, decoction of *Mirobolanes*, and such like. After that the superfluous things be brought forth, then he must rest, and it is good to nourish the sides with oiles of Mastick, or Nard, or Wormewood, and to cause sleepe. You must commixe sometime with the aforesaid other things which can strengthen the stomach, which be afore taught, and with them you must make ointments. When there appeareth exact and perfect concoction and digestion, use baths of sweet water, and meates of good juyce, among which is broth of chickens with verjuice, the *Cholerici.* *Choleriti. Causa.* *Signa.*

flesh of small birds of the mountaines, rere egs, and such like. In drinke let him use juyce of Pomegranats, or sirup of Roses, or water wherein burning steele hath beene quenched three or foure times. But when the evill hath endured long, and hath caused slendernesse, and leannesse throughout the body, and specially if the belly or stomach doe rest after the removing from his place, and that the pulse be lesse, and thicker, then you must bind the extreme and uttermost parts with bands, and you must make them fast by much oyle. Also apply to the stomach Caraplasmes and Emplaisters made of restrictive and strengthening things, as those be which are made of Dates, *Hypotisthides*, *Acatia*, *Sumach*, Bolearmoniacke, Frankinsence, *Balaustia*, Roses, and fruit of Mirtles. Also it is an effectuous remedy, if a linnen cloth wet in the juyce of Crabbes be laid upon the stomach, or this Cerate; ℞. of the oyle of Roses, Mirtles and Quinces, ana. ℥.j. Mastick, Frankinsence, *Acatia*, ana. ℥ ij. *Hypotisthides*. ℥.j ß. Sanders white and red, ana ℥ j *Balaustia*, Dragons blood, ana. ℥ ß. Bolearmoniack. ℥.j. Waxe and Rosin as much as is sufficient, make a Cerate to lay upon the stomach covered with silk. In drinking give him the measure of one *Cyathe* of cold water to soupe off, that is, ℥.j.ß. but you must beware that it be not over cold, for that being given, suddenly is vomited up againe; and sometime with his stupor and coldnesse, it hurteth very extremely the naturall heate, or it causeth inflammation of the stomach, or some of the bowels. And you may sometime drop into the water a little of the juyce of sharp Pomegranats, or of Roses, or of the decoction of vine branches. And if those things that be voyded for be very sharp, and that thirst and burning doe trouble the patient, then minister Cucumber seed, with three *Cyathes* of water. Also you may make it commodiously with *Amylum*. Then also minister Endive or Lettuce, or both sodden in *Posca*. Afterward procure sleep and rest by all meanes. But if the fluxe will not be stopped, and the pulse decay between this and that, and that cold and sweat do take him and also sometimes yelking, you must come to wine that is meanely restrictive, which is not very strong, but yet sweet and not odoriferous; and put into it, warme if it may be, or else cold, crummes of bread, or *Alica*, and so by little and little at sundry times let them soupe it up. But yet they must eschue much quantity of wine: and by all meanes you must go about to bring them to sleepe, by strewing the pavement of the house with Roses, vine leaves, Brier, and such like afore taught. Also apply odoraments to the nose, as Roses, Quinces and such like: also anoint soporiferous and sleepy ointments about the temples and forehead. If he go to the stoole still, cast in by a clyster *Amylum* with decoction of Poppy heads, for it doth both restraine and coole, and cause sleep. To stop vomits, it is good to eate and devoure the juyce of Medlars, Quinces, Pomegranats, and Peares. If with these remedies and others that be taught before in the second Chapter of this Book, the sick cannot keepe and brooke his meate, you must apply without upon the stomach a very great cupping glasse lightly. Against the contraction and drawing up of the muscles you must wind about the muscles, linnen clothes soked in warme oyle, and apply moist Cerates and oyntments wherein is put some *Castoreum* and oyle of *Irees*. You shall find examples enough of these in the Chapter of the Palsey before in the first Booke. When the disease decreaseth, you must refresh and restore the patient againe

Scutum stomachi.

A cyathe is ℥.j.ß.

Constriction of vomites.

Against contraction in the muscles.

with

with good meates, as Chickens, Doves, Hennes, Partrich, wood Culver and Owsils, or black-birds, and such like.

CHAP. XIII.

Of the fluxe Dyarrhea.

Diarrhea in Latin, is a copious and great fluxe of the wombe without exulceration and inflammation. It is caused through weakenesse of the instruments that belong and doe serve to digestion, also through abundance of nourishment and meat that is moist and viscous, and through corruption of the same meate. Moreover, gnawing and biting of those things that are contained in the belly: also flowing of some things from above to the belly, and also weakenes of the retentive vertue. The signes whereby the causes are knowne are very manifest. For if this fluxe *Diarrhea* be caused through the weakenes of the instruments that serve for digestion, as is the stomach, the bowels, the liver, and the spleene, you must seeke the signes of these out of their owne Chapters. But if it be caused through much devouring of evill meats and drinks, you may know it partly by the patients taile, and partly also by those things that come forth by siege. For if they be cholerick, they be yellow of colour, and they be not cast out without feeling of gnawing and heate: also the patient feeleth bitternesse of the mouth, thirst, thinne state of the body, and other tokens which signifie choler. If it be flegmaticke, those things which come out with the siege shall be contrary to that which is said before of choler. And if humors do flow from the head to the belly, the egestions will appeare frothy, and the temper of the braine will be very moist. If the fluxe be engendred through fulnesse of the whole body, or if it be indicatory, the signes are rehearsed in another place, and of *Galenus. de plenitudine & crisibus*. And if this fluxe of the wombe be caused through weakenesse of the instruments, the distemper which is cause of this, must be cured and corrected by his contraryes, as is taught in the first Chapter of this booke. If this fluxe of the wombe be caused through other causes, and that nature doth labour to drive out of the body superfluous and hurtfull matter by this meanes, and that they can easily suffer it: which be troubled with it, then you must suffer, and watch till nature hath bestowed all her care and charge: or else also it is good to help natures motion, but for to go about to strive with it, and to stop the fluxe, it causeth a worse and greater disease: for those humors which are stopped, being carried upward, do cause paine in the head, or frensie, or lethargy, or impostumation behind the eares, not without danger. Therefore in the beginning you may not stop the fluxe which floweth profitably for the health of the body, but after that the flux hath endured long, not onely carying forth superfluities, but also melting as it were the state of the body, and consuming the strength, then you must labour to stop it, as well by things given in at the mouth, as also cast in at the fundament, and also by things applyed outwardly upon the belly. Therefore if there come foorth excrements of cleane choler, you must change it into a better and a more healthfull state, but yet you may not cure them by stopping of it straight wayes: for the cholerick matter that is gathered toge-

Cause.

Signa.

Curatio.

Note.

ther, and heaped in the stomach, and in the bowell called *Jejunum*, if it be withholden and kept there still, it hurteth greatly: for it both overturneth the stomach, and causeth inflammations of the bowels: it kindleth thirst, and restoreth feavers, and causeth the evils aforesaid, and generally causeth a worse disease. Therefore if there be abundance of cholericke humours in the body, nature must be expelled with easie purging medicines, as is, infusion of Rewbarbe, *Cassia fistularis*, the barkes of Mirobolanes citrine, or Manna. After that give Cowes milk, or Goats milk warme, being new milked, or seeth it at the fire, and stirre it continually, till it be consumed unto the third part: which you may do by quenching of red hote iron, or steele gads, in the milke often, but while it doth seeth you must take the scum or foame off it: for surely you can finde no quicker remedy against fluxe of choler. And because the milke that is eaten of one that hath a feaver, is wont to turne into a burning favour, or also sharpe or sower, and so causeth more hurt then good: therefore if the patient hath a feaver together with the fluxe you shall eschue ministring of milke to him dressed after that sort. But you must powre the fourth part of water to the milke, and seeth it untill it be halfe consumed, and then minister it unto him. If the choler be heaped up together in the bowels, you must cast in clysters made of the decoction of Barley, with Sugar Roset, oile of Roses, yolkes of Egges, and such like. At the length, when the colericke humors be voided out you must minister inwardly such medicines as do restraine and strengthen, as be, conserves of Roses, *Diacydonion* without spices, *Diatrion santalon*, Trochiskes of *Spodium*, *Hydromeles*, and such like. And what kind of medicines they must be that ought to be applied outwardly, we will shew you a little hereafter. Also the fundament must be fomented and nourished with a decoction made of some restrictive things. If the fluxe *Diarrhea* be engendred through flegmaticke humours that be grosse and tough, or through corruption of them, then you must begin your cure, as you did before, with easie purging. Therefore then you must minister the infusion of Agaricke with *Mirobolanes emblici*, or some such like medicine, which is able to bring foorth the aforesaid humours. Also clysters are good, specially if there bee abundance of clammy humours heaped up in the bowels: let them be made of the decoction of Centory, and oyle of Rew, and such like. Minister within the belly *Diacydonion* with spices, greene Ginger, and other medicines which have power to heate and dry. Also apply outwardly those things which do adde strength. If the fluxe *Diarrhea* be caused through the weakenesse of the vertue retentive, you must minister and apply those medicines which are applyed against other unmeasurable fluxes of the wombe. Therefore apply irrigations and sprinklings of oile Omphacine, or oile of Roses, or oile of the blossoms of Apples, with some sower or sharpe wine: but oyle of Mirtles is of more effect, if there be need of vehement restriction, having the third or fourth part of wine added to it. And if their bodies be strong, you may seeth in that irrigation, Galles, Pomegranate rinds, and *Balaustia*. If the fluxe endure still, apply Cataplasmes, Emplaisters, and Cerates, made of restrictive and drying things, whereof we will make mention in the next Chapter. Also this Cerate is effectuous to be made. Take seven Mulberies, or Black berries which be sower and whitish for lack of ripenesse, bray them well

Cure of Diarrhea of choler.

Cure of Diarrhea of flegmaticke humours.

Cure of Diarrhea of the weakenesse of the vertue retentive.

and

and adde to it oile of Roses, ℥ ij. waxe, ℥ j. and make a Cerate. After the voiding of superfluous and hurtfull humours, these things heale the fluxe of the wombe, being ministred in drink, that is, Comin, decoction of Maidenhaire, the root of white Thorne, likewise one ʒ weight of the seed of *Lepium* ministred: for it provoketh urine, and turneth the fluxes that be in the bowels thither. Also unripe Mulberies being yet soure, if they be dried many dayes in the Sun and so kept, if they be beaten and drunke when need requireth, they restraine and stop the wombe marvellously. Also they may be brayed and mixed with his meates, as they are wont to use *Sumach*, which sometime is sodden, the quantity of an ounce weight with a chicken: but yet blackberies of the brier being unripe and sharp, do bind the belly more, if they be dried as is aforesaid, and ministred in drink. Among compound medicines these are marvellous good, that is, Trochiskes of *Spodium, of Terra lemnia, Diacotoneon, Diatrion santalon*, Triacle: and this compound made in Lozenges, is good. ℞ the powder of *Diatrion santalon, Diarrhodon abbatis*, ana ℈ ij. red Coral, chosen Frankinsence, red Roses, ana. ʒ ß. *Spodium*, ℥ j seeds of Sorel, *Sumach*, ana, ℈ j. *Balaustie, Acatia* ana ʒ ß Mastick, ℈ ß. Bolearmoniacke, ℥ j fine white sugar, ℞ ß. dissolve it in the distilled waters of Plantain and Roses, and make Lozenges. Also this Loch is good. ℞ of old conserves of Roses, of *Diacotoneon* with spices, *Rob de ribes, Rob de Barberies*, ana. ℥ ß *Hydromel*, ℥ iij. *Diamoron*, ℥ v with powder of *Diacrion santalon*, ℈ ij red Coral ℈ j *Spodium, Balaustie*, ana ʒ ß Bolearmoniack ʒ j. sirupe of mirtles as much as shall suffice, and make a Loch. Moreover you shall ever have this water ready made. ℞ *Sumach*, one quarter, raine water, ℔ iij. in which steepe the *Sumach* a day and a night, then boile them, and straine the *Sumach* well and strongly: and in that water seeth Rice, or milke, or other meates, or at least way, powre some portion of this water to them. If the fluxe *Diarrhœa* be caused through flowing of humors from some other member of the body, you must seeke the cure out of their proper Chapters. As for example, if the humors flow from the head unto the stomack, you must returne to those things which are spoken of before in the Chapters against distillation or rheume, and so do likewise with other parts of the body.

Marsus.

Reliqua.

A pretious water.

CHAP. XIV.

Of the fluxe Lienteria.

Causa.

Lienteria in Greek, is a certaine lightnesse, or smoothnesse of the bowels, even like as there chanceth of a scarre without on the skin of the body. In this disease the bowels do not hold the meate, but they let it slide away before it be changed and perfectly digested, even in the same forme and likenes that it was eaten. Therefore in Latin it may well be called *levitas* or *levor intestinorum*, and in English, lightnes or smoothnes of the bowels. It is caused oftentimes through a grievous fluxe *Disenteria* by name going before, which causeth deepe exulceration of the bowels: then scarres that be hard closing together and smooth do follow: which scarres by reason of the hard closing, will not suffer the meates to be distributed about the body, because the mouths of the veins which are wont to draw nourishment from the bowels to themselves, are now stopped. And because of the smoothnesse (as is aforesaid) the bowels suffer the meates to

to slide out before they be perfectly digested. Also this disease is caused many times through weakenesse and debility of the vertue that should keep and hold the meates in the stomach. For this vertue being weake and sickly, the foode or meates be neither digested nor distributed but they are cast forth crude, moist, and nothing changed (the belly being alwayes soluble.) Also sometime it engendreth after long fluxe of the womb. Also sometime when dropsie water avoideth by the belly, this fluxe *Lienteria* followeth. Therfore of what cause soever this fluxe is engendred, the sick doth tast or feele no meate, and it causeth evill state or plight of the body. Therefore there chanceth to the patient continuall seiges, crude and raw, in colour pale or whitish, unequall, and very watery, without any commixing of blood & choler. Also he feeleth a burning which spreadeth all over the sides, loathing of meate following it. It is a good & friendly signe in them that have had this fluxe long, if there chance unto them sharp and soure belkings, for it betokeneth that the meate doth abide some while in the stomach untill it begin to be changed. When this disease chanceth, it is easie to perceive, that you must refresh and recreate the vertues retentive and digestive, as wel of the stomach as of the bowels, by al meanes, and that may chiefly be done by ministring of convenient meats, and ordaining of a diet meet to restore and refresh strength. Therfore the flesh of birds of mountaines is good: also Chickens rosted, in whose bellies also must be put *Sumach* or Mastick, and other things which shall be rehearsed in the next Chapter. Let the meate which you give him be little in quantity, and easie of digestion. And if his seiges be sharp and cholerick, make him meate with Rice and *Alica*, and such like, with the which seeth some restrictive things, as Peares, Quinces, Medlars, and such other like. Also milke sodden is good for them: but if their seige be flegmatick, you must minister unto them contrary meats. Also commixe somewhat that is pleasant and acceptable to the stomach, as is Annise seed, Comin, or *Daucus*. In cholericke seiges let their drink be Ale; but in flegmatick let it be wine that is old and hote. And generally let him drink but little, for much drinke is not only in the fluxe *Lienteria*, but also in all other fluxes of the womb, most hurtfull.

Signa.

6. Aphor. 2

Victus ratio

Cure of Lienteria of weakenesse of the vertue of the stomach.

For curing of this disease, if the fluxe *Lienteria* be engendred through weakenesse of the vertue of the stomach, you must turne to the Chapter of weakenes of the stomach, and there seek the cure. But to be short, you must minister both within and without to the body, those things that do restraine, and that do strengthen as well the stomach as also the bowels. Therfore minister sirups of Wormwood and Mints, and other electuaries which do strengthen the stomach. And you must apply those things outward'ly, which be rehearsed before in the chapter of *Diarrhœa*, and shall be taught in the next Chapter following. But this medicine is specially good, ℞. oiles of Mastick, Wormwood, Mints, and Mirtles, ana. ℥.ij. powders of Cinamon chosen, Cloves, and Galingale, ana. ℈.j. *Balaustiæ*, and red Roses, ana. ℈.ß. Waxe as much as is sufficient, make an ointment: or use this Cerate, ℞ oyles of mastick, Wormwood, and of Quinces, ana. ℥.j oyle of Mints ℥.ß. *Calamus aromaticus*, Cloves Frankinsence, ana. ℥.j. wood of Aloes. ℈.ß red Roses, white Sandars and red, ana. ℥ß. Mastick, Comin, ana. ℥.j. *Hypocistidos*, *Acatiæ*, Sumach, ana ℥.j. ß. *Gallia Moscata*, ℈.j. with Waxe and Turpentine as much as is sufficient, make a Cerate. Moreover, to those that you conjecture have a

Vnguentū.

Cerotum.

scarre,

scarre, the eating of sharp things is profitable; for it causeth a certaine refrigation and rubbing open again of the scarre: also it reviveth againe the naturall heate, and doth somwhat refresh the digestive vertue. Therefore in this case (as *Galen* witnesseth *in cap. 95. artis Medicæ*) they be good which do scoure and wipe away sufficiently, and restraine a little: therefore alwayes commixe scouring things with restrictive medicines. In all other causes of this fluxe *Lienteria*, you must use the same kind of cure which you do use to them that be afflicted with the fluxes *Diarrhœa* or *Dysenteria*.

If Lienteria be caused of a scarre.

CHAP. XV.

Of the fluxe Dysenteria.

Dysenteria in Greeke, properly is nothing else but an exulceration of the bowels. The Latines call this disease *Tormina*, because through it the bowels are tormented and fretted very much with paine. We said before, properly, because the Greeks reckon foure kinds of bloody *Dysenteria*, as witnesseth *Galen*, *lib. 3. De Symptomatum causis*. The first is, when blood is sent forth by circuite through some part of the body being cut off, or through some exercise of the former life, being let passe for a time. The second is, when watery blood, like unto the water wherein bloody flesh being new killed, hath beene washed and soaked, is sent out: which chanceth through weakenesse of the liver. The third is, when there is sent forth an humour more shining and blacker then that which is naturall, being commixt of blood and melancholy. And of these we do not speak here, but we speake only of the fourth kind, in the which many times by little and little, and betweene whiles sometimes is cast out pure blood; also sometimes clodded blood, or shaving of the bowels commeth out with pure blood. Also many times is cast out thicke dung sprinkled with drops of blood. This fourth kind, as it is said, is caused through exulceration of the bowels, which sometimes chanceth through outward causes, as of cold, heate, and moistnesse. Also through drinking of pernicious and naughtie medicines, as is, Scammony, and such like. Also through eating of fruite, through crudity and rawnesse, or through eating of sharpe and soure meates, or through sharp and gnawing humours flowing from the whole body to the belly, or engendred in the belly it selfe. And this beginneth after *Tenasmus* sometime, and sometime by it selfe. The excrements first are cholericke, diverse, and fatty, by reason of the fat that cleaveth within in the bowels being melted. But when the superficies of the bowels is altogether bare, and exulceration doth abide about it, then the excrements that come forth, be full of dregs and bloudy. And when the exulceration hath pierced deeper, then also is sent forth filthinesse, having as it were little peeces of parchment commixed with it. And if it be not stopped, it eateth and feedeth in short time the places nigh unto it, and it sendeth forth mattery excrements, such as are wont to runne from dead bodies. When the small guts are exulcerate, there abideth paine about the navell, the excrements are cholericke, having the colour of a leeke, and altogether garnished with sundry colours, commixed with much ordure or dung. The patient feeleth griefe and frettings, and gnawing, and loosing, so that the sicke is not

Foure kinds of Dysenteria.

1

2

3

4

Causa.

Signes of exulceration of the small bowels.

farre from fainting and failing of heart. Alſo they are troubled with thirſt, and be feaverous, and the ordure cometh forth crude and raw, and the bowell called *Ieiunum* is exulcerate, but that is very ſeldomes but if it do chance, the egeſtions do appeare more crude and raw, having black blood wrapped with it vehemently, and yellow choler, and much thirſt, and alſo diſpoſition to vomite do trouble the ſick. And ſometime they vomit and abhorre meats. Alſo there remaineth vehement paine about the navill, and ſometime alſo malignant fevers do engender. And they that are ſo diſeaſed, be waxen ill coloured, and do ſweate out even till fainting and failing of heart. Their ſtrength doth quickly faile them, and they be not farre from death. But if the ulceration be engendred in the great bowels, then the ordure that cometh forth is pure, and much, and heaped together, and cometh out with windineſſe, and frothineſſe ſometime. Alſo fatneſſe is commixed with it, and blood ſwimmeth aloft: as *Galen* ſheweth largely *in lib. 6. De male affectis locis*. For it helpeth greatly to the cure to know this thing. For if the exulceration be in the upper and ſmall bowels, you muſt go about the cure by medicines given in at the mouth: but if it be in the great and lower bowels, it is more convenient to throw in clyſters. The beginning of the cure of them that have the fluxe *Diſenteria*, from whence ſoever the fluxe proceedeth, muſt be with quiet and reſt, and little meate. Therefore if the feaver do not let it, let him eate milk new milked, while it is yet warme: or inſtead of it, miniſter milke ſodden as we taught before in the Chapter of *Diarrhœa*. For this firſt cleanſeth and purgeth downeward, and tempereth together thoſe things which be in the body, and laſt of all it ſtoppeth and bindeth the womb. But you muſt give him moreover wet bread after the taking of the milke. Alſo pottage prepared of milk, hath both the nature of medicine, and alſo cauſeth good nouriſhment, as is, Rice with milke, *Amylum* and egs mixed with milk. Alſo ſoupings or pottage made of *Alica*, and *Milium*, *Sumach* being added to it, is good. Alſo you muſt prepare meats of dry bread, powring to it *Poſca*, or juyce of Dates, or Quinces, or of Peares, or of *Sumach*. Alſo miniſter Chits well roſted with Plantain, or ſodden with Quinces brayed: the uſing of oiles is not neceſſary nor needfull, but you ſhall miniſter, to taſte upon, Endive both wild and tame ſodden, and Plantain, and Coleworts twiſe ſodden. Give him alſo the yolks of egs roſted. Fleſh is not good to be given to them that have the fluxe *Dyſenteria*, becauſe they be of a ſtronger nouriſhment, and do ſtrive againſt digeſtion: but yet you muſt give it to them that be troubled with this diſeaſe long. Among all kind of fleſh, you muſt ſpecially chuſe birds, as is, Partrich, & wood Culvers, & birds of mountains. Among foure footed beaſts, Goars fleſh and Hares fleſh are good: but you muſt forbid him the fleſh of cattell that draw, and of all other foure footed beaſts. From the beginning let him uſe for his drinke, Raine-water which is not fallen from houſes covered with leade: for ſuch water being drunke, even of them that be whole engendreth the *Dyſenteria*: and if good raine water be not preſent, you muſt uſe running water, wherein burning ſteele hath beene quenched. But if the ſtomach be diſeaſed, or if his ſtrength be caſt down, give him wine, alſo, let it be reſtringent, and not very old. Sleepe is the beſt remedy for them that have the *Dyſenteria*. For this cure you muſt uſe ſuch remedies as do reſtraine,

Signes of exulceration of the great bowels.

Diet.

Lenticula.

Potus.

Curatio.

ſtop,

ſtop, drie vp, and prouoke vrine, and that do carry the fluxe ſome other way. Reſtrictiue things be theſe; Sorell ſeed, Sumach, Gaules, Pomegranat rindes dried, Brier root, *Laudanum*, *Acatia*, *Hypociſchis*, *Balauſtium*, Willow leaues, Comfery roots, leaues and ſeed, *Rheum Ponticum*, if it may be gotten, root of *Althæa*, Horſetaile, Corall, Maſticke, Hares creame, Dragons bloud, the barke of Frankinſence, *Terra lemnia*, root of *Verbaſcum*, Plantaine ſeed, white Daſies, a kind of Mallowes called *Alcea*, *Oxis*, *Sanicula*, *Ophrys*, *Ophioglosſum*, Knot-graſſe, Shepheards purſe, Walwort, *Pedelion*, *Numularia*, Dragons the Male, ſharpe Mulberries, kernels of Grapes, the barke of Maces, and ſuch like. Theſe things do ſtop and make temperate the biting, gnawing and ſharpneſſe of humors, as is *Amylum*, Gum tragacanth, tallow of Goats, Kids, Swine, Geeſe and Hens. Theſe do drie vp, Hares creame, Harts horne burnt, the ſhels of Crabs of running water, and Sage. Things to prouoke vrine, you ſhall find in his owne place. Therfore if the exulceration be in the great bowels, you muſt miniſter cliſters firſt, ſuch as haue power to ſcoure and cleanſe, as is this: ℞. of the decoction of whole Barly, ℔ j. *Mel roſarum* ſtrained, ℥ j. Sugar roſet, ℥ ß. yolks of egs in number two, oile of Roſes, ʒ iij. commixe all together, and make a cliſter. Abſterſion and cleanſing being firſt done, caſt in thoſe things that do glutinate and ioyne together, as is this: ℞. red Roſes, Plantaine, leaues of Comfery, Knot-graſſe, Primroſes, ana. M. ß. *Balauſtiæ*, ʒ j. Rice burned, ℥ j. root of Comfery, ʒ ß. ſeethe all together in water wherin Steele hath been quenched, vntill the third part be conſumed, then ſtraine it, and take of the iuyce of that decoction, ℥ xij. iuyce of Plantaine, ʒ ij. *Acatiæ*, *Hypociſchidis*, ana. ϑ ij Bole armoniacke, *Sanguis Draconis*, ana ϑ j. Goates tallow, ℥ j oiles of Roſes, Mirtels, Quinces, ana. ʒ j. commixe all together, and make a cliſter. Sometime it doth not onely require things to ſtop the vehemency of the paine, but alſo medicines that be ſtupefactiue. Therefore then it is good to vſe this cliſter. ℞ of Goats milk, or of Cowes milke, ℔ j. freſh Butter, ℥ j Goates greaſe, ℥ ß. Gum tragacanth, ana, ʒ j yolks of egs in number, iij. pils of Hounds tongue, ʒ j. oile of Roſes, ʒ iij commixe all together, and make a cliſter. If there be need of more vehement ſtupefaction, you muſt augment the weight of the pils, or elſe you muſt adde to the aforeſaid weight of pils, three or foure graines of *Opium*, or more or leſſe, according to the vehemency of the paine, and the ſtate of the body. If the exulceration be in the ſmall and thin bowels, then it rather requireth medicines that are giuen in at the mouth. Therefore the decoction of reſtrictiue things which is afore taught, is good, if you commixe with it ſirupe of Roſes, and Mirtels, and ſo miniſter it: and alſo other medicines which are taught in the chapter of *Diarrhœa*, are good. Alſo you may conueniently miniſter this potion. ℞ of the decoction of the root of Comfery, or of ſome other reſtrictiue thing. ℥ iij ſirupe of Roſes, ℥ j. ſirupe of Mirtels, ℥ ß powder of the Trochiſks of *Spodium*, Plantaine ſeed, Bole armoniack, ana. ϑ ij. commixe all together, and make a potion. Beſides thoſe things that are rehearſed in the chapters of *Diarrhœa* and *Lienteria*, you muſt apply outwardly vpon the belly this Cerate. ℞ of the oiles of Maſticke, Roſes, Mirtels and Quinces, ana ℥ j. meale of Barley and Fenugreek, ana ʒ j. of red Roſes, Plantaine, ana. ʒ j. *Balauſtiæ*, *Sanguis Draconis*, ana. ʒ ß. Bole armoniack, ʒ j. *Hypociſchidis*, *Acatiæ*, Maſtick,

Obtundentia.
Reſiccantia.
Cure if it be in the great bowels.
Clyſter adſtringens.
Clyſter glutinans.
Clyſter dolorem leniens.
Potio.
Optimum Ceratum.

ana. ℥.ij. with Waxe and Roſin, as much as is ſufficient, make a Cerate. By the examples aforeſaid, you may make many other remedies, which we ouer paſſe here.

CHAP. XVI.

Of Tenaſmus.

TENASMVS, is a continuall deſire to go to the ſtoole or ſiege, which the patient cannot deferre nor eſchue, and yet he auoydeth nothing, except it be a little bloud, or filthy matter like ſneuill. It is cauſed oftentimes through outward cold, or through humours ſharpe and cholerick, or of ſalt fleame, or impoſtumation, or of inflammation ingendred in the ſtraight gut. Alſo many times the ſtopping of hard dung in the blind gut may cauſe *Tenaſmus*. The Phyſition may eaſily know if it be cauſed of outward cold, by the taile of the ſick, becauſe either he hath ſitten vpon cold things, or he hath taken much cold in winter, or he hath taried long in cold water: you may know the humours by that which he auoydeth, which either be cholericke or flegmaticke. In a botch or bile, his egeſtion is matter and corruption, and he feeleth pricking in the fundament. Inflammation cauſeth ſwelling of the right bowell, and grieuous paine together with a feuer. abundance of dung cauſeth feeling of grieuous diſtention, and ſtretching out about the bottome of the belly. The cure is diuers, according to the diuerſitie of cauſes. Therefore if the *Tenaſmus* be cauſed of cold, you muſt miniſter pure and vnmixed wine hote, and you muſt ſprinkle, foment and nouriſh the ſhare, and the parts about the priuy members with hote oiles and foments, as are, oiles of Rew and Lillies: alſo Bran ſodden in wine, and put in a bag, may well be applied to the fundament. Alſo it is good to throw in clyſters made of the decoction of wild Mints, Origan, Calamint, Cammomill, Sothernwood, ſeed of Anniſe, Fennell, and ſuch like, putting to it oiles of Dill, Cammomill, and Lillies. Alſo it is maruellous good if you take a very old Tile which is blacke with ſmoke, and bray it with the geare that is contained in it, then commixe it together with ſeething vineger, and bind it vp in a cloth, and apply it to the fundament by and by after he hath auoyded any thing. But if the *Tenaſmus* be cauſed through cholericke humours with-holden, and remaining in the bowels and fundament, you muſt caſt in clyſters which haue vertue and power to ſcoure, waſh and cleanſe, as is this: ℞. of the licour of the decoction of Barley, ℔ j. Sugar roſet, ℥.i. ß. *Mel Roſarum*, ℥.j yolkes of egs, two, oile of Roſes, ℥.iij. commixe them, and make a clyſter: he muſt eſchue all ſharpe things; and he muſt vſe things meanely cold and moiſt, and all thoſe things which do ſtop and temperate the ſharpneſſe of choler. If *Tenaſmus* be cauſed of flegmaticke humours, it ſhall be healed like that which is cauſed of cold, onely adding to, and commixing with the clyſters, ſuch medicines as haue vertue to purge fleame, as is *Electuarium nidum*, or *Diaphœnicon*, or *Benedicta laxatiua*. And if *Tenaſmus* be ingendred of inflammation, caſt in broth of Priſan, wherein hath been ſodden a few red Roſes: or if vehement inflammation do trouble him, miniſter this clyſter: ℞. of the licour of the decoction of Plantaine, ℥ v. oile of Roſes, ℥ ij. the white of one egge, commixe them together and make a clyſter. Outwardly you muſt ſprinkle and annoint the place be-

Cauſa.

Signa.

Curatio. Tenaſmus of cold.

Tenaſmus of cholerick humours.

Clyſter. abſtergens.

Tenaſmus of flegmaticke humours.

Tenaſmus of inflammation.

Clyſter.

tweene

tweene the priuy members and the fundament with oile of Rew, and Mirtels: or apply this foment: ℞. red Roſes, Plantaine, ana M. j. *Balauſtie*, ℥. iij. *Sidium*, ℥. j. Mirtell berries, ℥. ij. leaues of Brier, ℥. j. ſeeth all together in ſufficient water, vntill the third part be conſumed, then wet a ſponge in the licour of that decoction, and apply it to the fundament. *Fomentum.*

Moreouer, when there is need of ſuppuration, rotting or diſſoluing, apply foments made of the decoction of the root of *Altbea*, of Fenugreek, Cammomill, Melilot, and Bran. *Diſcuſſiues.*

If the *Tenaſmus* be cauſed of an vlcer or botch, firſt caſt in the things which haue an abſterſiue and cleanſing vertue, and then afterward things that do glutinate and ioyne together muſt be vſed, euen as you did in the fluxe *Dyſenteria*. *Cure of Tenaſmus cauſed of an vlcer.*

Alſo this ointment put into the fundament, is good: ℞. oile of Roſes, ℥ j. ß. the muſcilage of gumme *Tragacantha*, ana, ℥. iij. Ceruſe, burnt Lead, ana ℥. ß. *Aloes*, Frankinſence, ana. ℈ j. Waxe, as much as is ſufficient, make an ointment, wherein dip linnen clothes, and put them into the tuell. *Vnguentum.*

If the paine be wonderfull great, you may adde to the aforeſaid things, *Opium*, ℈ j. *Tenaſmus of multitude of dung.*

If the *Tenaſmus* be cauſed through multitude and abundance of dung, then in the beginning the dung muſt be brought out by little and little with ſoluble and gentle clyſters, as this is: ℞. Mallowes, *Altbea*, Mercury, Beets, leaues of black Violets, ana. M j. ſeeds of Fenugreeke and Lineſeed, ana. ℥. ß. boile them all in ſufficient quantitie of water to the third part: then take of the licour of that decoction, ℔ j. *medullæ caſſiæ fiſtularis*, ℥. j. ß. common oile, ℥. iij. Salt beaten, ℥. j. and make a clyſter. *Clyſter lenitiue.*

But of this one thing you muſt ſpecially beware, that in this caſe you do miniſter no purgation at the mouth, for that would bring great perill and deſtruction to the patient, by reaſon of drawing of moe excrements from the whole body thither. *Note.*

CHAP. XVII.

Of the Cholicke.

THe Cholicke, or paine which is bred in the gut called *Colon* of the Greeks, is cauſed many waies: but it hath foure ſpeciall cauſes. For ſometime it is ingendred through groſſe and flegmaticke humours fallen downe within the thinne skin of the gut *Colon*. Alſo ſometime through windineſſe, which hath no roome to get out. Alſo it is cauſed through inflammation of the groſſe and thicke gut ſtretching out and troubling or vexing. Alſo it is wont to ingender through ſharpe and gnawing humours, which do afflict and vexe the aforeſaid bowell vehemently. *Cauſe.*

Thoſe that haue the cholick ingendred of a groſſe and flegmaticke humour, they be grieued and vexed aloft, all ouer the *Abdomen*, that is, the place which is vnder the mouth of the ſtomach: ſpecially they are grieued where the gut *Colon* lieth: for there they feele paine as though the gut were braied or bored through. Alſo they be fretted, & haue diſpoſition to vomite, belkings, ſundry and ſtrange vomitings, and ſpecially of fleame. Alſo the wombe is letted and ſtopped, and ſendeth forth nothing, not ſo much as wind. Alſo the dung which ſometime commeth forth, doth looke like Oxes dung, and it is light and full of wind. And there goeth before theſe things continuall vſing of meats that be very cold and of a groſſe iuyce, alſo filling with meates, ill digeſtion, and cruditie, idleneſſe, and ſuch as be adioyning to theſe. *Signes of a groſſe humour.*

Signes of windineſſe. Thoſe that haue the cholick cauſed of windineſſe, they feele extenſion, ſtretching forth and bolning. They that haue the cholicke cauſed through inflammation, they feele inward burning and heat, and no ſmall feuer: alſo retention both of the vrine and ordure. Alſo they are troubled with thirſt, burning heate, diſpoſition to vomite, and vomiting ſpecially of choler without any ceaſing of the cuill at all. And this is the moſt grieuous and worſt kind of cholick, which doth threaten to turne into the paine of the *Iliaca paſſio*. Thoſe that haue the cholicke ingendred of ſharpe and gnawing humours, they be troubled and vexed with burning thirſt and watching, yea and ſmall feuers; the vrine is made ſharpe, and cholericke humours are throwne out oftentimes, going to the ſtoole doth raiſe greater paine or torment. Alſo meates and drinkes that be hot, being receiued do prouoke it grieuouſly. The diet and cure of this diſeaſe is diuerſe, according to the diuerſity of the cauſes. Therefore when groſſe and clammy humors do cauſe the cholicke, the whole diet muſt be extenuate and made thinne. Therefore let the bread which the ſicke ſhall eat, be new and well baked in an ouen or fornace. Fleſh is good ſpecially of birds, as Hens, Partrich, wood Culuers, Turtles, Blackebirds, and Doues: he muſt eſchue all kinde of fowles which do ſwim or liue in waters, all thoſe things which do abound with many ſuperfluities. Among foure footed beaſts, the fleſh of Calues and Kids are good. He muſt eſchue all kind of pulſe, which do maruelous hurt in this diſeaſe. For pot herbs you muſt vſe Fennell, *Apium*, *Aſperage*, and ſuch like. Alſo it will not hurt to take Garlicke and Onions raw. To be ſhort, let his food be eaſie of digeſtion, and engendring good iuyce. Let him eſchue fulneſſe and crudities: he muſt drinke wine that is ſomewhat reſtrictiue, white, thin, ſhining of meane age, temperately allayed, and let him drinke but little For the cure of the Cholicke cauſed of groſſe humors, you muſt cure it ſo, that you do not heate vehemently with no medicines, for ſuch remedies do ſpread abroad, puffe vp, and make windy all cold and groſſe humors, which puffing vp and ſpreading in the bowels, doth cauſe more vehement paine. Therefore it is good to diuide, cut, & digeſt thoſe humors without vehement paine or heat, and by vſing of thoſe things which do not puffe vp and make windie. Therfore in his ſharp and extreme paine make irrigations of the oiles of Rew, Cammomill, and Dill. Alſo make foments and *Sacculi* of *Alsbea*, of Mil, and Bren. Alſo cliſters made with the oiles aforeſaid, and with the decoction of the aforeſaid herbs are maruellous good, or with the decoction of the root of wilde Cucumbers, putting to it Comin or Rew, with Gooſe greaſe or Hens greaſe, after this ſort: ℞ Mallows, *Alsbea*, Cammomill, Mercurie, Dill, ana. M. j. Origan, Calamint, Peniroyall, ana M. ß. ſeeds of Flaxe, Fenugreecke, Comin, Louage, ana. ℥ iij. ſeeth all together with well water of iuſt quantitie, vntill the third part: then take of the licour of that decoction being ſtrained, ℔ j. *Hiera picra*, ℥ ß *Benedicta laxatiua*, ℥ v. of *Electuarium nidum*, ℥ j ß. of *Mel roſarum* ſtrained, ℥ ß. oiles of Cammomill, Dill, and Rew, ana. ℥ j. the yolkes of egs in number two, common ſalt, ℥ j. commixe all together, and make a cliſter. Alſo the putting in of ſuppoſitaries, and annointing of the fundament made by iuyce of *Cyclaminum*, with Hony and Saltpeter, or Centory with Hony and Saltpeter do profit. Example of a ſuppoſitarie is this. ℞ of Hony ſodden, ℥ j. ß. powder of *Hiera picra*, ℥ j.

Diet for the cholicke cauſed of flegmaticke and tough humours.

Cure of cholicke cauſed of groſſe humours.

Cliſter.

Colocin-

Colocinthidos, ℥ j. Salt Gemme. ℈. ß commixe them, and make long ſuppoſitaries. Alſo vomiting before ſupper, if the patient can vomit eaſily, doth helpe above all other things. Moreover after the purging, if the paine hath beene prolonged for many dayes, let him go into a great veſſell of hot oile, if it may be had. Alſo it is good to ſit in the decoction of *Althæa*, Pepiroiall, Laurell leaves, Fenugreek, Cammomill, Mother wort, Dill, & ſuch like. The moſt convenient medicine againſt the cholicke, is wine wherein wormwood hath bin infuſed or ſodde, if they need drinking after a bath, it is alſo very profitable for them that they thirſt not. Alſo the decoction of the herbe it ſelfe, when it hath once boiled being cõmixed with wine, may commodiouſly be miniſtred after a bath. Alſo *Caſtoreum* continually drunke doth deſtroy the diſeaſe utterly: and it is better then all medicins. It is miniſtred to the ſick, ℥ j. in three *Cyathes* of *aqua mulſa*. And if the paine do not ceaſſe and reſt, you muſt miniſter *Diatrion piperion*, or *Theriaca*. If that the paine be vehement, it is good to uſe medicines that doe meanly eaſe, make ſoluble, and mitigate, as well put in beneath, as alſo given to drinke. For you muſt eſchue thoſe things that do ſtupefact & aſtony ſtrongly, becauſe they do ſomwhat eaſe & mitigate, but they make the diſeaſe lõger, by making the humors more groſſe, and thickning of the paſſages of the bowels. If the cholick be cauſed of windines, you muſt caſt in cliſters that do diſſolve wind, as this is, ℞. Sothernwood, Origan, Peniroial, Calamint, Camomil, ana. M. j. Rew, Mints, wild Mints, ana. M. ß. ſeeds of Aniſe, Fenel, Carawaies, Cõin, Dill, Lovage, & Daucus, ana. ℥ ij. ſeeth al together unto the third part: thẽ take of the licour of that decoction ſtrained, ℔ j. *Hierapricra*, *Benedicta laxativa*, ana. ℥ ß. *Caſtoreum*, ℥ j. powder of *Diacuminum*, ℥ ij. oiles of Rew & Dil, ana. ℥ j ß. commõ Salt, ℥ j. ß. commix them together, & make a cliſter. Alſo there may be added to the aforeſaid things the confection of Bayberries: for there is nothing of more effect to diſſolve & drive away windineſſe. Alſo it is good to miniſter daily the quantity of one hazel Nut of the ſaid decoction or electuary of Laurell berries in the decoction of ſome cutting and extenuating medicine. Apply outwardly upon the belly aloft fomẽts & irrigations, of ſuch things as do diſperſe & ſcatter windines, as theſe be, beſides the aforenamed things, *Nigella*, *Amylum*, Parſley, bitter Almonds, black Pepper, wild Mints, Bay berries, Wormewood, Nettle ſeed, Gladon, Marjoram, Cinamon and others: of theſe therefore you may make cataplaſmes, foments, and bagges. But that which farre excelleth all the reſt (as *Gaten* witneſſeth) is a great cupping glaſſe faſtened lightly with abundant flame to the whole belly aloft, which doth maruellouſly as it were by enchantment. Let the ſicke beware of and eſchue wine that is alayed, and drinking of cold water, alſo of uſing of milke and other things that doe coole, and from meates and drinkes which engender windineſſe. And let him rather uſe to drinke wine that is unmingled and pure, and let him uſe a diet which doth heate, and cut, or divide. If the cholicke be cauſed of inflammation of the bowels, you muſt open the veine in the arme. But if difficulty and hardneſſe of making water do rule and beare ſway, you muſt draw bloud from the veines of the anckle. Alſo you muſt uſe the aforeſaid remedies, excepting ſharpe things, and vehement purgers. And you muſt rather uſe cliſters mitigative and eaſing paine, alſo Cataplaſmes

Glaſs. Vomitus.

Inſeſſion. Vinum abſynthytes.

Caſtoreum

Cure of the cholicke cauſed of windineſſe Cliſter.

Compoſitio ex baccis lauri.

Note.

Diet.

Cure of cholicke cauſed of inflammation.

plasmes and irrigations, and going downe into oile. Also fasten to them cupping glasses. Let the diet be thinne, almost the diet of fevors, untill the inflammation be slaked. And if the cholicke be caused through sharpe and gnawing or fretting humours, it is good to put in at the fundament those things that can wash out and purge those humors without any mordacity and gnawing, as is broth of *Ptisan*, or the decoction of Fenugreek, Lineseed, Cammomill, and *Althæa*, with fresh Goose grease, or Hennes grease, and oile of Roses. This clister is specially good: ℞. leaves of Violets, both the tame Endives, leaves of *Althæa*, Cammomill, ana. M. j. ß seeds of Fenugreeke, Flaxe, ana ʒ ß. boile these in just quantity of water untill the third part be consumed: then take of the licour of that decoctiō being strained, ℥. xiij *Cassia fistula*, ℥ j *Hierapicra*, ℥. vj. oile of Roses, ℥ ij. oile of Dill, ℥ j Goose grease, and Hens grease, ana. ʒ iij. yolks of egs, in number two, commixe them all, and make a clister. Moreover you must not only purge the hurtfull & corrupt humors, but also you must temper and moderate them. Therefore ye must use baths of sweet water, for they do mitigate, and also provoke sleepe: for which purpose minister sirupe of Violets, and Roses, and such like, which are able to temperate and stoppe the violence of the gnawing humours. And also he must use souping meates, as *Ptisan*, and broths of fishes of stony places. He must abstaine from all hote and sharpe things, whether they be meates, or medicines, or cataplasmes, or foments, or irrigations that be hote: as also he must abstaine from drinking of wine, especially from old wine. And to be short, let his whole diet be cold and moist. If the paine be not a whit released, but do rage more vehemently, then you must come to the using of stupefactive things: for in this disease they do not only pleasure and profit by astonying of the sense and feeling, but also because they make the thin humors more thicke and grosse, and do quench the intollerable heat. Among stupefactive things *Philonium* is speciall good, of the which you may minister for the most part one wholedram. Also pils of hounds tongue are marvellous good, if, as is afore taught, you do make sixe pils of ʒ j. and minister one of them to be swallowed before they go to bed. But there be very many things which do helpe the cholicke with their whole vertue and substance: among the which, white dung of a Wolfe taken with water or thin white wine, is not the worst. That dung is better which hangeth on hearbs or bushes, thē that which toucheth the ground. Also the said dung of the wolfe easeth the cholicke being bound to the Ilions. Greene Mints, as *Aetius* affirmeth, sodden awhile, and drunke three dayes, healeth cholickes.

Diet.

Cure of choler caused of sharp and gnawing humors

Clyster.

Victus ratio.

Stupefacientia.

Philoniū.

Pilulæ de Cynogloſſa

Lib. 9. cap. 31.

CHAP. XVIII.

Of Iliaca passio.

THe *Iliaca passio*, is a disease causing most grievous and deadly paine in the small guts. The Latines do call this disease *Volvulus* and *Convolvulus*. The barbarous do call it *Iliaca passio*. This disease is caused through continuall corruption & crudity of meats, but specially of fat meats, which if they be without corruption, & being withholden, they engender obstructiōs in the small guts. And it is engendred of certaine stripes & blows in certaine places in which the small gut doloye: also through vehement cold, restraining and withholding of the

Cause.

the excrements. Moreover, through abundant drinking of cold things, ſpecially if much be taken when they ſweate. Alſo it chanceth to them whoſe bowels be fallen into the coddes together with the dung, and being violently thruſt backe from thence againe, and through that it is inflamed. Alſo it is cauſed through drinking of deadly medicines, & through hard dung being impact about the thin bowel. For the moſt part this diſeaſe is engendred either through inflammation, or through obſtruction of the drie dung. This diſeaſe is common to children, but yet they eſcape it through helpe of naturall humiditie. It is not wont to chance very often to old men: but if they chance to have it, they almoſt be never rid of it. They that have this diſeaſe have moſt vehement paine, and ſome ſwelling of the thin & ſmall guts ſtretched out, that it ſeemeth wounden together like a ſtring called *Chorda*, whereupon many do call this diſeaſe *Chordapſon*: alſo there is overmuch moiſtneſſe of the ſtomack, looſeneſſe, vaine and emptie belkings, and doing no eaſe, rumbling and noiſe of the bowels, perfect ſtopping and letting of the dung and of windineſſe. If the evill do increaſe and waxe greater, he avoideth all upward, and therefore he vomiteth up flegme and choler; he hath coldneſſe of the whole body, and paine. Alſo to many there chanceth difficulty & hardneſſe of breathing. Moreover to them that ſhall die there chanceth cold ſweat, difficulty & hardneſſe of making water, yea the fundament is ſo bound and cloſe, that no ſmall inſtrument will enter in: and ſometime dung is caſt up by vomiting. For the cure of this diſeaſe, you muſt cure children with irrigations, cataplaſmes, clyſters, ſuppoſitaries and foments, as is declared in the Chapter of the Cholick. But the cure of them that be of age muſt differ according to the diverſitie of cauſes. Therefore if *Iliaca paſſio* be cauſed of cruditie and ill digeſtion, and through devouring and eating of many and diverſe meates which yet remaine in the ſtomack, you muſt provoke vomite with things aforeſaid. But if there do remaine no raw and undigeſted meates in the ſtomack, you muſt go about by all meanes to draw out beneath aſwell windineſſe as alſo the dung: and that muſt be done by cliſters, ſuppoſitaries & annointings with great diligẽce in each of them. Therefore you muſt caſt in this cliſter, ℞ Mercury, Rew, leaves of *Althæa*, Centory, ana M. j. Hyſop, Calamint, Wormwood, ana M. j. ß. root of *Althæa*, ℥ j root of wild Cucumber, ʒ j. ß. ſeeds of Flaxe and Fenugreeke, ana. ʒ iij ſeeds of Commin, ʒ ij. boile them in juſt quantity of water, untill the third part be conſumed, then take of the liquor of that decoction being ſtrained, ℥ xiiij of *Benedicta laxativa*, ℥ j. freſh Butter, *Melroſarum* ſtrained, ana. ℥ ß. oiles of Rew, and Dill, ana. ℥ j ß. common Salt, ʒ j. commixe them together and make a cliſter, and caſt it in before meate: but if the evill be vehement, caſt it in alſo after meate. And you muſt warne the patient that he do hold it as long as he can. Alſo you muſt make ſuppoſitaries, as you do for the Cholicke, putting to them ſeeds of Rew, Commin, and ſtalkes of Colewerts. And you muſt make them the longer that they may pierce the deeper. Alſo you muſt annoint the fundament with juyce of *Cyclaminum*, or Hony with *Nitrum* or Salpeter. The foments and cataplaſmes wherewith this evill is cured, be almoſt ſuch as are ſpoken of in the Chapter of the Cholicke. Alſo foments made of Wooll wet in oile, wherein Comin, Dill, Rew, & Creſſes have bin ſod-

Signa.

Curatio.

Cure if it come of cruditie.

Cliſter.

Glandes.

Illutions.

Fomenta.

Cataplaſma.

den, be very good. Alſo emplaiſters made of Linſeed, Fenugreeke, Barly meale, Darnell meale, Rew, Comin, ſeeds of Dill, and *Apium* are good. Alſo it is good to deſcend into a veſſell filled with water and oile: but ſeeth in the water *Althæa*, Rew and Dill. After theſe, faſten on cupping glaſſes, firſt lightly to places ſomwhat far off, and then alſo to the places that are grieved, making deepe ſcarification. Alſo it is good to miniſter purgations, ſpecially if the dung be drawne out firſt by ſuch things as are before rehearſed. It is marvellous good if they vomit by drinking Dill ſodden. After drinking, caſt bread into ſcalding water, and miniſter peeces of it to eate by and by hot. They that have the *Iliaca paſſio* engendred through taking of ſome venimous medicine, you muſt give them much warme water, and let them drinke it, and conſtraine them to vomit. After that you muſt give them hot oile in drink, or fat broth that they may vomite againe. After within a few dayes give him *Theriaca* diſſolved in wine, and let him eate meates of good juyce. And if the obſtruction do continue ſtill, emptie the belly with milke, with a little Scammonie, or *Aloes*, or ſome other purging medicine. If the *Iliaca paſſio* be engendred through inflammation, you muſt begin with bloudletting: then you muſt faſten cupping glaſſes about the inflamed parts, ſcarifying them. Alſo caſt in cliſters made of the decoction of Mallowes, Fenugreek, Linſeed, with Oile and Butter. Alſo apply outwardly thoſe things that are good againſt inflammations, and do eaſe paine; you muſt preſcribe unto them a moſt thinne diet. If the *Iliaca paſſio* be cauſed through falling of the bowels into the cods, you muſt by and by labour (the patient lying upright) to thruſt back againe the bowels that are fallen downe to the ſhare, and keepe it up eaſily without violence or preſſing of it together, and with bands and truſſes applyed, convenient for it.

Cucurbitula.

Purgatio.

Cure of Iliaca paſſio cauſed of poyſon.

Cure if it be of inflamation.

Cure if it be of the falling of the bowels into the coddes.

CHAP. XIX.

Of Wormes.

THere be three kinds of wormes. The firſt be round and long, named *Teretes*. The ſecond be broad, called therefore *Lati*. The third are called *Aſcarides*. The firſt kind of wormes called *Teretes*, according to their thickneſſe they be round and a hand breadth in length, and ſomtime longer, and they be commoner then other. They be often in the ſlender and ſmall guts, and they go into the ſtomack, and therefore they are voided often by the mouth, and to ſome alſo they come out at the noſtrils. And this kinde of wormes is peculiar to infants, and children, and boyes, and girles. The ſecond kind of wormes called *Lati*, be broad and long like a gard or band. They be of incredible length (as *Plinie* witneſſeth) *lib* 2. *cap* 33. Sometime they are ſeene three hundred foot long, and ſometime more. This kind of wo[illegible]no (as *Paulus* and *Aetius* witneſſe) is nothing elſe but a permutation and changing of the thinne filmes going about the ſmall guts within, into a certaine living body, that will move and ſtirre. The third kind of wormes called *Aſcarides*, be thin and ſhort like ſmall wormes. They be found moſt commonly in the right gut, and in the end of the fundament. All the aforeſaid kinds be engendred and cauſed of crude, raw, groſſe, and flegmatick matter, and through inconvenient rottenneſſe, ſuch as is gathered ſpecially in children, and in other great eaters. They that have

Teretes.

Lati.

Aſcarides.

Cauſe.

round

round wormes do feele incredible gnawing of the bowels, and of the ſtomack, thinne and ſmall coughs, and oftentimes provoking and drie. In many there followeth yelking and ſleepe with moving of the ſtomack: and alſo they do ariſe up unreaſonably. Many do awake and leape up with noyſe and crying out, and fall aſleepe againe: but ſome do both put forth their tongue, and ſhut their eies, and be quiet, and keepe ſilence, and do fret & fume with them which raiſe them, becauſe they cannot watch, they be ſo weake. Some have their eyes ſprinkled with bloud, and a pulſe that is unequall, obſcure, failing and running backe. Alſo to many there chanceth loſſe of appetite. Children, while they do ſleepe, chew their tongue, and alſo faſhioning of their mouth as though they ſucked or received meate. Alſo to ſome there chanceth gnaſhing of the teeth. But theſe things are done by litle and litle, and betweene whiles. To ſome they runne forth into the ſtomack, and do cauſe gnawing and diſpoſition to vomit, and the patients refuſe meate: and if they be compelled to eate, they ſcarce can ſwallow that which they take, or they vomit it up againe. In many the belly doth throw out corrupt meats, and is puffed up like as it were a timpany. The reſt of the body it doth conſume and make leane without reaſon, neither faſting going before, nor unmeaſurable purging being made. Alſo it chanceth ſometime the face to be made very red, ſpecially about the balles of the cheekes, but this colour turneth againe into ſwartneſſe. Some do ſpeake fooliſh things in their ſleepe, like franticke perſons Some change the place that they lye downe in, and tumble and caſt themſelves from place to place; they increaſe fevers in them without order, with vehement coldneſſe of the extreme parts, having fits the third or fourth day without order. But all theſe ſignes and tokens all together which we have now rehearſed, muſt not every one of them be looked for in every body: but the chiefeſt of them, & ſomtime many. Broad wormes do bring continuall gnawing of the ſtomack, and an impotent and incorigible appetite to meat. For the worme that is in the guts, devoureth the meate that is eaten, ſo that he hath need of more ſtraight way, & except he eat ſtraightway, the bowels are gnawne. They that are thus diſeaſed, there followes ſlendernes & weaknes of the body with inequality. The moſt ſure & infallible ſigne is, if certaine things like Cucumber ſeeds be avoided out with the egeſtiõ of excrements. *Aſcarides* do raiſe a vehement itch in the fundament, & do provoke the patient to go to the ſtoole continually. They that be troubled with this diſeaſe, for the moſt part, be the better after egeſtion & caſing themſelves. Let their diet be hot & dry, ſpecially if the patient lacke a fever, & let them uſe meates of good juice, and which will be ſoone diſperſed throughout the whole body: & ſuch as do not increaſe the cauſe that engendereth worms. Therfore all meates are to be eſchued which can ingender flegmaticke humors. Moreover, they that are troubled with wormes, muſt be nouriſhed and fed liberally, and may not ſuffer hunger; becauſe the wormes except they have meate to feede on, they then by and by gnaw the hard parts of the body: but give them meate at that time, ſpecially when they are not altogether empty. Let them drink no ſtrong drink. For the cure, it is not to be ſpared, and ſomtime if there be a fever with it, you muſt have reſpect to that, & to the wormes alſo: and ſometime you need to be carefull but a litle for the fever, and you muſt be diligent notwithſtanding

Signes of round wormes, Teretes.

Signes of broad wormes, Lati.

Signes of Aſcarides.

Curatio.

standing to get the wormes out of the body. Therefore when men have not spied and knowne this, it commeth to passe for lack of heed taken to avoid the worms, that they be gnawne & eaten of them, and so being pulled & gnawne, they dye. The cure as well of the round wormes as of the flat wormes consisteth in this point, that you may drive them out of the body being first killed. They are killed specially with bitter medicines, among which (if a fever be not present) these simples are good: Wormewood, *Seryphium*, which is a kinde of wormwood growing in the Sea, Sothernwood, Calamint, Horehound, Dittain, Hysope, Rew, leaves of Persica, Coriander seeds, Hartshorne, Lupines, Mints, Peniroial, Origan, Centorie, Ferne, Gentian, *Aristolochia rotunda*, Garlicke, seed of Coleworts, and root of *Enula Campana*. To these if a fever be present, you must adjoyne the seeds of both the Endives, and also the juyce of their herbes.

Simples to kill worms

Aloes. Among all other, the most commendable remedy is *Aloes*. Therefore if infants will hardly take *Aloes*, because it is so bitter, you must keep them upright with bands, and their mouth being opened and separated, you must cast it in against their wils, with a certaine pipe strengthened with a long splent. Of

Compositæ these aforesaid simples now rehearsed, there may be made divers compounds, as decoctions, powders, cataplasmes, emplaisters, and ointments. Among other things, this powder is only good: ℞. of wormeseed, ʒ ij. of Centory, Wormewood, Hartshorne burnt, ana. ʒ. j. Calamint, Peniroiall, Origan, ana. ʒ ß. Sothernwood, Mints, Lupines, leaves of *Aristolochia rotunda*, ana ϑ j. *Aloes*, ϑ ij.

Pulvis. commixe thē all together, & make a powder, of the which minister the weight of one drachme, or halfe a drachme, according to the age and state of the body of the sicke, in Milk or Hony, or sirupe of Liquorice: for those things which do kill the worms, must be ministred with sweet liquors, that thereby the wormes may taste of the medicine the sooner, being allured by the sweetnesse of it that is ministred with it. You must annoint the navell outwardly with Buls gall, or

Unguentū. with this ointment: ℞. oile of bitter Almonds, and of Wormewood, ana. ʒ j. Buls gall, ʒ ß Centory, wormwood, Lupines, ana ϑ, ij leaves of Persica, Hartshorne burnt, *Aloes*, Sothernwood, ana. ϑ. j. Waxe as much as is sufficient, and make an ointment. Or apply all over the stomack this Cerote: ℞. *Aloes*, wormwood, meale of Lupines, ana. ʒ ij *Nigella*, Mints, Origan, Peniroiall, Horehoūd

Cerotum. an ʒ j. Centory, Calamint, ana. ʒ. ß. oiles of wormwood, and bitter Almonds, ana. ʒ ij. *oleum Costinum*, ʒ. j. Buls gall, ʒ ß. with waxe and Rosin, as much as shall suffice, make a cerote. By examples of these you may easily make emplaisters and cataplasmes, so that I need not to rehearse here any example of each of them. Moreover, it is good to cast in beneath abundance of *Mulsa*, that thereby the wormes being allured by the sweetnesse of the Hony, may creepe downeward. But when the worms are killed with the aforesaid medicines, you

Pilulæ. Rufi. must drive them out without delay: for there proceedeth a vicious exhalation from them, which both destroyeth appetite, and hurteth digestion, and being lifted upward, it causeth swimmings, and other evils. The wormes being killed, are driven out for the most part by suppositaries and purgations, but spe-

Cure if fluxe of the wombe be joyned with wormes. cially by *Hierapicra*, and *pillulæ pestilentiales*, or *Rufi*, which have a marvellous efficacie in killing and bringing out of wormes. But those that are troubled with wormes and with fluxe of the wombe also, you must cure by thickning

of

of the fluxe, and by changing the digestion into a better state, as well with meates, as also with cataplasmes: for the more that the flux prevaileth, so much the more the engendring of wormes is increased: and againe, the fluxe ceassing, the worms do rest and pause. Therfore you must diligently labour to stop and restraine the wombe, and to add stedfastnesse and strength to it. Therefore minister juice of Plantaine, or else let him take dried Plantaine: for both have like efficacie, as well against the flux, as also against wormes: Also make cataplasmes, cerotes, and ointments of raw Barley meale, Pomegranate rindes, *Hypocistchidos*, & such like restrictive things. but add unto them those things which be good to kill wormes. Restrictive medicines are good to be applyed outwardly for this cause, because they do corroborate and strengthen againe the stomack, being hurt through often using of bitter medicines. Also it is lawfull in this case to minister earth wormes being dried, and beaten to powder with *Hydromel*. The wormes called *Ascarides*, being in children that be infants, they must be brought out with suppositaries made of hony and salt. In them that be elder, they must be brought out with clisters, made either with sharpe brine, or with decoction of Wormwood, Centory, Calamint, Lupines, Penitroyal, and other above rehearsed, putting to oiles. After ministration of clisters, annoint the straight gut, or fundament with these simples (that is) *Acatia*, *Hypocistchides*, juice of *Sumach*, or some other restrictive medicine. For the flesh being constrained by restrictive things, it loseth the abillty that ingendreth wormes, and it excludeth & shutteth out the *Ascarides*. But this that followeth is good both for children and for those that be of greater age, and is most effectuous. Take old flesh that is powdred, cut off the fat, & fashion it long & round, like a suppositarie fit for the fundament, and thrust it into the tuell, applying a ligament or band, and let it alone within as long as they can suffer it; then loosen it, and draw it out together with the wormes that stick on it. After that you shall powre in the things aforesaid, and also annoint it as is aforesaid.

Cure of wormes called Ascarides.

CHAP. XX.

Of the Hemorhoids.

THe Hemorhoids is an unfolding and spreading abroad of the veines in the tuell. Of these some be blind, which do swell, and do send out none, or very little bloud: some be open, which be set wide open abroad certaine times, and do send forth bloud. The Hemorhoids are caused through dreggie and melancholy bloud, when there is abundance thereof, which the liver sendeth to those veines. The signes whereby this evill is knowne, need not to be required. For the blind Hemorhoids may be seene with eyes, and they cause vehement paine, specially in avoiding the dung. But the open Hemorhoids do bleed, therefore the patient cannot be ignorant what they be. Therefore when blind Hemorhoids appeare, and do raise great tormenting in the fundament, if the body be full of humours, cut the veine of the Hamme or of the anckle bones. Also you must make the belly soluble abundantly, lest the drie dung, while it is sent forth, do engender paine. Also you must apply where vehement paine is, those things that can and will mitigate. Among which are crummes of bread steeped in milke, and sodden with yolkes of egges, and

Cæcæ. *Apertæ.* *Causæ.* *Signa.* *Curatio cæcarum.*

applyed like a plaister. Also it profiteth to sit in a bath made of the decoction of Mallowes, Violet leaves, Melilot, Fenugreek, Cammomill, leaves of *Althæa*, Linseed, flowers of Rose campion, and such like. And if the patient cannot use that, wet wooll or a sponge in the said decoction, and apply it to the grieve. And if these aforesaid things do not good, you must get bloud out of them. Therefore put into the tuell, wooll annointed with juyce of *Cyclaminum*, or with onions, or with Oxe gall. The same effect also hath the juyce of Centory, Doves dung, Staves acre, Figge leaves, if they be rubbed with it: and also the pulpe of *Colocinthidis* steeped in oile of bitter Almonds. Among many other, this emplaister is very good. ℞ of Doves dung, ℥ ß. seed of Staves acre, Lupines, ana. ℥ j. ß. bitter Almonds, ℥ j pulpe of *Coloquintida*, ℥ ß. juices of *Cyclaminum*, and onions, ana. ℥ j. commixe them all together, & make it like a plaister, putting to it, if need be, oile of bitter Almōds But to take away the paine presently, use this following. ℞. Elderne leaves, M. j. boile them in water untill they be very tender, then take a peece of Scarlet, as much as a mans hand, or greater, and wet it in the decoction, and lay it to the place as warme as may be suffered, and when it is cold, lay it to againe, being wet in the same decoction as before. Do thus five or sixe times together, then lay the herbes upon the same Scarlet, lay the herbes very hot also: this doth mollifie the hemorhoids, and ceasseth the paines very quickly, which my selfe have often proved. Also you may put long Suppositaries in the fundament, made of the roote of *Cyclaminum*. Also Bloud suckers, or Horse-leaches, being included in a reed, so that they can put forth but onely their head, are wont to be put to the Hemorhoids to open them; and if you cannot pull them away easily, strew ashes or salt upon their heads, and you shall make them to fall off alone. But if the Hemorhoids be open, and do avoid out bloud meanely at certaine times, they may not be stopped: for the bursting out of such bloud, doth cause men that have this disease to be free from many other diseases. Which thing *Hippocrates* witnesseth, where he saith in *Epidemijs* these words: They which have the Hemorhoides, neither be vexed with paine of the sides, nor inflammation of the lungs, nor a feeding vlcer, nor with felons, or cats haire, nor with *Ternivitbis*, nor with leprie, nor with morphew. But if the Hemorhoids do throw out bloud immoderately, or longer then they should do, so that the patients do consume and waste away with this evill, and their strength is decayed and throwne downe, they must be stopped by and by: but otherwise there is perill in stopping them: but in this case, it is to doubt, lest the dropsie should follow, the liver being cooled through immoderate vacuation and purging. Therefore let those that be so empued and purged out of measure, use meates that have but little bloud, and that do ingender but little superfluities or excrements, and which also do drie and restraine, as is *Alica* and Rice. Of pot-herbes, Endive, Succorie, Purslaine, and such like. Commixe his meate with *Sumach*, and juyce of unripe Grapes. If his strength be much weakened, you must nourish and feed the sicke with meate, thus: you must straine out the juyce that is in the meate, and commixe with it juyce of Quinces, and let him soupe that up: he must drink wine that is restrictive. For the cure, if there be abundance of humours in the body, it profiteth to cut the inner veine of the right hand in the arme; but if there be not, you must

To open the Hemorhoides.

Emplastrū

Glandes.

Curatio apertarum.

6. Epid. par. 3 Aph. 19.

Diet.

Curatio.

study

ſtudy to avert and turne away the bloud, by faſtning of cupping glaſſes to the ſides, and to the liver. For the which purpoſe it is good to bind the hands & the feet with bands, and to uſe hard and ſharp frictions and rubbings. Moreover, you muſt miniſter within the body thoſe things which do reſtraine, as are ſyrupes of Roſes, of Mirtles, of Quinces, red Corall, Bolearmoniack, Trochisks of Amber, of *Spodium*, of *Terra lemnia*, & other which be rehearſed in the chapter of ſpitting of bloud. Alſo apply thoſe things outwardly, which can ſtop bloud that floweth. Among which as *Aetius* witneſſeth, *lib* 14, *cap.* 5. is Aloes laid on with *Poſca* The ſame effect alſo hath ſcales of iron, or burnt lead. This medicine is notable good, which is deſcribed of *Galen*, *lib.* 5. *Therap. method.* Rx. of Frankinſence one part, of Aloes one part and a halfe, commixe them with the white of an egge untill it come to the thicknes of hony, & lay it upon the ſoft haires of an Hare, & apply it to the place that bleedeth, being bound outwardly with bands of fine linnen. Alſo ointments, baths, inſeſſions, foments & other ſuch like medicines made of things having reſtrictive vertue, do profit, whereof you ſhall find many examples before in the Chapters of *Diarrhea*, *Lienteria*, *Dyſenteria* and *Tenaſmus*. And if you ſhall uſe little bags, it is beſt before you apply them to boile them in wine that is red and reſtrictive, or at leaſt to ſprinkle them with it. Examples of other medicines ſeeke before.

Medicamentum Galeni.

Sacculi.

CHAP. XXI.

Of the falling out of the Tuell.

IT chanceth ſometime, that reſolution or weakeneſſe of the overthwart muſcles which do plucke the fundament upward, doth cauſe the tuell to fall out. Wherefore ſeeing it cannot be drawne backward againe, nor pulled upward of the aforeſaid muſcles, it hath need of hands or medicines to put it up againe. When the tuell is fallen out, you muſt diligently conſider whether it be free from inflammation or no: for if it be not inflamed at all, it muſt by and by be thruſt and put to his former place by compulſion: and becauſe it muſt not fall out againe, after that it is thruſt in and put up into his owne place, you muſt apply reſtrictive medicines outward to it. Therefore firſt you muſt annoint it about with oile of Roſes being warmed, or ſcoure the tuel with reſtrictive wine, and then being put up againe into his place, you muſt bind him up. And that you muſt do by and by, as ſoone as the ſicke hath beene at the ſtoole, leſt that whē neceſſity cōſtraineth them to go to the ſtoole againe, the tuell ſhould fall out againe. You muſt apply a Liniment of *Acacia* & *Hypociſchidos* with wine, Alſo you muſt ſeeth in water till it be red, Gals, *Balauſtiæ*, ſhels of Maſte, Pomgranate rinder, Daſes, Sumach, ſhales of Quinces, and ſuch like, and afterward of that decoction make inſeſſions and waſhings. But after that the tuell is waſhed with wine, or with ſome reſtrictive decoctiō, then it is lawfull to ſtrew upon it, & to apply to it dry medicines. For which purpoſe you muſt apply Bolearmoniack, Frankinſence, *Sanguis draconis*, Gals, *Acacia*, Mirrhe, *Hypociſchidos*, Hartſ-horne, & ſuch other reſtrictive medicines, as we have rehearſed often before. But if the tuell through inflammatiō be ſo ſwollen, that it cannot be thruſt up againe, if the body be full of humours, you muſt firſt cut a veine, & provok vomite. And alſo you muſt apply to the tuell by and by in the beginning thoſe

Cauſæ.

Curatio.

things

things that do restraine and stop or appease: but if there be no abundance of humors in the body, let the sick use insessions of the decoction of Cammomil, Mallowes, *Althæa*, Linseed, Fenugreek, and such like; or let him descend into hot water, & tarry in it for a time. Also it is lawfull to apply a sponge or woll wet in the decoction. Moreover, you must annoint the tuell with oiles of Cammomill and Dill, untill it may be put up: for they because of their dissolving vertue, do readily take away the swelling, and do also cause that it may be put up againe without any difficulty or paine. But after it is put up againe, then you must use the aforesaid restrictive medicines, that it fall not out againe.

CHAP. XXII.

Of the clefts of the Fundament.

CLefts of the fundament, be chaps which are made in the musele that shutteth the fundament, or in the circle round about the fundament: they be like the chaps which are made through a North wind on the lips. They are caused through flowing of sharpe humours, or through inflammation, or through extension of the swelling of the tuell. This evill is apparent to the eyes, and therefore we need to shew no signes to declare it by. For the cure, if the clefts of the fundament be ingendred of sharpe humours, then they first of all must be purged and tempered. But if it be caused through swelling of the fundament caused of inflammation, you must likewise use at the beginning purging medicines. Also the belly at the time of the cure must be kept soluble with meates that do moisten, and fat meates, lest dry dung should hinder and tary the conglutination. Of such qualities be Mallowes, Sinach, milke of sweet Almonds, soft Egs, fat Broth, & such other like. But to the chaps themselves you must use this ointment: ℞. of the oiles of Roses and Mirtles, ana ℥. j. Frankinsence, Mastick, Litarge, *Sanguis draconis*, ana ℈. j. *Aloes*, burnt Lead, Ceruse, *Balaustie*, Bolearmoniacke, ana ℈ ß white Waxe, as much as is sufficient, make an ointment. Or thus: ℞. oile of Roses, ℥. j. ß Gals Mirrhe, *Terra lemnia*, ana ℈. j. root of Comferry, Roch alume, burnt Lead, ana. ℈. ß the yolk of an Egge being rosted, Waxe as much as is sufficient, & make an ointment. With these ointments you must annoint the clefts thrise on a day, but wash them first with decoction of Roses, Gals, and *Sidiorum*. And if burning and inflammation do vexe the diseased place, you must annoint it with *Unguentum album Camphoratum*.

Causæ.

Signa.

Curatio.

Unguentū.

Aliud.

CHAP. XXIII.

Of the weakenesse of the Liver.

WEakenesse of the Liver is caused of distemper, either hot, cold, moist, or dry. Hot distemper doth rost, and as it were burne up as well the humors which were before in the Liver, as also those humors which are carried to the Liver by the veines *Mesenterij*. But cold distemper doth make the flegmaticke and raw humor which is already contained in the Liver, grosse and tough, and hard to be moved; and the humours that be caried to the Liver, it leaveth them halfe digested. Drie distemper doth make the humors drier and thicker. Moist distemper doth make the humors thin and more watery. Therefore they which have weake faculties and strength of the Liver, are called

Causæ.

Hepatiri,

Hepatici, as *Galen* saith. Hot distemper vexing the Liver; there are *colliquations* first of the humors, & after that of the Liver it selfe: also choler that is stinking and grosse is avoided by the belly, and is abundantly coloured: also a fever vexeth him, he abhorreth meate, and casteth up choler. Moreover, thirst doth trouble them, their urine is rough, and the pulse is swift. When there is cold distemper, they make not many excretions, not much in quantity; the evill endureth long, & the belly floweth certaine dayes abundantly. But the egestions be lesse stinking then those which be melted through heate, neither have they colour also nor thicknesse, but are like putrifact bloud which is curded. And if you do diligently marke it, it is neither curded bloud, nor blacke bloud, but as it were certaine slime and dregs of grosse bloud cõming nigh to melancholy. And also diverse and many colours of the excrements do signifie cold distemper. Also in it there appeareth a faint fever: the face doth not fall, and he hath greater appetite of meates. To either of these distempers, if there come drinesse, the excrements will be drier and lesse, and the sicke will be more thirstie. But if moistnesse come to either of them, the egestions will be more liquide and more abundant, and they shall be lesse troubled with thirst. *Signa.*

Curatio. For the cure, the chiefe point is to amend the griefe by contraries. Therefore you must coole a hot distemper, and heat a cold distemper. Likewise you must moisten a drie distemper, and drie a moisture. But in the cure, this must also be considered, that in all medicines for the Liver, as well those which be taken by the mouth inward, as also those that be applyed to it outwardly, you commixe some restrictive things with them, whereby the strength and stabilitie of the Liver may be conserved and kept. *Note.*

Diet in a hot distemper. Therefore in a hot-distemper, for his diet, let him use broth of Ptisan, and other meats that do meanly coole, as Lettuce, Endive, Succorie, Sowthistle, and Water and Bread mixed together, or bread dipped in water. Also Chickens, Partrich, birds of mountaines, and Veale, these being sodden in Verjuice or Limons. Of fruites, let the sicke eate Raisins, Limons, and sweet Almonds. He must eschue wine altogether, except some other cause let it, as weaknesse of the stomack, for then you must minister thin and watery wine. Let them drinke for wine, juyce of Pomegranates, and *Syrupus acetosus simplex*. Also *Oxisaccarum*, with decoction of Barley or Endive. Also they must eschue all meates and drinkes dressed with Hony, and that be very hot, and have vertue to cut and divide. For the cure, minister vnto him by the mouth, conserve of Roses, *Diarrhodon abbatis*, *Diatrion santalon*, and other such like Antidotes. Also these lozenges profit. ℞. the powders of *Diarrhodon abbatis*, and of *Diatrion santalon*, ana ℥ j. ß. seeds of both the tame Endives, red Roses, ana ℈ ij. Raisins, ℥ j. white Sanders, Withwind, flowers of Sqinant, ana ℈ j. Sugar, ℥ vj. dissolve it in the stilled waters of Withwind and Endive that hath the broad leaves, and make lozenges. And also the Antidote *Philonium* only once ministred, sometime hath marvellously healed all hot distemper of the liver. *Orbiculi.*

Unguentã. Apply outwardly foments made of Roses, Cammomill and Quinces: or seeth wormewood or Dates in the aforesaid oiles of Roses, Cammomill and Quinces, and then wet wooll or a sponge in them, & lay that right against the liver. Also you may use this ointment: ℞. oiles of Roses, or Quinces, and of water Lillies, ana ℥ j. white Sanders & red, red Roses, ana ℈ j scraping

of

of Iuory, ℈.j.ß. seeds of both the tame Endives, ana ℈.j. Vineger, ℥ j.ß. Purslaine seede, gra. ij. Waxe, as much as is sufficient and make an ointment. Also

Epithema. Epithemes in this disease are wont to profit not a little: which may be made thus, or after this sort: ℞. the distilled waters of sowen Endive, with the broad leaves of Lettuce, of Sorrell, of Roses, of water Lillies, ana: ℥ iij. juyce of Sengreen, ℥ j. Vineger, ℥ j. red Roses, red Sanders, shaving of Ivory, ana ℥ j. powders of *Diarrhodon abbatis*, *Diatrion santalon*, ana. ℥.ß seed of Purslaine, ℈.ß. commixe them all, & make an Epitheme. You must apply Epithemes, in sommer cold, and in winter warme. When there is cold distemper of the liver, you

Cure of a cold distemper. must use medicines that do heate, and add strength and stability to the liver. In his diet he must use meates of easie digestion, and heating. For pot-herbes let him take Savory, Hysope, Fennell, Parsley, Sotherwood, Sage, and such like. And let his meates be dressed with aromatick things, as Cinamon, Cloves, and such others. He must drink wine that is thin, yellow and odoriferous. He must eschue eating of fish, and cold fruits, and idlenesse, and in conclusion whatsoever doth make cold. Within the body he must take this decoction: ℞ rootes

Decoctum. of *Apium*, of Fennell, & of Parsley, ana ℥ j. Agrimony. Hysope, Mints, Wormwood, Succory, Withwind, Origan, Calamint, *Asarum*, an. M.j. seeds of Annise, Fennell, *Daucus*, Comin, Carawayes, ana ℥ ij Squinant, ℥ j ß Masticke, ℥ j. flowers of Camomil, red Roses, ana. M.j Cinamon chosen, ℥.j.ß. seeth all these in a pound and halfe of wine and one pound of running water, unto the third part, then straine it, and put to the liquor of syrupe of Agrimony, ℥ iij syrupe of Wormwood, ℥.j commixe all together, and make a potion of the which let him drink in the morning and after dinner, ℥ iij ß at a time. For the same purpose you may minister hot antidotes, as *Diacinamomum*, *Dianisum*, conserve of Sage, Galingale condite, roote of Pimpernell covered with Sugar, and such like. You must annoint him outwardly with hot oiles, as be, oiles of Narde,

Unguentū. Cammomill, Wormewood, and such like. Also it is very good to use this ointment, ℞ of the oiles of Wormwood and Narde, ana ℥.j.ß. juyce of Agrimony, ℥.ij. Cinamon, Cloves, wood of *Aloes*, ana. ℈ ij. Spicknard, Squinant, and

Cerotum. Mastick, ana. ℈ j. Waxe as much as is sufficient, make an ointment. You may also apply this Cerote: ℞. of the meale of Fenugreek, and of Lupines, ana. ℥.ij. roote of *Ireos*, and *Asarum*, ana ℥ j of Agrimonie, Wormwood, Melilot, and Squinant, ana. ℥.ß *Gallia Moschata*, ℈.j seed of Annise and Fennell, ana. ℈.ß. Masticke, ℈ ij. Mirrhe and Frankinsence, ana. ℈ j. oiles of Masticke, Narde, Roses, and Dill, ana ℥.j. Waxe and Rosin as much as is sufficient, and

Epithema. make a Cerote to apply to the liver. Also the using of this Epitheme is good. ℞. seeds of Annise, Fennell, Ammees, ana. ℥ j.ß. Cinamon, Cloves, Squinant, ana ℥ j. seeth all in a pound and halfe of Malmesey till halfe be consumed, then straine it, and commixe with the liquor of that decoction, waters of Wormwood and Agrimony, ana. ℥.ij. powders of *Diacinamomum*, & *Diagalanges*, ana. ℥.ij Withwind, ℈ ij. Vineger, ℥ iij commixe all together, and

Cure of a moist distemper. make an Epitheme. In a moist distemper of the liver, let him use a diet that doth drie, as flesh of birds rosted, thinne wine, those things that do provoke sweat, as drie baths, or hot houses, and also baths comming of their owne accord: generally he must eate and drinke but little. He must eschue all kinde

of

of fishes, and fruites that have power to moisten. You must minister within the body, sirupe of Wormewood, *Diolaccha*, and *Diacurcuma*. You must apply outwardly those things which do dry without any great heate: of the which we will speake afterward in the Chapter of the Dropsie *Anasarca*. Drie distemper of the liver must be cured like the other, by his contraries. Therefore that we may comprehend the matter in few words, it is good for him to use a diet that doth moisten, and baths of sweete water, and other things that do moisten, wherof we will speake abundantly in their places. But this must not be forgotten, which we also admonished you of before, to commixe alway with your moistening things, those things which adde strength to the liver. But among those things which seeme to be good, by the property of the whole substance, the best is wolves liver, if it be diligently dried and beaten, and ℥ j. thereof ministred with sweete wine alayed with water. For this by often proofe is known to be good against all distempers of the liver. For as we said, by the properties of his whole substance, he hath his efficacie, and not by heating and cooling.

Cure of a dry distemper.

Lupinum jecur.

CHAP. XXIIII.

Of obstructions of the Liver.

OBstructions of the Liver are caused of vapours and grosse windinesse, hard to digest. But sometime it is caused of grosse and vicious humours in the ends of the veines, springing from the flat part of the liver, by the which veines nourishment is sent to the liver from the stomacke and the bowels. If abundance of grosse and vaporous windinesse be heaped up together, which cannot find free passage out, and so doth engender obstruction, there ariseth then not onely griefe and heavinesse about the right side, but also feeling and perceiving of distension and stretching out. If obstruction be ingendred through grosse and viscous humours, there followeth heavinesse with feeling of paine, sometime easie, and sometime vehement: also sometime without a fever, and sometime with a fever. For grosse and viscous humours, being many, do cause obstruction and stopping more then other, and specially when the patient doth use vehement moving after meate. And if they be sharpe and much in quantitie, which be taken in meates, the paine of the obstruction is made more vehement: when the body is stopped, they suffer both stretching out, and also pricking. You must give unto them which have this disease hote meates, and that have vertue to take away obstruction and stopping, as be Leeks with *Oximel*, Sperage, Fennell, Parsley, Capers and other like things, either sodden in pottage & meat, or taken with some heating sauce which taketh away obstructions. You must eschue all meats and nourishments engendring grosse juice. Also refraine baths and exercises after meates. He must use for drink, wine that is thin and old. Besides this diet, it is requisite for to use very quickly medicines that do attenuate and take away obstructions: for obstructions waxing old do not only engender putrifaction in the liver, but also in all the whole body, and kindleth a fever. Among simple medicines, these that follow do take away obstructions notably and without griefe, that is, Wolves liver, Fumitorie, Agrimony, Cammomill, Galingale, Dragons root, *Asarum*, Annise, *Apium*, Wormewood,

Cause.

Signe.

Victus ratio.

Cure.

Simples taking away obstructions of the liver

wood, *Cassia*, *Ireos*, Licorice, *Rhaponticum*, Lupines, Capers, *Avene*, with wild Parsley, *Pistacium*, bitter Almonds, Spikenard, Stæchades, Gentian, roote of Plantaine, also the seede and leaves dried, juice of *Anagallis* the female, Succorie, *Alkakengi*, both the Endives, Sperage, and *Bruscus*. Of these also you may make diverse compound medicines, and specially decoctions, putting to it *Oximel simplex*, *Scilliticum*, *Syrupus acetosus*, *compositus*: sirupes of Wormewood, of Hysope, of Calamint, of Horchound, and such other like. For the same purpose it is lawfull to minister Trochiskes of Agrimonie, of Wormwood, of Rubarbe and such like. Also these Antidotes, *Dialaccha*, *Diacurcuma*, are good, and such other like. Among other simples before rehearsed, *Pistacium* is notable good to take away obstructions. Therefore it will not onely be profitable but also pleasant, if you steepe *Pistacia* tenne or twelve houres by night in Malmesey, and minister them in the morning, the digestions being ended. You must apply outwardly, epithemes, ointments, emplaisters, and cerotes, which be declared in the former Chapter of the cure of cold distemper of the liver. And these aforesaid medicines do suffice, if the evill be not yet inveterate & growne old: for when the evill is inveterate, you must use both bloud-letting and purgations, if nothing do forbid it. You must purge him with pilles of Rubarbe and of Agaricke, and with other Antidotes: which do purge grosse and thinne humours by the belly. You must purge them specially by the belly, when the hollow part of the liver is vexed: but you must purge by vrine, when the round embossed part of the liver is vexed. The body being purged by bloud-letting and purgations, then you must minister those medicines which are before rehearsed. And specially this Electuarie: ℞ of the roote of Ireos, *Chamæpiteos*, of seeds of Annise and *Apium*, ana. ℥ ij of *Asarum*, ℥ ij. ß. of Cinamon, Ginger, Carawayes, Cammomill, ana ℥ j. of *Stæchados*, Gentian, and Horchound, ana. ℥ ij. with *Oximel scilliticum* as much as is sufficient, make an Electuarie. This doth marvellously take away obstructions, not so much those that be in the hollow part of the liver, as those that sticke in the outside of the liver. For it purgeth out vehemently by vrine.

Antidotus liquidum.

CHAP. XXV.

Of inflammation of the liver.

Cause. Signa.

There is inflammation ingendred in the liver as well as in other members, and through the same causes that they be ingendred of. If the liver be vexed with inflammation, there is felt paine and heavinesse all over the right side comming up to the neck, and downe to the bastard ribbes. Also there is swelling of the right side, specially if the outward part of the liver be inflamed. He hath a sharpe fever, a small and drie cough, an insatiable thirst, abhorring of meates, hardnesse and difficulty of breathing, the colour of the tongue first red, and afterward blacke, vomits as well of pure choler as also like yolkes of egs, and afterwrad also rustie; the belly is costive. Also the colour of the bodie is changed, like as in the yellow jaundise: also he hath the hicket. In the time of their fit they are taken with a certaine raving, and do voide foorth sharpe vrine. The inflammation that chaneeth through causes in the crooked and hollow parts of the liver, doth cause abhorring of meate, disposition to vomite,

vomits

vomits of choler, and unquenchable thirst. The inflammation that ingendreth in the outward and round parts of the liver, causeth the patient to have greater paine in drawing the breath then the other; and doth raise a greate cough, and it doth stretch out paine unto the right part of the neck, so that it seemeth to pluck it off. Also it chanceth sometime that the muscles leaning upon the liver be inflamed; therefore many being deceived, do think it to be an inflammation of the liver. Therefore it is necessary to tell the differences betweene these. For if the liver be inflamed, there followeth a round swelling, fashioned like the liver, which will also be fashioned according to the laying of the body. For it appeareth greater when the body is turned downe on the left side, and againe lesser, when it is turned on the right side. For the liver going under the bastard ribbes, it neither appeareth to the sight, nor to the feeling. Againe, the thinne skinne, inclining to the inflammation of the liver, it appeareth to have a naturall fashion. If the muscles be inflamed, the skinne is stretched out round about, so that if one would pull it up with his fingers, he cannot easily. Moreover, there appeareth a swelling according to the placing of the muscles that lye upon the liver, long in fashion, and manifest to sight and feeling. For the cure, when the liver beginneth to be inflamed, you must by and by let him bloud, if age and strength will permit it. Therfore as (*Galen* witnesseth) you must both pull backe and purge the bloud that floweth to the liver, by cutting the inward veine of the arme: becaus the veine in the right arme is right against the liver, and hath a large passage, having society with the veine which is called *Vena cava*. If this veine doth not appeare, you must cut the middle veine. And if that doth not appeare neither, you must cut the upper veine, you must draw out abundant and sufficient bloud, if his strength will suffer it. After bloud-letting within a little space, make the belly soluble with a simple and easie clister, specially if it do not void by it selfe. The next day after the bloud-letting, fasten on a cupping glasse, with scarification, and againe likewise fasten it on within a day after; for many have felt more ease the second time of the applying then at the first time. Also you must use foments of Wooll wet in oile, cataplasmes, cerotes, and epithemes. In the applying of the which, this only is to be observed, that to the other medicines that be mollificative and discussive, you alwaies commixe some restrictive medicines. Therefore make a foment of oiles of Quinces, or of Mastick, or Roses, or Mirtles, putting to it odoriferous wine: or apply a sponge wet in the decoctiō of Wormwood, Melilot, red Roses, Cammomill, Dill, Plaintaine, tame Endive, and other like. Also make Cataplasmes or Emplaisters of Linseed, and Fenugreek, Barley meale, Quinces, Melilot, flowers of Wormewood, and such like. Or this emplaister: ℞. Barley meale, ℥ ß. meate of Quinces beaten, ʒ iij Wormewood, flowers of Melilot, Squinant, ana. ʒ ij. Linseed ʒ j oiles of Roses, Quinces, Cammomil, Wormewood, ana. ℥ ß Vineger ʒ j. commixe all together, and make an emplaister. Also this Cerote is good, ℞. of the meate of Dates, ʒ iij. of Mirrhe steeped in old restrictive wine, Storax, and Mastick, ana. ʒ ij. flowers of Melilot, Wormewood, Cammomill, ana ʒ. j. ß. Saffron, ʒ. ß. oiles of Quinces, of Mastick, and of Roses, ana ℥ j. with Waxe and Rosin as much as is sufficient, and make a cerote to apply to the liver,

Curatio.
Venæ sectio.
Clyster.
Fomenta.
Cataplasmata.
Emplastra.
Cerotum.

and

Epithemata. and make a cerote to apply to the Liver. For the ſame purpoſe you may make Epithemes of the decoction of Roſes, Plantaine, Wormwood, Cammomill, or of their waters diſtilled. And in making all theſe things, you muſt take heede, that when there is vehement inflammation, the reſtrictive things may prevaile and excede the things that mollifie and looſen. And contrariwiſe, when the vehemencie of the heate is ſomewhat ſlaked, the mollifying things muſt exceed reſtrictive things. Moreover, you muſt beware that you do not apply the aforeſaid things when they are cold, but firſt warme them a little. Moreover, in inflammation of the Liver, when there is great and vehement paine, you muſt alſo miniſter drink medicines that do eaſe paine, but ſo, that you do eſchue continuall uſe of them: you muſt uſe drinking of ſimples moſt. Therefore miniſter Groundſwell ſodden, as a thing very profitable, or juice of Liquorice with hot water. Alſo juice of Endives doth profit no leſſe then the other, putting to them a lide honie: for beſides that it cooleth, and addeth ſtrength to the Liver, it alſo purgeth the mouthes of the veines of the liver. But the belly muſt alſo be provoked by eating of Nettles or Mercury ſodden. Alſo in the declination of the diſeaſe, the belly muſt be emptied by cliſters, for which purpoſe Polipody and *Epithimum* with *Mulſa* are put in: and that eſpecially, if the inflammation be in the hollow part of the liver. For the hollow part of the liver (as we ſaid before) muſt be purged by the guts, but the round and outward part of the liver, muſt be purged by vrine. Moreover in inflammation of the liver there is need of an exquiſite diet, as *Galen* witneſſeth *lib.* 13. *Therap. method.* The liver it ſelfe requireth meate chiefly that can withſtand obſtructions. Such be all thoſe that be of thinne ſubſtance, and which do ſcoure without gnawing, as is *Ptiſan*, *Mulſa*, and ſuch like: Therefore the beſt food for them that are thus diſeaſed, is *Ptiſan* broth wherein *Apium* hath been ſodden. Alſo you may miniſter broth of Chicken, wherein Parſley hath been ſodden: but drinke *Mulſa* or Barley broth, or decoction of the tame Endives. And if that inflammation do beginne to change to ſuppuration and rotting, then all the aforeſaid ſignes will increaſe, as paines, fevers, ravings, carefullneſſe, and abhorring of meate. Then you muſt helpe the permutation and rotting, that it may quickly be done, leſt other members in continuance of time do rot with it alſo. Therefore you ſhall helpe it to rot with this cataplaſme. ℞. of the roote of *Althæa*, ℥ j ß. Fenugreeke, and Lineſeed, ana. ℥ ij. leaves of *Althæa* and Mallowes, ana. M. ij. drie Figs, in number vj. boile theſe in water till they waxe ſoft, then bruiſe them, and make a cataplaſme. Neither ſhall you do amiſſe, if you apply an emplaiſter that can helpe it to change into matter, as this is: ℞. of Barly meale, and Fenugreek, ana. ℥ iiij. of the roote of *Althæa*, ℥ ß of the roote of white Lillies, ℥ j. ß Lineſeed, ℥ j. flowers of Cammomill, and Melilot, ana. M. ß. boile all in water unto a juſt thickneſſe, then commixe of oile of Cammomil, ℥ j. of oile of Lillies, ℥ j ß boile them againe, and make an emplaiſter. Of theſe ſaid things you may alſo make a cerote, by putting to them butter, *Labdanum*, Roſin and Waxe. When the ſuppuration and rotting is fully come to perfection, then the paines do ceaſſe, and all the fits do appeare gentler and meeker. In the time of the rupture or breaking, the paine doth increaſe more againe, therefore then alſo you muſt helpe the rupture or breaking

Note.

Victus ratio.

Cure of inflammatiõ turning to ſuppuration.

Emplaſtrũ

Rupture.

breaking of it, by using of Goates dung and Doves dung, Nettle seed, Mustard seed, and other things that do draw to the superficies. And by heating potions, as is decoction of Poley, Fumitory, roote of *Chamedrios*, and such like. When it is broken, you must minister water or honey, or decoction of Cicers, and other like things which have an abstersive and scouring vertue. And if the matter doth avoide by the veines, you must commixe things that do provoke vrine: as be *Sisarum*, *Asarum*, *Cassia* and Cinamon. But if it avoide by the belly, commixe those things which do purge gently, as be Goates whey, *Tamarinds*, and *Cassia fistularis*. Also it is lawfull then to use clysters made of the decoction of Barley. When cleansing and scouring of it is done, minister medicines which can glutinate and ioyne it up.

CHAP. XXVI.

Of distemper of the Spleene.

LIke as other parts of the body have eight kinds of distempers, so many hath the Spleene, and most often it suffereth cold and moist distemper. Each particular cause is not to be declared here; for there be some causes that be in other distempers of other members of the body, therefore you shall seeke them in Galen *ex capitibus 1. 2. & 3. lib. De morborum causis*. The surest and shortest signes of distemper of the Spleene are knowne by those things that be eaten and drunken, and by those things which are applyed outwardly upon the skinne, neare to the left side. For if cold distemper do vexe the Spleene, all meates and drinks which do coole notably, do soone and manifestly hurt the Spleene. Also all cold things applyed outwardly do hurt it: and therefore they signifie cold distemper of it: but contrariwise all hot things do ease it. And if the distemper of the Spleene be hot, it is not vexed with cold meats and drinks, or with cold things being applyed outwardly. And if the heat increase, there is not only no swelling in it, but also it suffereth contraction and shrinking up, specially if a fever be present. But meats and drinks that be hot, and those things that add heate being applyed outwardly, do increase hot distempers, and make them outragious. Also all cooling things be joyfull unto them. Likewise also you may gather the signes of drie distemper, specially when it is not evident, by the proper nature of it for lacke of goodnesse. Also those things that be applyed outwardly to the body, and then be received inwardly, if they have vertue and power of drying, they dedry up the Spleene. When the Spleene is vexed with moist distemper, and so continuing awhile, it causeth it so increase so much, that it toucheth both the stomack and the liver. Also the kind of paine together with these aforesaid signes do declare the distemper that vexeth. For in a hot and cold distemper, they have small paine or none at all, neither have they any also in a moist distemper: but least of all in a drie distemper. By these aforesaid signes, you may make conjecture of compound distempers of the Spleene. For in a manner all together, when a hot distemper is vehement, a dry distemper followeth. But in so much as humors flowing into the Spleene do cause swelling, you must have diligent consideration of them. For if choler do flow thither, the whole body appeareth hotter, although there be no fever present. Also the eyes

Cholr.

Melancho-lie.

Phlegme.

Blood.

Causes.

Signes of distemper of the Spleen in hote qualities.

Cold distemper.

Hot distemper.

Dry distemper.

Moist distemper.

Signes of distemper of the Spleene

Choler. be coloured by choler: the ſicke will alwayes accuſe drineſſe, and complaine of thirſt, and choler troubling his mouth. He abhorreth meate, and is troubled with watching, and deſireth cold things, and with all theſe his tongue is yellowiſhed. He hath Tertian fits, and the manners of the ſick be wrathfull, and they will chafe out of meaſure. If melancholie doth flow, his colour doth appeare as well on the tongue, as in all the reſt of the body, and he hath unnaturall appetite to meate. the patient is ſad and heavie, and other ſignes of choler be preſent with theſe. Alſo fits do vexe him the fourth day. When a flegmaticke humour floweth into the Spleene, his colour ſhall be like fleame. The ſick doth not thirſt, he deſireth meate, unleſſe the humour be ſalt fleame: for then the ſicke abhorre meate, and be more deſirous of drinke, for they are thirſtie. Alſo fits do vexe them every day; and their vrines are white, and they themſelves be ſlow and ſluggiſh. Some of them that have cold diſtemper with it, have a great and a hard Spleene. And if it be a ſanguine humour that floweth into the Spleene, it is poſſible for it to change the colour both of the tongue and of the skinne. As for the appetite or abhorring of meates, the ſicke is in a meane betweene both, and they be more ſicke then the reſt, although they have not like ſwelling of the Spleene. The veines of the whole body do appeare full of bloud, and the vrine is yellow. Theſe ſignes we have declared at large out of *Ætius*, becauſe they are common, and may almoſt be applied to all diſtempers of other members, cauſed through flowing of humours. Generally diſtemper of the bare quality of the Spleene is almoſt without ſwelling. You muſt cure and correct them both by meates and drinkes, as alſo by ſimple medicines and foments, oiles and ointments, and ſuch other like, which be contrary to the diſtemper. Therefore you ſhall heale hot diſtemper of the Spleene (as you did of the liver) by meates and drinkes that do coole, and by annointings with oiles of Roſes and *Oleum violinum*, and other things which be rehearſed before in the 23. Chapter of this book. Likewiſe cold diſtemper by thoſe things which do moderatly heate. In a moiſt diſtemper of the Spleene, beſides thoſe things which are rehearſed before in the 23. Chapter, theſe things do profit: roote of fine leaved Graſſe, drie Plantaine, the floure and ſome of Salt, *Ammoniacum*, juyce of Willow, and ſuch like, if you make of them an ointment or cerot by putting to ſufficient Vineger, ſuch as we will a litle after deſcribe. Alſo frictions are moſt convenient for this, which have a diſcuſſive vertue. Drie diſtemper of the Spleene is cured by ſweete bathes and hot waters, alſo annointings with ſweet oile, and meates morſing without coldneſſe, as is Priſan juice. If diſtemper of the Spleene be cauſed through flowing of an humour, then if the humour be ſanguine, you muſt let bloud of the inner veine of the left arme, called *Lienaris vena*, or if that cannot be found, let bloud of the veine which is betweene the ring finger and the care finger: then apply both inwardly and outwardly medicines which do add ſtrength to the Spleene, as is the barke of the roote of Capers, of Harts-tongue, *Ceterach*, Maidenhaire, *Ireos*, Calamint, and ſuch like, which alſo are able to add ſtrength and abilitie to the liver: of which we will ſpeake abundantly in the Chapters following. If other humours flow

Melancholie.

Fleame.

Bloud.

Note.

Cure of diſtemper of the bare quality of the ſpleene.

Hot.

Cold.

Moiſt.

Drie.

Cure of diſtemper by flowing of a humour.

to

to the Spleene, first you must avoide the superfluous humours by purging them with medicines: then all the rest of the time you must correct the distemper that is left, and also apply things that strengthen the Spleene.

CHAP. XXVII.

Of inflammation of the Spleene.

THe Spleene, like as other members, is vexed with inflammation as oft as hot blood doth flow thither unnaturally. It is knowne by heavinesse and swelling of the left side, which will not give place to the feeling: also by paine and stretching out of the place, by fevers and by burning heate. But if abundance of humours do rush in thither, it is knowne by the greatnesse and swiftnesse of the ingendring of the inflammation. Let the diet of them that be vexed with inflammation of the Spleene, be simple, and give them those things that wil easily digest for their meat, as is Ptisan juyce, bread wet in other things which be often rehearsed of us before in the inflammation of the members. And if the inflammation endure long, you may also give them birds flesh, and fishes taken in gravelly places. Let the drinke of the patient be decoction of Cinamon, or watery wine. Let the cure be begun by cutting of the veine of the Spleene, or the veine which is betweene the little finger and the ring finger, if there be no cause to forbid it. Let the belly be often washed with clysters, but specially if you may not let him bloud. Then lay upon the Spleene restrictive medicines, which can appease the fury of that that floweth, and keepe the strength of the liver and Spleene, but yet you may not only apply restrictive things, but you must commixe with them those things which do extenuate, cut, and digest without evident heate, lest grosse matter be stopped in it, and do waxe more vehemently hard. Therefore if there be moderate inflammation, you must apply moist wooll wet in wine that is old, sharpe and thinne, and mixed with sweete oile. But if there be greater heate, take oyle of Roses, or *Oleum melinum*, or oile of Camomill, with Vinegere you may commixe them together after this sort. ℞. oile of Roses and Quinces, ana ℥ij. oile of Camomill. ℥j. the best Vineger, ℥ß. commixe them all together for a foment and irrigation. And if these fore said oiles be not at hand, seeth Brier leaves and Quinces in oile, and add to also some extenuating things, as is Wormewood and Penniroyall. And you must beware also that you apply nothing upon the Spleene cold, but whatsoever medicine you apply to it outwardly, let it be warmed. After foments and irrigations, you must passe to cataplasmes: in the making of which you may add the meale of Darnell and Barley, with drie Figges, Linseed, and oile wherein Wormewood and Penniroyall be sodden. But you must beware that the place be not kept bare after irrigations and cataplasmes, but as soone as those be taken away, by and by apply such cerots or emplaisters as be described in the Chapter of inflammation of the Liver. For both the liver and the Spleene require one kind of medecines, but the Spleene requireth so much the stronger medicines, as it is of grosser nourishment. Therefore you shall seeke [illegible] of medicines meete for this place out of the Chapter of inflammation of the Liver: observing only this thing, that you alwaies [illegible]

Cause. *Signs.* *Diet.* *Potus.* *Curatio.* *Venæ sectio.* *Clisters.* *Fomentes.* *Note.*

what thing is receivable to the Spleene, and that doth peculiarly defend his strength. And if the inflammation of the Spleene tendeth toward suppuration and rotting, which doth seldome chance, you must helpe to further the suppuration, lest other members putrifie, by cataplasmes that bring it to matter, whereof we have spoken in the inflammation of the Liver.

CHAP. XXVIII.

Of hardnesse of the Spleene.

Cause. INflammation of the Spleene, if it be not rightly cured, draweth together a hard swelling of the Spleene. The cause of this disease is a certaine humour which cleaveth stubburnly to the Spleene: but it is when hardnesse ingendreth without inflammation into overmuch swelling. This evill is easily knowne by touching, of what cause soever it be. His diet must be extenuating: therefore he must eate meate which is easie of digestion, and doth ingender good juyce and thinne. He must eschue all hard flesh, which doth ingender grosse juyce, & which doth strive against digestion. He must drink wine that is thin in substance, yellowish in colour, not very old, and being without all restriction. Also he must put much waste in exercises, which it is good to use before meate, the body not abounding with superfluities. Also it is manifest that vociferation, and crying out opportunely done and in time, doth greatly helpe in this evill.

Signs.

Victus ratio.

Curatio. For the cure, you must use very strong things as well outwardly as also inwardly. Therefore within the body minister most strong potions, for those they may suffer without griefe. Among the which, the chiefe be the barkes of the roots of Capers, Harts-tongue, the roote and herbe of *Tamariscus* sodden in Vineger or Oximel. Also juyce of Centory drunke, and decoction of bitter Lupines taken with Rew and Pepper. *Anagallis* the female, ℥ j. with *Posca* or Oximel, profiteth marvellously to drinke it. Also the most convenient remedy for the hardnesse of the Spleene, is, iron quenched often in water, or wine, or *Posca*. For that water, or wine, or *Posca*, ministred in the beginning is pleasant and also profitable, and is given many dayes orderly. Therefore to them that have the feyer, minister water or *Posca*: but to them that have tender flesh, and lacke a feyer, minister wine. For the iron that is quenched in them hath a strong instrument but is layd with flacke. Also the scales of iron may profitably be ministred to strong and rude men: for this doth melt the Spleene notably, for it hath a consuming vertue. But yet lest it should hurt the stomacke, it is good to commixe with it some strengthening medicines, as is Harts-tongue, toppes of Wormewood, *Cassia*, Annise seed, *Serpillum montanum*, or such other like. Apply outwardly this fomente. ℞ Centorie, Harts-tongue, Rew, ana M j. barke of the roote of Capers, ℥ j. seeth all in Vineger, and when they be sodden, wet a sponge in the decoction, and apply it hot to the Spleene. Moreover this ointment sheweth a marvellous effect, ℞ of the oiles of Capers, Lillies & *Irios*, ana ℥ j. marrow of oxes shanks, ℥ ij. muscilage of the roote of *Althæa*, Fenugreeke, and Linseed, ana ℥ ij. Badgers grease, Hens grease, Goose grease, ana ℥ ij. the barke of the roote of Capers, *Tamariscus*, *Cassia*, Centory, ana ℥ j. Gumme Ammoniacke, *Bdellium*, *Galbanum*, ana ℥ ß. the gumme being first dissolved in Vineger, with

Fomentū.

Unguentū.

Waxe as much as is sufficient make an ointment. Also emplaisters and Cerots do profit much, being made after this fore. ℞ of the oiles of Lillies, Irros, & of Capers, ana ℥j. Barley meale, Fenugreek, Linseed, ana ℥j. the barke of the roote of Capers, Harts-tongue, ana ℥ j ß roote of Althea ℥ j. Bdellium, Ammoniacke, Galbanum, ana ℥j ß. Opopanax, Myrrhe, Frankincence, ana ℥ ß. with Rosin, Turpentine, and Waxe, as much as is sufficient, make a Cerote. Cerotum.

Moreover the Physitian must looke diligently to the disease, and as he seeth cause, sometime add and sometime take away those things which do either mollifie or attenuate, or dissolve, or which add strength. In conclusion, cupping glasses fastened with scarification, is not a litle profitable.

CHAP. XXIX.

Of obstruction of the Spleene.

IT chanceth sometime not onely through weakenesse of the attractive vertue which is in the Spleene, but also through stopping of the passage by which the dreggie humor of Melancholie is derived from the liver unto the Spleene, there followeth obstruction. Afterward that unpure and naughty bloud is distributed all over the whole body, which if it chance, then the colour of the body is corrupt, and enclineth to blackenesse. Also sometime they that are thus diseased, have uncurable ulcers. The causes may easily be known by those causes which we spake of in the Chapter of the obstruction of the Liver. This evil is knowne by heavinesse which is about the left side. If the whole body be corrupted with it besides, it is easie to know, specially by the colour of the face, difficulty of breathing, troublesome dreames, and other such like aforesaid. This disease is cured with an extenuating diet, and by medicines which take away obstructions, whereof you may finde great plenty rehearsed in the Chapter of obstructions of the liver: for both these members have need of like medicines: but the Spleene hath neede of stronger medicines, for as much as it is nourished with grosser food. Therfore against grosse humours, that they may obey readily to be purged, there behoveth preparatives, which preparatives shall be the same that are for obstructions of the liver; this onely observed, that here all things be stronger, and that they have things commixed with them that do add strength to the Spleene. The humours being prepared, then they must be purged by such medicines as do purge grosse and dreggie humours, whereof we have spoken often before. After this apply such medicines both inwardly and outwardly, as are contained in the former Chapter, and in the Chapter of obstruction of the Liver. For those places will shew you medicines abundantly.

Causa. *Signa.* *Diet.* *Cure.* *Praeparatio humorū*

CHAP. XXX.

Of the Iaundeis.

THe Iaundeis is nothing else but a shedding either of yellow choler, or of melancholy all over the body. Sometimes there chanceth shedding of *viride* choler to the skin, the liver being safe, as in the *crisis* of diseases. Many times the Iaundeis is caused and doth chance when the bloud is corrupted, [illegible] fever, of some outward occasion, and is made cholericke, as it [illegible] by Cause.

Ictericus

biting of venimous beasts. So a certaine man, when he was stung of a Viper, had all his body spotted like the colour of Leekes. Also it may chance that through inflammation, or changing of the naturall temperament of the Liver, such corruption of humours may happen, that sometime all the body shall be manifestly like herbes that be whitish with paleneſſe. Also sometime it shall be like the colour of lead: and also such colours be blacker if they happen through disease of the Spleene. Also it is caused many times through weakeneſſe of the bladder that receiveth the choler, which doth not draw, as it was wont to do, the cholerick humour from the Liver unto him, and therefore leaveth the bloud unpure. Also sometime it is caused through obstruction and debility of the vessels whose mouthes are derived from the gall to the Liver, and do not therefore draw the cholerick humour. Also many times through obstruction of the passages which go to the bowels.

Signa. But that we may discerne well the causes of the Iaundeis, you must of necessity consider the figure of the excrements, and the colour: seeing in some they appeare much coloured by yellow choler, as also in some the vrine doth appeare. Therefore in them that have choler burst out unto the skinne, by reason of a good *crisis* in fevers, their excrements and vrine shall seeme to be of naturall colour. But if with the fever cholericke dejections do invade, and there be heavineſſe in their right side, it signifieth burning inflammation in the Liver: by whose violence the bloud is changed into choler, and caried all over the body. But if there be burning without heavineſſe and griefe, the evill is engendred onely through hot distemper of the Liver. But if without a fever, together with feeling of some heavineſſe about the right side, white excrements be avoided, in them you may judge that there is obstruction of the passages of the bladder that receive the choler. If such egestions come forth without that heavineſſe, you may judge their strength to be weake, either the atractive vertue which fetcheth out the cholerick humour from the Liver, or weakneſſe of the expulsive vertue, which driveth out to the bowels. Also by and by after, most cholerick humours be sent out with the vrine abundantly. Those that have melancholy sent to the skinne together with the bloud, they be vexed also grievously: for there followeth it sadnes without reason, and gnawing of those things which be about the belly, difficulty of breathing, abhorring of meate, and they avoid black vrine, but their dung is like the colour of Coperons or shoomakers bleach, and their wombe is much costive. But those that have the Iaundeis caused of yellow choler, have no gnawing about the belly, nor also they do not so much abhorre meates: they avoid white egestions, their vrines be couloured like Saffron, and they remaine troubled: but commonly to all that have the Iaundeis, there chanceth sluggishnes to move, and a contrary mind to sweet meats.

Black humours.

Cure of Iaundeis comming through crisis of a fever. Also itch of the whole body followeth. The whites of the eyes and the parts of the face nigh the temples, and the balles of the cheekes, do betoken it by their pale colour. Also the veines under the tongue are found full, and signifie an abundant humour. The Iaundeis that is caused by reason of a good *crisis* when the fever is perfectly ended, they are soone cured, if they use bathes of sweet water, and frictions or chafings with discussive oyles, and all

things.

hings that rarifie the skinne, as be, oiles of Cammomill, of Dill, of *Irees*, or such like. Also Rosemary sodden in oile doth discusse and dissolve much. Let their whole diet be moist, and extenuating grosse humours. They that have the Iaundeis caused through biting of a venimous beast, are to be cured almost as those be which be bitten with a mad dog, of the which we will speake in another place. To those that have the Iaundeis through hot distemper of the Liver, or through inflammation of it, you must minister the cures which are rehearsed before in the diseases of the Liver: therefore that which we have rehearsed there, must be referred hither. But if the Iaundeis be caused through obstruction of the bladder that receiveth the choler, then two speciall remedies must be used, bloud letting & purging. In them therfore that bloud doth much abound, together with choler all over the body, & that be troubled with heavines or stretching out about the Liver or the Spleen, nothing can be done more profitably, then to let him bloud, so there be no cause that letteth it. You must cut the innermost veine of the right arme, and that if the Liver be ill affected: but if the Spleene be diseased, cut the veine in the left arme: you must draw out the bloud now and then, lest if you should draw it out on heaper, the strength of the sick should faile him. And if we be prohibited from bloud-letting, we may conveniently minister a clyster. For a clyster may well be cast in after bloud-letting; for the avoiding out of the dung maketh easie breath: and by provoking and gnawing of the bowels it draweth and pulleth back to it the humours that are sent out to the skin. Make it after this sort. ℞. of both the Endives, Horehound, Agrimonie, Maidenhaire, Origan, Wormewood, ana. M. j. seeds of Anniſe, Fennell, Parcely, Sperage, ana. ℥. ij ß. Licorice, *Apium*, Fennell, the roots of them, ana ℥. j. boyle them in sufficient water untill the third part: then straine them, and take of the liquor of that decoction, ℥. xiij. *Cassia fistula*, ℥. j. *Hierapicra*, ℥. ß. *Electuarium de succo Rosarum*, ℥. ij. oyles of Dill and *Irees*, ana. ʒ. j. ß. Salt, ℥. j. commixe them all and make a clyster. But purgations are most proper and familiar for this disease: yet so, that the humors be first attenuated, and made thin by broths, potions, and also medicines. Therefore he must use meates of easie digestion and extenuating, birds of mountaines, fishes of gravelly places, and pot-herbes provoking vrine, specially Endive, Sperage, Lovage, Fennell, and such like. Flesh of wild beasts being tamed are best, specially of Goats. For his sauce Vineger is good wherein *Aristolochia* hath been steeped. He must abstaine from fruits, but let his banket be Almonds, a few at once, and a Cicer a little tosted. Also the decoction of it continually drunke profiteth not a little. Wine white and thin, and not very old, is good. For medicines let him have those that be taught in the Chapter of obstruction of the Liver, and also in the first book the eleventh Chapter. Above other, speciall *Apium*, Parcely, Maidenhaire, Calamint, Vervaine, roote of Chickweed or Mather, *Aristolochia*, *Serpillum*, S. Iohns wort, being decoct, are good. The humours being prepared and extenuate, at length you must minister a medicine that purgeth choler. You must give strong purgations to them that have the Iaundeis; for through the drinesse of their stomack, the medicines seeme weaker and lesse in effect in them. The best purgation in this case, is infusion of Rubarbe dissol-

Of venimous biting

Cure of Iaundeis of hot distemper of the Liver or inflammation.

Cure of the Iaundeis through obstructions.

Venae sectio.

Cliſter.

Victus ratio.

Purgatio.

bed in the first book the 11. Chapter. Also *Hierapicra*, *Electuarium de succo Rosarum*, *de Pscyllio* and *Diaphœnicon*. And if you profit him nothing with the first purgation, you must returne againe to those things which have vertue to take away obstructions & stopping: & after three dayes you must purge him more vehemently againe. If the Iaundeis be ingendred through disease of the Spleen, you must turne to the Chapter of Melancholiousnesse, and the Chapter of obstruction of the liver. The belly being purged, you must againe minister medicines which do purge the intrails. For which purpose the roote of *Cyclaminum* beaten and drunk is onely good: for this doth not onely purge againe the intrails, but also it is most meet to shut out the choler by sweat in the whole skin all over. Therefore after it is drunke, you must helpe the exclusion of the sweat by coverings, and warmings in bed. You may give of it, ℥.ij. or iij. with *Aqua mulsa*. Also juyce of the bark of Radish doth notably well, if it be mixed with sweet wine unalaied, or *Vinum mulsum*, so that ℥ij. of the juyce be tempered with ℥ j. of wine. Also earthwormes drie, given three dayes with *Vinum mulsum*, do send out the Iaundeis by the vrine. Also you may give very profitably juyce of Endive and Succorie to them that have fevers, by it selfe, and to them that lacke fevers, with wine. Also juyce of *Cuscuta* profiteth marvellously. Also Cammomill is most profitable, which is called *Leucanthemus*, and also *Buphthalmum*. But all the medicines ministred in drink, let them be ministred in a bath, if it can be, when the patient sitteth in a great hot vessell. Also you must be much diligent at this time to give him a diet that recomforteth and refresheth strength, by the which the vertue expulsive may be repaired: and if any member be hurt, let it be strengthened, and let the corruption of his colour be purged away. Also it is good for him to use exercises, gestations, annointings and sweating out. For this purpose drie hot houses are good: in the which annoint the body wih oile wherein *Serpillum* or Rosemary hath been sodden. And if any of the Iaundeis be left about the face and the eyes, if the vrine appeare pure, and the belly avoiding after his accustomed manner you must use infusions into the nose: for which purpose juyce of *Cyclaminum* is powred in, also *Nigella* with Vineger, juyce of the root of Beetes and *Anagallis*. Also let the sicke, sitting in a bath, draw into his nostrils very sharpe Vineger, and let him keepe it a while, pressing his nostrils together, and it will purge marvellously.

CHAP. XXXI.

Of evill state of the body.

κακεξία. *Cachexia* in Greek is nothing else but an evill and naughty state and disposition of the body. For it is in such case that it is spred a broad in wateringesse, and all the whole body is loose and waxeth soft. This disease for the most part is engendred of a long sicknes. Also it followeth when some intraile is hardened, specially after the hardnesse of the liver and the spleene. Also it chanceth often in a continuall *Dysenteria* & the disease called *Cœliacus morbus*. Also through letting of some accustomed excretion the whole body is made whitish and weake, so that his legges are scarce able to beare him; and in the beginning his digestions be letted, his appetite remaining still: but afterward

Causa.

Signa.

ward there followeth abhorring of meate, and their breathing is seldome and weake. Also their belly sendeth out unequall excrements. Old men and children are specially take with this disease, which do soone perish through weakenesse of the vitall facultie, and because the juyce doth breath out of them readily through thinnesse of the skin. But they that be full of age, do seldome fall into this disease, and do soone get it away againe. If this disease do endure long, it turneth into the Dropsie, therfore his cure may not be deferred. Let his diet be altogether thinne and drie: therefore let their meates be simple, *Diet.* and which will easily digest, and that can ingender the best bloud. Let them eschue all fruits also that ingender grosse and viscous humours, and that be hard to digest. Wine is good for them which is white, thin, and odoriferous. For the cure, if the disease happen by letting of accustomed excretion, you *Curatio.* must stirre up and provoke the excretion. Therfore you must use bloud-letting, if nothing do let it, which you must draw out by litle and litle at sundry times, unto the third or fourth day, in them that fell into this disease through retention of the Hemorhoids or menstruis. But in them that have it through abundance of viscous humors, bloud-letting is hurtfull. Therfore rather purge them with some convenient purgation. The body being purged, let him use chiefly waters that spring by themselves of Alume, & Salt-peter, & afterwards sulphurous waters. Also let them exercise diverse deambulations, gestations, vociferations, frictions with linnen, and other moderate exercises. After let them use annointings with oyle, wherein is put somewhat that drieth up humours, as be, *Nitrum* and Salts. To cure the wearinesse, apply certaine bathes betweene whiles. Also a potion of Wormwood helpeth them marvellously, and *Dropaces* applyed. Also if the liver be affected, or some other of the inward members, it is good to cure them by their own remedies before prescribed. If the evill turne into the Dropsie, you shall find it next.

CHAP. XXXII.

Of the Dropsie.

THere be three kinds of Dropsie. The first is called in Greeke, *Ascites*: the second *Tympanites*: and the third *Anasarca*, *Hyposarca*, *Sarcites*, and *Leucophlegmatia*. *Ascites*, is when much watery humour is heaped up betweene *Ascites.* the skin or filme called *Peritoneum*, and the bowels. *Tympanites*, is when much *Tympa-* windinesse & superfluous breath is gathered in the aforesaid plates of the belly. *nites.* *Anasarca*, is when the humour is dispersed throughout the whole body, that *Anasarca.* all the flesh appeareth altogether moist and wet like a sponge or paper. The Dropsie is caused through great coldnesse of the liver, or through other parts *Cause.* very notably cooled, which can bring the liver into the same affect. The liver is affected by the spleene being cold, and by the stomack and the bowels, also by the lungs, the reines and the midriffe. Also it chanceth through unmeasurable avoiding of the Hemorhoids, or through womans fluxe, or through retension of menstruis, or through some other great affection of the wombe. For in all these the liver hath no unnaturall swelling, and yet the body is taken with the Dropsie, onely through refrigeration of the liver, affected in the beginning. But afterward sometime it also waxeth hard, which

is

is evident to be seene in them which through untimely drinking of cold water have their Liver cooled on heapes, so that the Dropsie followeth by and by, before the Liver be lifted up into a knotty swelling. Many have fallen into the Dropsie after the gout, and through the vexing paine of the huckle bones. Most commonly those which feele not their meate, and have evill state of the body, and also that be troubled with the Iaundeis, the Dropsie followeth it. And it followeth *Cœliacus morbus*, and *Dysenteria*. Commonly every Dropsie causeth difficulty of breathing, and swelling, and heavinesse, and naughty colour. Also they abhorre meate, and desire drinke largely, specially they that have *Ascites*. For the humour that is holden and kept in the aforesaid places, is salt and rotten: therefore also for the most part there is wont to follow a fever. Women are lesse troubled with the Dropsie then men. Children for the most part are taken with the Dropsie *Anasarca*. Among the said three kinds of Dropsies, *Tympanites* is the most perillous: *Ascites* lesse perillous then it, and then *Anasarca*. One diet is common to all these kinds of Dropsies: that their meate be easie of digestion and sufficiently coact and drie. For that meate that is loose and moist, is apt to be turned into waterinesse. Therefore let his bread be very well baked, and let it have Salt, *Ammi*, Fennell, Annise, or Comin commixed with it. Also it ought to be well leavened, for it restraineth and stoppeth the lesse. Of birds the driest are good, as Partriches, Turtles, Blackbirds, Thrushes, and such like. Of foure footed beasts, Goats and Hares. Also Chickens, their extreme parts, when they are rosted. Of fishes, Crabs of flouds. Also Egges rosted are good. Let him use pot-herbes but seldome. Let those things that be ministred unto them be somewhat sharpe, and that have vertue to attenuate and heate: as is *Apium*, Parcely, *Daucus*, Rocket, Peniroyal, Coleworts, Garlick sodden, Onions and Leeks. He must altogether abstaine from Pulses. For sauce, let him use Vineger with Pepper, Cinamon & such like. Let their salt be compound with Fennell, Hysope, Rosemary, and *Apium*. You must give them so much drink onely as shall suffice somewhat to break their thirst: for overmuch drink doth dammage them that be sick of the Dropsie without measure. They must drink thin wine, and that doth provoke vrine. But they must eschue sweet wines and *Mulsum*: Vineger doth marvellously quench their thirst. Moreover let them take the greatest portion of meate at supper. Let them eschue much fruits and second tables: yet Nuts, Almonds, Pomegranates, Peares sodden, and drie Figs, are to be given unto them, but let them take all those moderately, and not every day. Let not their bed be very soft, specially those that have *Anasarca* Strew under them dry herbs, as be Peniroyall, Calamint, Origan, and such like: for it is marvellous how much those do dry up while they sleepe: so that it hath been proved, that some being wrapped and hidden in a heape of wheate, have risen againe after sleepe strong and safe. And let them use exercises in the Sun, if it be sommer and a faire day, but let their head be covered: but if it be cold, let them use it in houses being warmed, and nigh a fire, or at a fire. Riding is expedient at the first, and to be caried hither and thither in a chaire. But if the strength of the patient may suffer it is better to walke much on his feet, and sometime to run, then to be borne. Also the patient must be wrapped in skinnes dried with the Sunne, or digged into

Signa.

Diet.

Panis.

Potus.

Exercitatio.

hot

hot sand. After exercises wipe off the sweate with sharpe linnen clothes. Also it is very good if you use daily thrice or foure times frictions: for this doth open the passages that are shut, and dryeth up, extenuateth and casteth asunder humours. Therement doth very quickly provoke forth much sweate, and constraineth the flesh. They must be rubbed with dry hands, or with Salt beaten in water, or hot oile. After this they must be washed with Alumewater, or Sulphure water, or salt water. For many which have been taken with the Dropsie *Anasarca*, and have used such kinds of bathes, they have sufficed to weare out the disease, and also to make a stronger state of the body. And hitherto, we have rehearsed a common diet for all kind of Dropsies. For the cure, the remedy that is common for all Dropsies, is, that by and by in the beginning you must purge the humour that doth abound. That you may do, both by bloud-letting, and by purgations, and by those medicines that provoke vrine. That which is good particularly for this or that kind, we will teach in the Chapters following in which we will follow the cures of them every one particularly. *Curatio.*

CHAP. XXXIII.

Of the Dropsie Anasarca.

IN the Dropsie *Anasarca*, all the whole body and the flesh appeareth loose and wet like a sponge, as it is said: so that all the whole body swelleth up, and is like a dead body. *Signa.* In this disease you must beginne the cure with letting of bloud, specially if the evill be ingendred of suppression of Hemorrhoides or menstruis, and if age and strength will suffer. For by this meanes the abundance of humours that do hurt, are drawne out, and the feeble nature being unloaden is swifter, and the cause of the disease is minished, and also health commeth againe with lesse labour. The naughty humours being drawne out and purged by bloud-letting, you must come to the remedie of purging medicines. But if there be need of extenuation and preparation of the humours before their expulsion, you shall minister decoctions & other things which be rehearsed before in the Chapters of weaknesse of the Liver, and obstruction of the Liver. For which purpose minister also syrupes of Wormwood, of tame Endive with the broad leaves, of Agrimony, and *Bitaurie*. Let the purging medicines be of simples, Reubarbe and Agarick, of compounds, pils of Reubarbe, *pilulæ de Hiera simplici*, and pilles of Agarick, and such like. Also *Hierapicra* is good in the beginning, because it taketh away obstruction, and addeth strength to the intrails. Therefore you must onely beware that you minister not purging medicines that be strong, and which add no strength to the Liver: but you must bring forth the hurtfull humour with easie medicines by little and little. For if you purge but once, & on heapes, you destroy the strength marvellously, and coole the Liver. Therefore every weeke you must make the wombe soluble, and you must alwayes passe from gentle remedies by little and little to the stronger. Therefore in this kind of Dropsie the antidotes *Diaphœnicon* & *Electuarii Nidum*, be good. Also the root of Elder sodden in wine doth purge notably. Also the root of Walwort profiteth, for they be both of one vertue. Moreover the rest of the time of the cure, while he abstaineth from purging *Curatio.* *Purgatio.*

purging medicines, you must minister those things that add strength to the liver, whereof many be recited before, where we taught the cure of obstruction and weakneſſe of the liver. Alſo minister those things which provoke trine. For which purpose you may well minister *Diarrhodon abbatis, aromaticum Roſarum, Dialacca, diacurcuma*, trochisks of Agrimony, of Rubarbe, of Wormwood, *Theriaca*, and such like. And this medicine profiteth notably. ℞. the powders of *Diacurcuma*, and of *Dialacca*, ana ℈ j. powders of *Diatrion ſantalon*, and *Diarrhodon abbatis*, ana ʒ ß powder of *aromaticum Roſarum*, ℈ j. Rubarbe chosen, ʒ ß ſeeds of Endive, with the broad leaves of Melons, and of Fennell, ana. ℈ ij. of Wormwood, Cammomill, and Withwind, ana. ℈ j. of Nutmegs, Sqinant, and Spikenard, ana. ℈ j ß. of very white Sugar, ʒ j commixe them together, and make a powder. Alſo this profiteth marvellouſly. ℞. ſeeds of Caraway, Fennell, and Anniſe, ana ℈ ij. ſeeds of Comin, and S. Johns wort, ana. ℈ j. ſeeds of *Ammeos*, Parcely, *Daucus*, & Lovage, ana. ʒ ß. the roots of *Ireos*, and of *Aſarum*, ana ʒ j. Wormewood, ℈ j. of Licorice, ʒ j. Sugar the weight of all the reſt, commixe them all, and make a powder. And you muſt do your diligence that in *Anaſarca* the medicines be more dry then moiſt, becauſe the whole ſtate of the body is so watery. Moreover you muſt apply those medicines outwardly which can drie up humours, as be cataplaſmes, emplaiſters, ointments, and other like things that have drying vertue in them. Therefore a cataplaſme is good made of Barley and Beane meale, of Fenugreeke, of the roote of Walwort, of Laurell berries, of Wormewood, and of Origan ſodden in Wine, and laid over all the whole body. Alſo Oxes doung conveniently dried, may well be applyed with *Poſca* or *Oximel*, having the fourth part of Brimſtone put to it. Alſo freſh Cheeſe having much Creame being laid to, maketh well againſt all ſwelling parts. Moreover Doves doung, and Goates doung, Mayweed, and Cammomill, by even portions bruiſed, ſodden in Vineger and Honey, may be applyed. Moreover you muſt uſe emplaiſters of Leven, drie Figges, *Nitrum*, *Ireos*, Melilot, Sage, Peniroiall, *Cardamomum*, *Sulphur viuum*, Laurell berries, Staveſacre, ſalt Armoniacke, Maſtick, Frankinſence, Sothernwood, *Ariſtolochia rotunda*, Doves doung, make it up with *Oximel*. But you muſt altogether eſchue fat and rezenny Cerots, for they engender windineſſe, and cauſe ſwellings. But yet the legs and the hands and other parts of the body being ſwollen, may often be annointed with this ointment in the Sunne or by the fire ℞ of *Unguentum Agrippæ*, ʒ j. of the meales of Lineſeed, Fenugreeke, Beanes and Barley, ana. ʒ ij. ſeeds of *Althæa*, *Nigella*, *Daucus*, ana ʒ j. ß. *Sulphur viuum*, ʒ iij. Bole armoniacke, ʒ ij. roote of *Ireos*, ʒ ij. ß. roch Alume, Frankenſence, ana. ʒ j. ß. *Euphorbium*, ʒ j. oyles of *Ireos*, white Lillies, and Cammomill, ana. ʒ j. ß. with Waxe as much as is ſufficient, make an oyntment, wherewith annoint the ſwollen parts very often, it being melted on the coales. For his diet, you muſt ſeeke it in the former Chapter of the Dropſie.

Tritura.

Alia.

Cataplaſmata.

Unguentũ.

CHAP. XXXIIII.

Of the Dropſie Aſcites.

IN the Dropſie *Aſcites* all the whole belly is ſwollen up, and if it be ſtriken, there is heard ſuch a ſound as a bottell doth make that is not full of

water, but the other parts of the body, specially the upper parts, are not puffed up nor swollen. Let his diet that hath this Dropsie, be of birds of mountaines, and other meates easie of digestion, and which do ingender good juyce, as is said before in the thirtie two Chapter. *Diet.* The cure must be begunne by using of purging medicines. Let them be such as were rehearsed in the former Chapter. Coleworts of the Sea, called *Saldens* and *Saldenella* taken in drinke, excelleth all the rest: for this sheweth a marvellous effect in bringing forth the hydropike water, so that many by the onely using of it, have beene restored to health. Give of it in Wine or Whey, ℥ij. or more, or lesse, according to the diuersity of the body. Also pilles of *Sagapenum* are very good: and two drachmes or three of the juyce of the roote of *Ireos*, puting to it ℈j. of Sugar. *Cure.* Also you must minister sharpe clysters, unlesse the belly be soluble of itselfe: for then it is more convenient to drie up. Among other this clyster is specially commended. ℞. flowers of Lawrell, ℥.ij. roote of Polipodie, Agaricke, ana ℥ j.ß. Dodder, or *Cuscuta*, ℥ iij. seeth them in wine or water untill the third part be consumed: then take of the liquor of that decoction being strained, ℔. 1. of *Benedicta laxativa*, ℥.ß. of *Electuarium diadum*, ℥ ij.ß. *Mel rosarum*, ℥ j. oiles of Rew, Cammomill and *Ireos*, ana. ℥.j. salt Gemme, ℥.ß. commixe them all, and make a clyster. *Clyster.* For the same purpose, if you think good, you may seeth *Colocynthis*, *Cartamus*, Laurell berries, Annise seed, *Ammi*, and Caraway seeds, Rew, roote of wild Cucumber, and other like things put to them. After the aforesaid remedies you must lay upon the whole belly some of the prescribed cataplasmes and emplaisters. Also apply ointments and remedies that provoke urine and sweate: and let him use exercises, of the which we have spoken abundantly before.

CHAP. XXXV.

Of the Dropsie Tympanites.

IN this kind of Dropsie the belly is puffed up and stretched out: and being striken, it maketh a noise like a tabour or timbrell, but the other parts of the body waxe leane. *Signa.* It requireth like diet that the other kinds of Dropsies have, but in this all windie things are specially to be avoided. *Victus ratio.* Also let their exercises be much, and great thirst doth helpe and succour the patient strongly. Let the cure be begun with purging medicines, whereof you shall finde examples before. *Curatio.* Also it is good to cast in clysters which have vertue to dissolve and discusse winds, as this is. ℞. roote of *Apium*, and Fennell, ana. ℥.j. seeds of Annise, Fennel, *Daucus*, Lovage, Parsley and Cumin, ana. ℈ij. Caraway seede, ℥ iij. Rew, *Asarum*, leaves of Walwort, Melilot, ana. M.j. boile them in water unto the third part, and then take of the liquor of that decoction being strained, ℥.xij *Hierapicra*, *Benedicta laxativa*, ana. ℥.ß. *Electuarium de baccis Lauri*, ℥.iij. oyles of Rew and Dill, ana. ℥ j.ß. Salt, ℥.j.ß. commixe them together and make a clyster. *Clyster.* You must give also unto them things that do provoke urine, and you must use as well inwardly as outwardly those things that dissolve and discusse windinesse, whereof you finde plenty in the Chapter of the Cholick. The belly must daily be bathed with [illegible] num, Salt, Branne, leaves of Rew, Cammomill flowers, boiled [illegible] bags.

Sacculi. bags. Also you may apply to it this cerote ℞ flowres of Cammomill and Me-
Cerotum. lilot, ana. ℥ j ß. Mints, Savorie, *Asarum*, ana ℈ j, seeds of Annise, Fennell, Rew, Comin, *Daucus*, ana ℥ j. *Cardamomum*, ℈ ß Mirrhe, *Castoreum*, ana ℈ j. oyle of Rew, ℥ iij oyle of Dill, ℥ j. ß. Rosin and Waxe, as much as is sufficient, make a cerote. Moreover, capping glasses fastened often to the whole belly lightly and with much flame do marvellously profit. Afterward the belly must be rubbed with a sharp linnen cloth, so long until it be red. Inwardly he must use Antidotes, *Dianisum*, *Diacuminum*, & *Electuarium è bacchis Lauri*, or these Lozen-
Lozenges. ges, ℞ of the powder of *Dianisum* and *Diacuminum*, ana ℈ j. the powders of the Antidote of Laurell berries, ℥ j. the powder of *Diagalangæ*, ℥ ß. seeds of Annise, Carawayes, *Daucus*, & Fennell, ana ℈ ß leaves of Rew, seeds of *Apium* and Lovage, ana ℈ j. Suger, ℥ vj. dissolve it in the distilled waters of Fennell & *Apium*, and make lozenges. The other remedies are to be sought in the Chapter of the Choliche.

CHAP. XXXVI.

Of reines that send forth bloudie vrine.

Cause. MAny times there happeneth a disease of the reines, through the which thin wheyish bloud is pissed. It is caused through weakenesse of the reines, which be not therefore able to devide the vrine: or it is caused through amplitude of the reines, which straine out the vrine from *Vena cava* unto the reines. For when the passages are wider and stronger, they also send out some of the bloud of the reines, and other grosse matter. Also sometimes the reines do send out bloud likewise as they are wont in the Hemorhoids. Moreover some do void out bloud from the reines through breaking of a veine in the reines: as it chanceth to those which have lift up a great weight, or have leapt greatly, or have fallen out of an high place, or have suffered some such other violent thing. Sometime it chanceth through gnawing of the veines by sharpe humours flowing from above. If this disease be caused through weakenesse of
Signa. the reines, the bloud is sent out very wheyish: but if it be through amplitude and largenesse of the veines, then they feele no paine. If the excretion of bloud be by certaine circuits, then either there is fulnesse of the whole body, or neglecting of accustomed exercises, or refection of some member that went
Cure of bloudy vrine by weakenes of the reines. before. And if it chance through breaking of a veine, then the bloud is pissed forth most abundantly: but if it be of gnawing, then bloud is sent forth by little and little, and paine doth vexe the reines. Therfore you shall cure that excretion of bloudy vrine which is caused through weakenesse of the reines, or amplitude of the vessels that straine out vrine to the reines, by quiet, and restrictive meates, drinking of black wine, and other things which are rehearsed in the Chapter of spitting of bloud. You must abstaine from those things specially which provoke vrine, and from carnall copulation. In drink, besides those things that are rehearsed in the Chapter aforesaid, minister decoction of the roote of Comfery, and *Tragacanthæ* ministred that is steeped in black wine, is good. Also ℥ j. of Harts horne with vine: juyce of Marigolds doth stop bruisings out of bloud from the reines. Likewise leaves of Willow brayed with vine, *lapis Hematitis*, ℥ j roote of white Thorne, and decoction

of

of Knotgrasse. Moreover, ℥.j. of Bolearmoniacke ministred is good. Syrupes of Roses and Mirtles, Trochisks of Amber, of *terra Lemnia*, and of *Spodium*. Moreover sheepes Milke is onely praised, being ministred fasting, ℥ iij. with ℥ j. of Bolearmoniacke commixed with it. Apply outwardly to the reines and the loines those things which be described against spitting of bloud, and in the Chapter of *Dysenteria*, and other eruptions of bloud and whatsoever can together with his restraining and drying, add strength also: as be leaves of Buer and Oke, Mast, Mirtle berries, Pomegranate rindes, *Balaustia*, and such like. After this the state of the body must be refreshed and restored with meats of good juyce, with milke and flesh of birds, and with Swans flesh that is leane, that thereby the whole body may be brought to his former strength, and the reines being strengthened also, they may fulfill their owne proper office, and that they may devide and straine out the wheish humour from the bloud. But if the reines do send out bloud according to the circuits, or through breaking of a veine, or through gnawing of sharpe humours flowing from above, then by and by you must cut a veine of the same side of the arme. To those that send out by bloud circuits, let them bloud a litle before the circuit, but let the other bloud by and by in the beginning: but it is better to part the drawing out of the bloud, that his pulling backe and aversion may be done by litle and litle. Let the places about the reines be covered with sponges wet in *Posca*, or moist woolle, with oile of Roses and Vineger. After this apply ointments, emplasters, & cerots described in the places before rehearsed. Also a cupping glasse may commodiously be applyed, specially if you suspect inflammation to be present in them which pisse bloud through breaking of a veine. Also potions are good rehearsed before in the Chap of spitting of bloud. In the meane season also the sicke must be driven from all salt and sharpe things. But when excretion of bloud ceaseth, he must use a diet that doth not ingender much bloud, specially in those that void out bloud by circuit. Also the upper parts of the body must continually be exercised. In those which pisse bloud through breaking of a veine, if the exulceration be left in the places, you shall cure them after the bloud is stopped by those things that are spoken of in the Chapter of the exulceration of the reines.

Cure of bloudy urine coming through circuits, or breaking of a veine, or gnawing.

CHAP. XXXVII.

Of inflammation of the Reines.

Cause.

THE reines are vexed with inflammation for diverse causes. For both corrupt humours, and stripes, and rubbings together, and drinking of medicines, do ingender inflammation of the reines, and specially continuall and vehement ridings. There commeth to the sicke a beating paine behinde about the first joynt of the backe, a litle above the bastard ribs: but the paine stretcheth upward, even unto the liver, specially the right side rein being vexed; but downeward unto the bladder and privie members, and the loines and hips, and also to the share and thigh. Also there followeth a stiffnesse of the leg that is neare, that it can neither be stretched streight, nor he cause [illegible] his foote. And whether shooting or any other commotion do chance [illegible] vexed with most vehement paine, their extreme parts be cold, and [illegible]

Signs.

calfes of the legs, and the feete. There is present difficulty in making of water, and they pisse continually and painefully. In the beginning their vrine is thinne and watery, having no residence in it: but the inflammation waxing worse, it is more rubicund. Also afterward it is grosse and filthie, and there be vehement fevers present. And if the inflammation increase still, all these signes waxe more vehement. To these commeth dispotion to vomite, and gnawing of the stomacke, and vomiting of choler. Many of them are vexed and sweat untill their hearts faile them: their belly is stopped, so that they are puffed up with wind, and do send out belkings continually. There followeth vehement abhorring of meat, and to some there are continuall exacerbations, but to some betweene whiles. And generally, egestion of the wombe, and much excretion of vrine do go before those paines. The sicke must lye in a very soft bed: and the first day he must abstaine from meat, but you may not extend his fasting to many dayes: for the vrines being made more pure and sharpe by fasting, do vexe with most vehement biting and gnawing. Therefore in the beginning you must nourish them with thin soupings that do ease and cease gnawing & biting as is broth of Prisan, or *Alica* of Barley. Also Mallowes for his potherbs doth much profit. Let his drinke be water wherein a little Cinamon hath bene sodden. To be short, let his diet be thin, and such as is in other inflammations. For the cure, in the beginning you must by and by let him bloud, and you must cut the veine that is in the hamme, or in the ancles; and that must be done on the leg that is right against the veine that is vexed. Also sometime (as *Galen* saith) you must let bloud of the arme (that is) when the inflammation is new, and abundance of bloud is present. After bloud letting you must come to outward medicines, as cataplasmes, fomentes, liniments, emplaisters, & such like, which have vertue to coole meanely, and to ease paine, made of oyles of Roses, Quinces and Cammomill, of Barley meale, Beane meale, Fenugreek, Linseed, and such like, which be rehearsed in the chapters of inflammation of the Liver and the spleene. And if the paine be not eased by those things that be applyed outwardly, apply a cupping glasse to the loines and the guts, and scarification being made you must draw out much bloud. Then you must use nourishment of sponges, and other things which can ease paine. You must onely beware all this time, that you give not such medicines to drinke as provoke vrine, for they hurt vehemently by bringing in gnawing and biting humours to the inflamed parts. This medicine I have proved to be singularly good. R. the juyce of Clary, and the juyce of Nightshade, ana. ℥.ij. drunke in ℥.vj. of stale Ale morning and evening vj. dayes together. Also you must beware in the beginning of the inflammation of purging medicines. But yet you may use soft clysters (specially if the belly be costive) made of the decoction of Mallowes, or Linseed, and Fenugreeke, or Prisan broth, putting to it oyle of Violets, or Cammomill oyle. But you must beware you put not in great abundance of it, for then the bowels being filled and stretched out with it, will presse together the veines. But when the inflammation is perfectly ceased and concoct, which you may know by the ceasing of the paine, then also you may purge him by medicines that provoke vrine. For after inflammations concoct and digest, the vrine commeth forth much

Vitium ratio.

Curatio.

Localia.

Note.

much in quantity and grosse, and in those that have residence, it is good, and so judged the best altogether. What medicines provoke vrine, we have taught in the 7. Booke of making of medicines, in the 7. Chap. specially among pot-herbs, Fennell, *Apium*, & Parcely well sodden, are good. And if by the aforesaid medicines the inflammation be not driven away, and if neither the paine, nor the fever, nor the heavinesse do rest by using of the aforesaid things, and also if difficulty of pissing, and often dropping downe of the vrine, do vexe the patient, these betoken matter to be gathered in that part. Therfore as swiftly as you can, you must helpe the suppuration and breaking out of the matter. For the which purpose, a Sponge continually wet in water and oile, applied in stead of a foment, profiteth. For the same purpose also we use cataplasmes which are made of Barley meale, Bran, Figs, *Althea*, and such like, rehearsed before in the Chapter of inflammation of the Liver. Also it profiteth greatly to descend into a bath made of mollifying herbs, as Mallowes, *Althea*, Linseed, Fenugreeke. And if after perfect suppuration, the rupture & breaking be delayed and taried (which you may know if the fevers and pains waxe lesse, & sense of heavinesse remaine about the reine that is affected) minister those things in drinke which provoke vrine, as is, decoction of Fennell, Pennyroiall, Origan, and such like: for these sometime do breake the suppuration, and purge out the matter with the vrine. And if the using of the do profit nothing, you must wash the belly with sharpe clysters: as with root of wild Cucumber sodden & allaied, or decoction of Garlike or Radish. You must steepe those in Brine, and commixe a lide oile, whereby they may be made slippery to be powred in. These must be throwne in with a clyster pipe, and the sick must be bidden to hold it long time: for they are wont often to breake that suppuration, together with that, that they mollifie the belly. Also if the rupture and breaking tary, Comin with wine called *Passum*, helpeth, and Rew with *Vinum mulsum*. Moreover, the rupture being made, litle peeces of flesh being long are sent out with the vrine. And if the vlcers be maligaant, there be sent out humours stinking, swart, and slimie: but if they be benigne and gentle, the matter that is pissed forth, is white, equall, light, and without grievous savour, and litle in quantity. After the eruption & breaking out of the matter, minister Milke with Honey, and other things which shall be rehearsed in the Chapter of vlcers of the reines.

Signa suppurationis.

Signa perfectæ suppurationis.

Signa ruptura factæ.

CHAP. XXVIII.

Of the stone in the Reines.

THE stone of the Reines happeneth oftener to men of perfect age then to children. The cause of ingendering of such stones is continuall crudity and rawnesse of the stomacke, whereby abundance of grosse and earthly humours is heaped up together, and burning or fiery heate about the reines parcheth the humours, and knits them together, and hardeneth them into a stone. The stones be in the reines, nigh their ventricles, either little or great, and sometime smaller; sometime many differing among themselves in greatnesse, figure, colour, and sharpnes: for they are found black, whitish, and pale. There chaunceth to the sick grievous paine in the reines, and he feeleth like as it were a [illegible] thrust in, and yet there appeareth no swelling without. He can turne his [illegible] bone hardly. The leg that is right against the reine that is diseased, is [illegible]

Cause.

Differẽces of stones.

Signe.

there is present abhorring of meat and vomiting. About the beginning of obturation and stopping, the vrine is pissed forth litle in quantity and waterie. Afterward there followeth perfect suppression of the vrine, and the wombe avoideth nothing, but it maketh many proffers to go to the stoole. Sometime there is avoided forth bloud, through the violence of the stones, specially if they be sharp stones. Also the vrine hath gravelly residence, specially when the stone is removed from the reines; which signes aforesaid *Hippocrates* declareth in *lib. 6. Epid par. 1. Aphor. 5.* Moreover things that be light and round, are easily sent out: but not so if they be of any other forme or fashion: but specially if they be long and sharpe, they are hard to be sent out. When the stone, stopped in the reines, doth cause most vehement paines, lest abundance of bloud through the greatnesse of the paine should come downe together to the member diseased, in a body that is full of humours and strong, you must by and by cut the veine in the ham of that leg that is astonied, & is right against the reine that is diseased. But in those that labour of ill digestion or vicious humours, purging of the abundant humor is good for them. Neither may this caution be omitted except some other thing do forbid them: which also *Hippocrates* biddeth, while he teacheth that yong men should be purged with Hellebore. Also if it be not lawfull to let bloud, nor to minister purgation, you must wash the wombe by ministring of clysters, which you must do at that time specially when there is great plenty of excrements in the bowels. But you must only beware that they be not strong clysters, and that they do not draw plenty of humors from other places to the bowels, lest the passages of the vrine should be streightened and pressed together: but let them be such as are onely able to avoide the excrements contained in the bowels, as is this clister. ℞. Mallowes, *Althæa*, Mercury, Maidenhaire, Parietarie, ana. M. j water Cresses, M. j ß. seeds of Parcely, *Apium*, Fennell, and Flaxe, ana. ℥. iij. root of Gladon, ℥ j ß. Bran, ℥. j. bolle them in just quantity of water unto the third part, and then take of the liquor of that decoction being strained, ℥ xj. of *Cassia fistula*, ℥ j of *Hierapicra*, ℥. ß. *mel Rosarum* strained, ℥ j. ß. oiles of Dill, Rew, and Cammomill, ana. ℥. j. Salt, ℥. ij commixe them all & make a clister. But we may in no case use continuall clisters, & neglect almost all other remedies, as many Physitians do now adaies, but use them twise or thrise, & so, that they be not kept above their accustomed time. For if they be holden longer then they ought to be, they cause pressing together, and streightnes of the reins, and the conduits of the vrine. When the belly is purged and emptied of excrements, you must minister those medicins which can loosen the conduits and passages; for which purpose the region of the reines and the loines must be annointed with this medicine: ℞ oiles of Dill, and of sweet Almonds, ana. ℥ ij. oile of Cammomill, ℥. j. ß. Hens grease, & Goose grease, an. ℈ ij. Butter without salt, ℥. j. Waxe as much as is sufficient, make a soft ointment. Also he must use insessions of the decoctions of Calamint, Origan, water Cresses, Colewarts, leaves of *Althæa*, Mallowes and such like, or the sick must often be let downe into a great vessell of warme sweet water. Also foments of Bran, with leaves of *Althæa* sodden, being applied to the grieved place, be very good. Also cataplasmes made of Wheate meale, of Lineseed, and Fenugreeke, of Lupines, of the root of dog Fennell beaten very small, and of Cammomill

Curatio.

Venæsectio.

Purgatio.

Clyster.

Note.

Unguentū.

Insessions.

Cataplasmata.

momill. Alſo it is good to lay bread ſodden in wine called *Paſſum* about the loines and the belly. Neither ſhall he do raſhly which applyeth cataplaſmes, and other things before rehearſed, to the bladder and the ſhare. But you muſt bring on heapes one plaiſter after another before the firſt coole: for cold doth draw together and bind, and ſo doth hold ſtill the ſtone in the reines and in the conduits of the vrine. And if you liſt not to uſe ſo many cataplaſmes, you may cover it with ſome heating thing upon it, that it coole not; for theſe ſometimes, and that not ſeldome, are wont to ſuffice for to caſt out the ſtone by the vrine. And if theſe drive not away the diſeaſe, you muſt miniſter in drinke thoſe things which provoke vrine. Theſe that follow draw much vrine: Gladon, S. Iohns wort, Parcely, *Orcoſelinum*, Grommell, *Ammi*, ſeed of *Daucus* and Fennell, *Aſarum*, roote of Brionie and Mather, barke of the roote of Capers, Sperage, and ſuch like. With theſe commixe thoſe things that bring downe vrine unto the reines: as is, roote of Peucedane, or dog Fennell, Briony, *Apium*, and *Radicula*. Alſo commixe with them thoſe things that break and teare the ſtone in the reines, as is *Sium*, Maidenhaire, *Bdellium*, Tutſan ſeed, *Bruſcus* roote, Saxifrage, Betonie, roote of *Damoſonium*, broth of Cicers, roote of Cipreſſe, Grommell, *Iapis Iudaicus*, *Xanthium*, the ſeed and roote of *Althæa*, gumme of Plum-tree, earth Wormes ſodden, and ſtones and ſponges of the Sea. Every one of theſe part of them ſodden, and part of them very finely powdred, miniſter them to drink. But it is beſt to miniſter thoſe things which provoke vrine and break the ſtone, at that time when the vehement paines be releaſed, which chanceth when the ſtone is removed and ſtirred out of his place. But if the ſtones be eſtabliſhed faſt, and be vehemently compact in the reines, he muſt eſchue much drink, and alſo thoſe things that provoke vrine: for ſeeing they bring with them to the reines a great abundance of excrements, they cauſe the paſſages of the vrine to be ſtopped, and let the paſſing of the ſtones out of the reines. You muſt releaſe and looſen the reines, and the conduits of the vrine, with foments, cataplaſmes and inſeſſions, as is aforeſaid. Alſo the belly muſt be voided with light clyſters, leſt the paſſages of the vrine be ſtopped. After that paine is a little releaſed, you may alſo apply profitably to them a cupping glaſſe, ſpecially ſubully faſtened to, if inflammation do not let it: for oftentimes cupping glaſſes do ſo remove on heapes thoſe ſtones, that they ceaſe the paines by and by, that is, the ſtones being carried into the amplitude of the bladder. Wherefore in the beginning faſten the cupping glaſſe above from the reine, and then to the part abovt the privie members, overthwartly according to the placing of the conduits of the vrine. Moreover ſtones being brought from the reines to the bladder, and for their greatneſſe being holden ſtill about the necke of the bladder, they do often bring the ſick into extreme perill, as well through their pricking paine, as alſo becauſe they will not ſuffer the vrine to come out. You muſt go about to let the ſicke lie in ſuch a faſhion, that he may lie upright, and have the joynts of his huckle bones lie very high. Then you muſt ſtirre them many waies, that by all the meanes that you can invent you may make the ſtone to fall out of the paſſage of the bladder. Afterward you muſt bid the ſicke to put out the vrine quickly: but when the ſtone is not caſt out, you muſt move him againe,

and use it againe and againe often. And if you do profit nothing by thus doing, you must put in an instrument called *Catheter*, which is apt to draw out vrine, and with that you must draw the stone from the neck of the bladder, and bring out the vrine. Afterward you must labour to breake the stone being in the breadth of the bladder, with convenient medicines by potions: but if the stone fall out of the bladder, it stayeth about the middle passage of the yard, & by wounding it bringeth perill of exulceration: then you must powre hot water by little and little, from the furthest parts of the yard, or you must put the yard in hot oyle, that hath dissolving vertue in it. Also you must minister much of some decoction made of those things that provoke vrine, and you must bid the sicke gather much vrine, and afterward to put it out, and to expell it diligently. for so the stone withdrawne is wont to fall out. But when you cannot draw him out this way neither, you must cut the yard above with a litle weūd, about the bignesse of an Akorne: for it is not good to cut it under the yard; for almost alwaies it turneth into a *Fistula*, and afterward the vrine commeth out by the cleft. The stone being at the last removed away, you must preserve the man, that the reines be no more troubled with the stone. The greatest thing to avoid ingendring of the stone, is to use meates of good juyce, easie of digestion, and moderate. Therefore it is good for him to bewware of all meates of hard substance, and which are hard to be broken in peeces with chewing. Also let their exercises be meane, and let them use but little all kind of Pulse, and of corne: also Cheese, Milke, and the meats that are made of them. Moreover, black wine, and plenty of flesh, and generally all things of good juyce, and that be over hot and sharpe. You must admonish them whom the stone hath afflicted, that they vomit often after supper, and that they drink Wormewood continually. And at certaine times, if bloud seeme to abound, let them cut a veine: or if vicious humours be gathered on a heape, let them use a purging medicine agreeing to their temperament. Also their water throughout all their diet, must be most pure and strained. Also let their wine be thin and white, and not very old, for that is meete to provoke vrine. Also they must use as well meates as medicines that provoke vrine. Therefore they must eate daily Parseneps very well sodden, Fennell, *Sium*, Peniroyall, and such like. Among medicines this powder is of most effect: ℞. of the roots of Fennell, Sperage and *Filipendula*, ana ℥. j. roots of Mather, ℈ j. roots of *Aristolochia rotunda*, and *Altheæ*, ana. ℥. j. Licorice scraped, ℥. ij. the stones of sea Sponges, and *lapis Iudaicus*, ana ℈ j. seeds of *Ammeos*, *Daucus*, Parcely, Saxifrage, Fennell, Anise, Grommell, ana ℥ ß seeds of Melons, and Citrons pilled, ana ℥ j. ß seed of *Alkakengi* ℥ ß. Pellitory of the wall, Mallowes, ana ℥ j. Pulioll mountaine, Maidenhaire, Peniroyall, *Asarum*, ana. ℥. ß. of the bloud of a male Goat dried and prepared ℥. j. *Bdellium*, *Ammoniacke*, ana. ℥. ß. of Crabs eyes, Cinamon chosen, and Squinant, ana ℈ ij. beate all, and bring them into a most fine powder, whereof give the weight of one drachme every fourth day, or once a weeke in the morning with thinne wine. Moreover the preparing of the Goats bloud aforesaid is taught of *Aetius*, *libro* 1. *cap.* 18. Other remedies we will speake of in the Chapter of the stone in the bladder.

Preservation from the stone.

Powder against the stone of the reines.

CHAP. XXXII.

Of immeasurable Pissing.

DIABETES is a continuall disease about the reines, causing much thirst; and also whatsoever is drunke, even as it is taken in, is pissed out againe. *Diabetes quid.*
This disease is ingendred of weakenesse of the retentive vertue of the reines; but there is such strength of the attractive vertue, that it sucketh the whole body through immoderate heate. There followeth to the sicke a stubburne thirst, neither are they filled by ministring any kind of liquor. Therefore they are constrained to drinke continually, because that which is drunke goeth out so swiftly by the vrine againe. Also the bowels of the sick seeme to burne, the loynes swell up, and the stones and hanches also. And if yet more gnawing heate be increased in the bowels, the stomack is wrinckled, and the veines in it are lifted up: all the state of the body is leane, and there chanceth grievous consuming of the body. The effect of the cure consisteth in this, to stop the sharpnesse of the humour and the bloud, and with that to make the whey-ish humour which is commixt with it, of slow moving, and to correct the distemper of the reins. Therefore by and by, when the evill beginneth, being not yet come to his perfection, it is best to cut the veine on the arme, and to draw out bloud moderately. Also you must give him things that provoke vrine meanly, which may purge out the vicious humours that be setled in the reines. But if the evill be immoderate and old, you must neither use bloud-letting nor minister any thing that provoketh vrine: for these do further the colliquation and consuming of the body, which doth chance also by it selfe. For in them that this evill is inveterate, their strength faileth them, and through bloud-letting the whole bodie is made sharper: and things that provoke vrine do multiplie and increase the evill in them. The greatest and chiefest remedie of this disease, is to restraine that up againe that is drunk. Let his drink be very cold, as also let the rest of his diet be cooling. Therefore give him meates of good juice, and which can difficultly be changed, and do lacke mordacitie and gnawing or which are able to stop mordacity and sharpnesse, as be, rere egs, *Alica* made like a souping, and leane swines flesh much sodden. Also you may well give them new Cheese well compact, and without salt, and milke wherein flint stones or red hot steele hath bene quenched, the whey taken away. Also for souping, cold Prisan broth is good. For pot-herbs, take Endive, Lettuce, and Purslaine. Of fruits, Peares, Apples, and Pomgranats. Also fishes of gravelly places be good. He must drink wine that is red and thicke, well alayed with water, for so wash the salt humours which cause the thirst: for wine conserveth the temperature of the body to sweetnesse. In drinke also you must minister unto him juice of Pomegranates, *Rob de Ribes*, or *Rob de Barberies*. For medicines, minister unto him the juyce of Knotgrasse or of Sanguinarie, with blacke wine. Also decoction of Confery &c of Dates, &c of Mirtle berries, or Peares. Likewise sirupes of Roses, and Mirtles, and such like. Also Trochisks of *Spodium* may be ministred with juice of knotgrasse, or black wine. Outwardly you must apply to the sides, the loines and the share, ointments, cataplasmes, &c serotes that do coole: as be those which are made of rose Vineger, *Polenta*, Lettuce, Dock-meat, Pellitory

Causæ.

Signa.

Curatio.

Diet.

Medicamenta.

Localia.

of the wall, Vine leaves, Purſlaine, and ſuch like. For which purpoſe alſo ointments do profit, made of oiles of Roſes and Mirtles, or annointings with the juyce of Nightſhade, or of Vine buds. Alſo you muſt lay to the Hypochonders or ſides, in forme of a cataplaſme, Barley meale wrought up with vineger and oile of Roſes. Alſo uſe this emplaiſter: Re. Barley meale, ℥. ß. Vine buds, tops of Willow, *Burſa paſtoris*, ana M ß. the rind of Pomgranats, ℥. ij ß. Purſlaine, M. j. ſeedes of Quinces, ℥ j. red Roſes, M. j. ß. boile them all in water unto the thicknes of hony, then add to it oile of Roſes, ℥. ij. oile of Mirtles, ℥. j. boile them againe, and make a plaiſter. Of theſe aforeſaid things you may make a cerote, by putting to *Hypociſtidos*, *Acatia*, Bolearmoniacke, Roſin and Waxe. Alſo you muſt provoke them to ſweate, that the vicious humours may be turned to ſweating out. The beſt evaporation and ſweating is in a tunne, made with hearbes and other hot things to provoke ſweate, after ſuch ſort that the head may be without the tunne. Or elſe apply a veſſell full of hot water to the feet lying in his bed, and provoke ſweate. Alſo waſh the conduite with Plantaine water, and burnt Alume.

Emplaſtrū

Sudorum evocatio.

CHAP. XL.

Againſt Vlcers of the Reines.

Cauſe.

VLcers or biles of the reines be cauſed through rupture and breaking of the veines in the reines. Alſo it is cauſed through rotting of inflammation, and through ſharpe and gnawing humours carried into the reines. When the reines are exulcerate, there is paine felt in the loines, with heavineſſe, and the vrine is piſſed forth without any impediment, which chanceth not ſo in the vlcers of the bladder. Alſo there is matter commixed in the vrine, with litle peeces of fleſh, or haires ſwimming in them; according to *Hippocrates* ſaying, 4. *Aphor.* 73. who ſaith, If bloud or water be piſſed out, it ſignifieth exulceration, either of the reins, or of the bladder. And by and by after he ſaith, If in a groſſe and thicke vrine there appeare little peeces of fleſh, or as it were haires, they are ſent from the reines. Therefore when theſe appeare, let the ſicke eſchue crudities, and ſaciety or fulneſſe. Therefore let him eate no raw things in his meates, neither that which is hard of digeſtion, or that will eaſily corrupt, or ingender inflammation or windineſſe. Let him chiefly abſtaine from thoſe things which do ſoone waxe ſoure or ſharpe, alſo from all ſharpe and burning things, and whatſoever doth breed and ingender choler, as is, much thirſt, abſtinence, hunger, labour, wrath, ſolitarineſſe, exerciſe, watching, and immoderate ſowces. He muſt eſchue above all things immoderate riding, and all vehement moving or ſtirring: alſo he muſt avoid all perpetuall idleneſſe, and continuall bathing. He muſt uſe newe bread wel wrought, & give him fleſh of birds of the mountaines, and kids fleſh, and ſuch like tender fleſh. Alſo give him ſcalie fiſhes of gravelly places, roſted on a gridiron. Moreover, river Crabs, ſoupings of Ptiſan, and *Amylum* ſodden with milke, be marvellous good. Give him alſo Milke mixed with Egs, and the fat broth of a Henne. Alſo rere Egs miniſtred alone, are good. Of Pot-herbs, Mallowes, Endive, Sorrell, Purſlaine, and Lettuce, are good: but all theſe muſt be ſodden, for the ſick muſt eate nothing that is raw, as is aforeſaid. Of fruits, Raiſins are not hurtfull, nor pine Nuts.

Renum vlcera Signa.

Diet.

Alſo

Alſo Almonds well blanched are good. Much drinke and ſtrong muſt be eſchued. And he muſt altogether refraine from cold drinke: for cold, as *Hippocrates* ſaith, 5. *Aphor.* 20. is an enemy to vlcers. For his drinke let him uſe wine that is allayed, and ſomewhat reſtrictiue: or let him drinke Goates milke, or Sheeps milke, or Almond milke. Carnall copulation is marvellous evill, not only for vlcers, but alſo for all other diſeaſes of the reines, ſpecially in old men, and in them that be weake of nature. Such things muſt be eſchued as provoke vrine. Alſo let bathing be ſeldome uſed, as is aforeſaid. It is not unprofitable to uſe naturall bathes, and waters ſprong of themſelves, and ſpecially Alume waters, and Brimſtone waters, for it is commodious to waſh cold places: it deſtroyeth vlcers that be hard to cure, as well outwardly as alſo inwardly. Alſo naturall waters drunk after the morning walke are good. The cure of vlcers of the reines, when as they are cauſed through ſharpe and gnawing humors, muſt be begun with purging of vicious and gnawing humours. They that are thus affected, you muſt alſo purge them by vomite: for vomite is good not onely to avoid vicious humours, but alſo if any man do vomite boldly every moneth, he ſhall diſſolve the vlcer of the reines, and what evill ſoever may chance there: for it turneth the moving of the humors into a contrary part. Alſo in the meane ſeaſon you muſt miniſter medicines which do ſtop the gnawing of the ſharpe humours, as is, Mallowes, Endive, Sorrell, Purſlaine, ſeed of Melons, Cucumbers, and Gourds, ſiropes of Violets, Roſes, and water Lillies, and the Conſerves of them. But when the vicious humours be purged, he muſt drinke *aqua Mulſa*, or the decoction of Fenugreeke with hony, or of Cucumbers, or of Mallowes, or of Melons ſeed with *Hydromel*. Alſo miniſter Milke with Hony newly milked, and hot: for it is good to purge the vlcers. Alſo Goats whey, decoction of Barley, Raiſins, and Licorice, is marvellous good, and the juyce likewiſe. When that the vlcers be purged and cleanſed (which you may know, if there appeare in the vrine neither peeces of the cover of the vlcer, nor yet dreggie and filthy matter, but matter that is whitiſh, light, equall, & little in quantity) then miniſter ſuch medicines, as do dry up and conglutinate. For which purpoſe give him Bolearmoniacke, gumme Tragacanth, *Amylum*, *terra Lemnia*, and ſuch like before rehearſed. But among other things this powder is marvellous good. R. *terræ Lemniæ*, Bolearmoniack, ana. ℥.j. ſ. *Tragacanthæ*, *Spodium* burnt, aa. ℥.j. *Amylum*, pine Nuts roaſted, ana. ℥.ſ. Linſeed, Cucumber ſeed blanched, Melons ſeed, ana. ℥.ij. ſeed of *Apium*, ℈.ij. Dragons bloud, ℥.j. beate them all together, and make a very fine powder, of the which give the ſick daily, ℥.ij. with Milke newly milked. Moreover, outwardly you muſt apply ſuch things as can drie and ſtrengthen the reines. Therfore miniſter emplaiſters and cerots, or ointments made of the oiles of Roſes, and of Mirtles, of Barly meale, Frankinſence, Maſtick, red Roſes, and ſuch like: examples whereof you may ſeeke before. As for other remedies, we will rehearſe hereafter in the Chapter of vlcers of the bladder.

Curatio.

Vomitus.

Medicines ſtopping gnawing of humours

Purging of the vlcers.

Glutinatives.

Pulvis.

To drie & ſtrengthen the reines.

CHAP. XLI.

Of the ſtone in the Bladder.

STones in the Bladder do ingender oftner in children then in *Calculus*
When that vrine groſſe and very thicke is carried into the

bladder, it setleth and stayeth there, like dregges of wine, or muddy water and afterward through the heate that is in children, being dried and compact together, it breedeth a stone. Therefore there be two speciall causes of the ingendring of the stone in the bladder: that is, thicknesse of the vrine, and heate of children. They that have the stone in the bladder, itch often, and do handle their privie members, which also are swollen, and they are constrained to make water continually, and they are vexed with the Strangurie or dropping out of vrine. The cure of this disease is almost the same that the cure of the stone in the reines is. But they differ in this thing, because the stones of the bladder require stronger medicines, and you must apply the medicines in another place then you did in the cure of the reines. The stones that are ingendred in the bladder, are broken chiefly with these medicines (that is) the seed and roote of Fennell, of Lovage, blacke Piony seeds, Motherwort, Cammomill, the roote and seede of *Althea*, *Sium*, Maidenhaire, Sorrell rootes, the stones of Sponges, the stone of *Tecolithus*, Grommell, *Bruscus*, root and seeds, the stones which come out of men with their vrine, brayed and drunke, the seed of little Burres, the barke of Capers, Sothernwood seed, Iacinth, white Violets, Smalage, Parcely, and other such like, which do provoke vrine, and which be rehearsed in the Chapter of the stone in the reines. To these you must conjoyne the most laudable remedie, that is, a hedge Sparrow being dressed in salt, and taken raw in meate, doth heale the disease perfectly. For it expelleth the stones that are already ingendred by the vrine, and it letteth them from ingendring any more. Also Goats bloud is a present remedy, as well for the stone of the reines, as of the bladder: for it dissolveth those that be ingendred, and driveth them out with the vrine, and prohibiteth other to ingender any more, and ceasseth paine. Furthermore, if the stones of the bladder cannot come out by the passage of the vrine, but that they be there stopped, and compact together, & so do cause suppression of vrine, then the sick must be laid upward, so that his hips must lie upward and highest, and then you must move him hither and thither many waies, that thereby the stone may fall out of the passage, and afterward bid him pisse even as he lieth yet upward. But if he cannot make water so neither, provoke the vrine by a cyring, and after that you must minister these medicines which have vertue to breake the stone in the bladder. And if the cure come not to passe by this meanes, you must come to cutting. The stone therefore being consumed by any of the meanes aforesaid, such an order of diet must be appointed to the patient, that the stone may not ingender againe, which we have prescribed in the Chapter of the stone in the Reines.

Signa.

Curatio.

To breake the stone in the bladder.

CHAP. XLII.

Of bloud broken out of the Bladder, or curded in it.

Cause.

IT chanceth sometimes, that a veine breaketh in the bladder, and then some of the bloud is sent out and some waxeth thick & curdeth within. When the bloud is thickned and curded within, the patients heart faileth him, and he waxeth pale, his pulses be small, darke, and thicke, he is sorrowfull, he is cold, and his strength decayeth. And sometime when a clod of bloud chanceth to fall into the passage of the vrine, then it stoppeth the going out of the vrine.

Signa.

You

You must in this case, as also in other burstings out of bloud, cause a very quicke and speedy remedy. Therefore if nothing forbid, it is good to cut the veine in the arme, drawing out the bloud by times, that by this meanes the bloud may be drawne backe often, and by little and little. Let the patient in his lying be laid upward, and let his hips be lifted up, and apply sponges dipped in *Posca*, that is, water and vineger sodden together, to coole him. Also the extreme parts must be bound, and the share must be covered with sponges dipped in *Posca*. If the evill increase, cupping glasses fastened to the ilions and to the loines profit much. After irrigations with the sponges dipped in *Posca*, you must use cataplasmes of Knotgrasse, Brambles, Plantaine and Pomegranate flowres. Also use cerots made of *Hypocistbis*, *Acatia*, Bolearmoniacke, and such like, rehearsed before in the Chapters of spitting of bloud, and of the fluxe *Dysenteria*. You must poure into the bladder juyce of Knotgrasse, Plantaine, or Millefolie, commixing with it *Acaria*, Bolearmoniacke, Trochiskes of *Spodium* and such like. Also infessions of such like things are good; for both *Posca* and decoction of *Lentiscus*, and also of Brambles, and such like, are good. Also you must minister in drinke, medicines apt to bring out bloud, as be, *Rhapontica* finely beaten, and xij. red seeds of Pionie, *Terra Lemnia*, Horsetaile, the roote of Centorie the great, the barke of Frankinsence, and such like. But in them that bloud is congealed and curded in the bladder, first you must go about to dissolve and disperse that bloud with convenient medicines. Therefore you must minister in drinke, Motherwort, *Stechados*, Citrine, Wormewood, Sothernwood, shaving of a Vine, Radish seed, Hares or Goats creame, each of them with *Oximel*. Also *Oximel* ministred by it selfe doth profite marvellously, for it dissolveth the curds, that afterward they may come forth by little and little with the vrine. Apply outwardly baths, ointments, irrigations, and other things that have vertue to loosen and release, which you must seeke out of the Chapter of the stone in the Reines. Above other things this cerot is very good: ℞ of the oiles of Roses and Cammomill, ana. ℥j. ß. Calamint, Comin, leaves of Elderne, ana. ʒiij. *Bitumen Judaicum*, Gumme Ammoniacke, ana. ʒij Hares creame, ʒiij. Sothernwood, meale of Fenugreeke, ana ℥. ß. *Sperma Ceti*, ʒj. with Rosin and Waxe as much as is sufficient, make a cerote to apply to the share. And if you profite nothing by doing thus, but the vrine is still stopped, you must of necessity use a cyring, by the which when you have brought out the vrine, you must againe minister the things aforesaid in drinke, and apply those things outwardly which do dissolve congealed bloud. And if the clods of bloud will not yet be dissolved, you must come to the curing of it likewise as you did in the flox of the Bladder.

Curatio.

To bring out bloud.

To dissolve curded bloud.

Cerotum.

CHAP. XLIII.

Of inflammation of the Bladder.

Of diseases that be in the Bladder and ingendred there, the most grievous and deadly is the inflammation thereof. The sick have these tokens following. They are vexed with a sharpe fever, they watch, they rave, and speake they wot not what: they vomite pure choler, and they cannot make water, the mare becommeth hard, and hath vehement paine, they have dist

Signa.

as it wont in the disease called *Tenasmus*: the ordure that commeth foorth is thin, and hath no residence: also sometime inflations follow, and the vvombe is costive, the right gut being pressed together by the inflammation of the bladder. To them that have this disease, if nothing let it, cut the veine of the hamme without any tarrying, or draw bloud of the anckles. Also minister to him a thinne kind of diet, as is prescribed in other inflammations. He must also abstaine from wine, and he must use water wherein a little Cinamon hath bene sodden. Outvvardly you must apply those things that have power to ceasse and mitigate paine. Therefore the place of the bladder must be nourished with oyle wherein hath bene sodden Dill, Linseed, and sometime Rew and *Althea*. Medicines that be cold and restrictive must altogether be forborne, and that chiefly because the bladder is full of sinewes: for cold (as *Hippocrates*, witnesseth, 5. *Aphor.* 28.) is an enemy to sinewes. Moreover, because cold things do shut up and bind, and so do stop the vrine (which thing chancing in this evill by it selfe) it increaseth it. And last of all, because cold things do prohibit and let that the humours causing inflammation may be dissolved, consumed and digested: therefore medicines meanely hot are rather to be applyed, which have vertue to ceasse the paine, to loosen the pipe and passage of the vrine, and to dissolve the inflammation. Also let the guts be washed with soft and easie clisters, and after the dung is come forth, cast in oile of Dil, or such like thing, to ease and ceasse the paine. It is good to seeth Poppy shels, together with oile, and to powre in Goose grease, or fresh Hennes grease sodden together in the same oyle. In most vehement paine you must powre in ℥.j. of pilles of Hounds tongue dissolved in the oile of Dill: or take *Opium* with Mirrhe and Saffron, and annoint it upon wooll, and put it up into the fundament. Also let the sicke sit in the decoction of Linseed, Fenugreeke, roote of *Althea*, *Daucus* seede, and such like; and bid the sicke pisse as he sitteth in the water of the decoction: for the bladder is not strong enough to receive and expell out the vrine: therefore the patient or some that be about him, must thrust and presse the share easily and safely, and that must not be done out of measure, lest that paine should be augmented thereby. Also after clysters and insessions use foments by hot water, and apply oyle in oxe bladders, or other vessels, halfe full, or little bags, as is shewed in the Chapter of the Pleurisie. And if for all these things the evill ceasse not, fasten a cupping glasse with scarification to the grieved places. Moreover, he must abstaine from those things which provoke vrine vehemently, and he must eschue much drinke. When there appeareth evident declination of the disease, you must come to the use of those things that have vertue to dissolve and mollifie, whereof we have spoken often before. The putting in of a cyringe to him that is diseased with inflammation of the bladder is not easie to use, and specially in men: for seeing it cannot be put in them without paine, it sharpeneth the paine, and increaseth the inflammation: but in women it is no great hurt to use it. For the passage of the vrine in them is short and straight, so that they may suffer the doing of it without paine. But if the perill through the stopping of vrine do very much constraine you, then you must of necessity use a cyring in men also; not because it taketh away the anguish of the disease, but rather because it

Curatio.

Diet.

Clyster.

Fomenta.
Sacculi.

Catheter.

should

should amend the great suppression of vrine, and deliver the patient from deadly perill. After that you have enticed out the vrine, you must come againe to the remedies which do ease paine, untill the inflammation be dissolved and rotten. Oftentimes the inflammation is wont to be dissolved by & by through the meanes of an *Erysipelas*, arising outwardly upon the skinne, and remaining there, and not returning againe inward. Yea and oftentimes much vrine being cast out, doth judge the evill. Yet nevertheless although those things appeare, you must still use the remedies aforesaid: in as much as for the most part, perfect tension and stretching out being risen, continuall exacerbations and fittes are caused, and long constitution of the evill. But when the perillous fittes are ceassed, and the constitution of the disease is now waxen old, you must come to the using of ointments which do call out and bring forth the humours from within: and likewise emplaisters which do rubifie and blister the skin, are to be applyed, which you may find after.

CHAP. XLIIII.

Of Vlcers of the Bladder and his necke.

Vlcers.

THe bladder is exulcerate either through some bile, or botch, or swelling which hath bene before, or through some rupture, or by eating and gnawing of a fluxe, or through some such like cause. There followeth this sicknesse sharpe paine of the bladder, at all times pissing and avoiding out matter. And when the vlcers be foule and filthie, there commeth forth dreggie and slimie matter, and such as hath a grosse residence like bran. And sometime thin skins like leaves, and wooll, are sent out with the vrine. If the vlcers do spred abroad and feed deepe, there is sent out vrine that is bloudy, mattery, and stinking. To these signes may be added, difficulty of making water, & rising up of the yard. There is paine not onely when the passage of the vrine is exulcerate, but also when the exulceration is in the bottome or depth. You may know whether the exulceration be in the bottome of the bladder, or nigh the pipe and passage of the vrine, by this: for if it be in the depth of the bladder, there followeth paine about the share: but if the vlcers be nigh the neck of the bladder, there is paine felt onely at such time as he maketh water, and specially at the beginning and ending of his pissing, & also his paine is the greater if the vrine be sharpe. They that are vexed with this evill, do either sit continually, or they cannot stand upright, nor rest lying along; and through great and continuall paine they are killed with fevers, watchings, and consumings, some sooner & some later. But the vlcers of the bladder be incurable, or at the least wise very hard to cure: as well because the bladder is sinewy, as also because the vrine which is of nature sharpe, doth continually touch the vlcers, and so gnaweth them, and will not suffer them to conglutinate and joyne together. For although much vrine be sent out, yet all the bladder cannot be cleane emptied, but alwaies some of the vrine is left in it, which doth continually touch the vlcers: yea when the abundance of vrine is sent out, then the bladder shrinketh up and falleth together, so that the vrine that is left in it, although it be very litle, yet it toucheth every part thereof. But seeing that oftentimes some things chance besides our expectation, you shal go about the cure, by the which if you bring nothing else

Signa.

Why the vlcers of the bladder be incurable.

to passe, yet you shall diminish the paines of the fits. First therefore, you must perswade the patient to lie down and to rest in his bed: and that specially when that he hath a fever. Then you must minister remedies for intermitting fevers. The chiefe thing in this case hath bene drinking of milke, and this is to be preferred above all other medicines, for it maketh smoothe roughnesse, and washeth vlcerations, and scoureth the evill. Let the rest of his diet be such as that is which is ministred in the exulceration of the reines. Also you must comfort the sicke by medicines that will let the ingendring of sharpe vrine, which doth gnaw and fret the vlcers. And if there be inflammation with the exulceration, cataplasmes of Linseed, and Fenugreeke, and other things which are rehearsed before in the Chapter of inflammation of the bladder, are apt and meete to be applied. Moreover, if the exulceration do spread broader and eate deepe, you must apply outwardly medicines somewhat restrictive, and such as be hot when they are applyed, that by their heate they may helpe the painefull places round about by mollifying them, and that through their vertue they may prohibite the places nigh adjoyning to feed and eate. Restrictive medicines be these, Galles, Pomegranat rinds, Alume, *Acatia*, *Hypocistis*, and such like often rehearsed of us before. Also you must use to minister to them, medicines cast in with a cyring: you must cast into the exulcerate places, milke newly milked, or very good oyle of Roses warme. And if none of these be at hand, you must cast in continually most sweete water warmed, specially at such time as the gnawing is present. Also you must drive in by the fundament the juyce of Ptisan, or the decoction of Linseed, Cucumber seed husked, Fenugreek, Mallows, or milke with the oyle of Roses. Moreover when thou wilt minister a clyster to him which is diseased in the bladder, he may not lie upward, for the bladder then will not suffer the infusion to enter in, because it lieth upon the streight bowell: but the patient must lie groveling upon his knees, and so you must cast in your infusion. Also let the sick sit often in hot water, and in dissolving decoctions, for these do ceasse paine somewhat. And when the vlcers do spread abroad & feed, you must cast into the bladder by a cyring such things as can stop the feeding, as be, *Acatia*, *Hypocistus*, *Terra lemnia*, Bolearmoniack, and other rehearsed a little before. But if the ulcers be foule and filthy, you must powre in medicines which have vertue to scoure and cleanse them, as is *Mulsa* much watered, or milke with a little honey, or with the seed of Cucumbers cleansed. But if there follow sharpnesse and gnawing, cast in milke newly milked, mixed with good *Amylum*, or Tutty washed and dried with many waters, and then mixed with the milke. When the vlcers be scoured and purged cleane, you must procure to bring them to a scarre, and to heale them. And that must be done by restrictive insessions, and by emplaisters, foments, and irrigations that be of like faculty and vertue. But if the exulceration do endure long time, as it chanceth for the most part, then the patient hath exacerbations and fits sometime, and intermission and space from them at other times. Therefore in the painfull fits applie emplaisters and irrigations, having power to ceasse and ease the paine: and in the time of the intermission betweene the fits, use such things as have vertue to destroy the evill. Therefore apply to the share, Synapismes, and such things as will rubifie and

Curatio.

Restrictive medicines.

Note.

and blister. And let the sick use a diet that is good to restore strength. And if the evill doth not waxe gentler, you must make burnt scarres about the share, either by medicines or with iron, and to suffer the vlcers to purge and cleanse themselves long time with matter flowing out. You may also minister medicines to ceasse paine in drinke, if vehement paine vexe him. For this purpose above other things which we have rehearsed in other places, the pils *Alkakengi* with *Opium* are good. Also these things following do much mitigate the paines of exulceration, that is, Cucumber seed, Mallowes, white Poppie, Tragacanth, *Amylum*, Pine nuts, and Almonds. Therfore this medicine may be ministred: ℞. conserve of Violets, ℥.iij. seed of Mallowes, ℥ ij of the foure great cold seeds, ana. ℥ j Liquorice scraped, ℥ j. ß. Gum, ℈ ij Bolearmoniacke, ℥ ß. Trochisks of *terra Lennia*, ℥ j. make them up all together with syrupe of Liquorice, and minister of it daily in the morning the quantity of an Hasell nut. Moreover, you must throw into the bladder medicines that can ceasse paine, and heale the exulceration.

To ceasse paine.

CHAP. XLV.

Of the Stranguric.

Stranguria in Greek, *Stillicidium vrine* in Latine, is a disease whereas the vrine distilleth downe by drops, or by litle and litle, and causeth a continuall provoking and desire to pisse. This disease is caused through the sharpnesse of the vrine, or by exulceration of the bladder, or by an impostume of the Liver or the reines, which being broken, and sending the filth and matter to the bladder, through the sharpnesse thereof it causeth continually desire to pisse. You shall judge that sharpnesse is the cause, if the vrines be cholerick, and also all the state of the body, if the rest of the signes betoken choler, and that gnawing do chance about the bladder. You may know the exulceration of the bladder, as also an impostume or bile of the Liver and the Reines, by the signes afore rehearsed in their own proper Chapters. If therfore the Stranguric be caused through sharpnesse of the vrine, then you must purge the vicious and naughty humour that doth abound, with all speed. For the which purpose, besides those things which are often spoken of before, Whey with *Cassia fistula* is marvellous good, or some other medicine that bringeth out choler. The cholerick humour being avoided and purged, the patient must use meats that be temperate, and that can stop the sharpnesse: as is juyce of Ptisan, Mallowes, Purslaine, Violets, Cucumber seed, and such like. He must abstaine from all things that be sharpe or salt. Also let him eschue wine, exercises, wrath, & slow eating: for all these things do heape up choler in the body. Let him use stony fishes, and baths of sweet water, which is wont to make temperate vicious humours marvellously. In drinke you must minister much sweet water hot, or the decoction of Barley with syrupe of Violets and Roses. But you may not give him wine, as is said, except it be sweete and allayed with water. Also milke drunke hot, is the best thing that can be. To conclude, for the order of his diet, he must use meates that do moisten, and broths that do make the wombe soluble. But the sicke must be compelled to pisse continually: for if the sharpe dregs do tarry long in the bladder, it gnaweth and exulcerateth it. Also to stop

Stranguria.

Cause.

Signa.

Curatio.

Victus.

the ſharpneſſe of the humours miniſter the medicine which we deſcribed in the end of the former Chapter. For the ſame purpoſe miniſter decoction of Liquorice, or this powder following: ℞. of the ſeeds of Melons husked, Citrons and Cucumbers, ana. ℥iij. ſeeds of Gourds, Purſlaine, and Lettuce, ana. ℥ij. of red Roſes, ℥j. juyce of Licorice and of Maſte, ana. ℥j ß beate them all and make a fine powder, whereof give daily the weight of ℥j.ß. in the morning with ſyrupe of Licorice, of Iuleps, of Violets or Roſes. Alſo Venice Turpentine waſhed in Roſewater or Endive water, and miniſtred the quantity of a Nut, or ſometime two or three, is marvellous good: for this (as *Galen* witneſſeth *lib. 5. De tuenda ſanitate*) doth not only looſen the belly without hurt, and ſo by that meanes turneth away the ſharpe humours from the paſſages of the vrine, but alſo it ſcoureth and cleanſeth the inward parts, and ſpecially the reines. And there have been ſome that have recovered health onely by the uſe of this. Alſo clyſters made of the decoction of Mallowes, Violets, *Althæa*, leaves of Willow, water Lillies, and other afore rehearſed, putting to them *Caſſia fiſtula*, Sugar, and oile of Violets and Roſes, do profit much. But if the ſharpneſſe do ſtill increaſe, you muſt alſo caſt in by the yard into the bladder, milke with *Amylum*. Alſo for the ſame purpoſe, you may caſt in decoction of white Poppie, and you muſt annoint outwardly upon the ſhare and thereabouts, oiles of Violets and water Lillies, putting to them a very little of the juyce of Purſlaine. But if the Strangurie doth chance through exulceration of the bladder, or through ſome other part of the body being evill affected, and ſo purging it ſelfe out by the vrine, then it is manifeſt that thoſe members ought firſt to be cured; but yet ſo, that this preſent evill be not neglected. The cures of every part you may ſeek out in their proper places and Chapters.

Pulvis.

Terebinthina reſina.

Clyſter.

CHAP. XLVI.

Of difficulty in Piſſing.

Deſcript. Cauſæ.

DYSVRIA in Greek, *Vrinæ difficultas*, is a diſeaſe wherein the vrine is piſſed hardly and difficultly. It is cauſed through weakeneſſe of the bladder, and through cold diſtemper of it, which hurteth his actions. Alſo ſometime it is cauſed of groſſe and flegmaticke humours which ſtop the necke of the bladder. You may know cold diſtemper if it come of an outward cauſe by the patients telling, and by the thinneſſe and whitneſſe of the vrine. But if beſides the whiteneſſe there appeare groſneſſe in the vrine, you may judge it a flegmaticke humour, which hath ſtopped the necke of the bladder, as is aforeſaid. Cold diſtemper is cured by thoſe things that do heate. Therefore he muſt uſe heating meates, and wine that is hot and condite. Alſo you muſt uſe medicines which provoke vrine, as are Paſneps well ſodden, Fennell, *Apium*, Sperage, Smallage, and ſuch like. Alſo Crabs and Hedgehogs do provoke vrine very well: you muſt drie their fleſh, and miniſter the weight of one ℥. in drink. Alſo miniſter in drinke the decoction of aromaticke things, or electuaries made of them, and ſo named of them. Above other things, the Antidotes of *Diacalaminthes*, *Dialacca*, and *Diacurcums*, are very good. Alſo Triacle given in drink is marvellous good. You muſt nouriſh the ſhare without,

Signa.

Cure of a cold diſtẽper.

with

with hot oiles, as is, oiles of Rew, Dill, Lillies, Scorpions, and of *Castoreum*. Also you must apply foments, and little bagges made of Cammomill, Sothernwood, Betonie, Mugwort, Rew, Calamint, Saveine, and such like oiles, into the fundament. If a cold and flegmaticke humour do cause difficulty of pissing, then the patient must use *Oximel*, and decoctions of Hysope, Peniroiall, Origan, Thime, and such like often before rehearsed. Also let him use foments, irrigations, and little bagges made of hot things, whereof we spake a little before, and in the former Chapters. Moreover, whether a grosse humour, or the stone, or a clod of bloud, or any other thing of that kinde, through stopping do let the passage of the vrine, it is good to put in a cyring, vnlesse inflammation of the members do let it, whereof also we have admonished before.

Fomentes

Cure of flegmaticke humours that stop the vrine.

CHAP. XLVII.

Of stopping of the Vrine.

ISCVRIA in Greek, *Suppressio vrinæ* in Latine, it is a disease in the which the vrine of the patient is altogether letted and stopped. This disease is caused sometime through weakenesse of the bladder, not being able to thrust out that which is contained in it. Also sometime it chanceth through stopping of the neather passage of the bladder, or of grosse humours, or of a stone congealed. Also it is wont to come either of an inflammation, or of hardnesse, or some swelling against nature, which maketh the passage streighter, or stoppeth it altogether. Also sometime it commeth by a little peece of flesh, or a hard knob ingendred in the passage of the vrine. Also bloud congealed into clods in the bladder, is cause of the suppression and stopping of the vrine. Also matter sent downe to the bladder from the reines, or the Liver, or from some other upper part, causeth stopping of the vrine, even like as a grosse and clammie humour doth. Also it chanceth sometime, through the dull sense of the bladder, that the vrine is not made, and yet it is without hurt of the vertue expulsive, when as his proper sinewes be evill affected: so in baile folke when the vrine is holden long time, the bladder is stretched out, and the vrine is stopped. If the stopping of the vrine be caused through weakenesse of the bladder, it is knowne by those signes which declare the cold distemper of the bladder. If it be caused of grosse humours, it is knowne by the diet that went before: as if one that liveth idlely hath used much meates which do ingender grosse and clammy humours. If it be caused of the stone, you may know it by the signes which are rehearsed before in the Chapters of the Stone. If it be caused of inflammation, or of any other swelling, it is knowne by paine, by fever, and by sight. When suppression of the vrine is caused through some peece of flesh, or some knob, it may be knowne by the signes of vlcers aforesaid: and also because that a cyring being put in, the vrine commeth out. Also a cyring being put into that part of the conduite or passage where you conjectured the bile to be before, it moveth paine, and the flesh being broken with the cyring, there followeth out with the pissing of the vrine, both bloud and fragments of flesh. If clodded bloud cause stopping of the vrine, there went before it excretion and pissing of bloud, or fluxe thereof. When as matter hath

Ischuria. Cause.

Signa.

stopped

stopped the vrine, you may know it by things that chanced before: for either the bladder or the reines laboured of some evill before, whereby such, and so much matter might gather: or there hath beene an impostume in some member above the reines, which being broken, the matter is sent downe into the reines, and so into the bladder. The rest of the causes may be knowne by the patients telling. The cure is diverse according to the diversitie of causes. For if the stopping of vrine be caused through imbecillitie and weakenesse of the bladder, you must minister and apply those things which do beate, as is said in the former Chapter. For you must altogether remove cold distemper, which letteth the actions of the bladder. If the withholding of vrine be ingendred of grosse and clammie humours, he must be cured by foments, insessions, and cataplasmes made of hearbes that be hot, and that have vertue to cut & divide the humours, and with a diet of such like things. Besides those things which we have rehearsed in the former Chapter of difficulty of pissing, this ointment following is very good to take away the disease: ℞. of the oile of Scorpions, oile of Nard, and of Lillies, ana. ℥.iij. Gumme serapin, *Bdellium* and *Opoponax*, ana. ℈.j Goose grease, Duckes grease, ana. ℥.ß roote of *Enula Campana*, ℈.ij Pentroiall, Calamint, ana. ℈ ß. dissolve the Gummes in wine, and with Wane as much as is sufficient make an ointment. Also you must throw into the bladder with a cyring, oile of Scorpions, or Lillies, or some other thing that can dissolve, cut, and divide clammy humours. If the vrine be stopped through the stone or clodded bloud, you must seeke the cure out of their proper Chapter: for the stone which hath stopped the passage of the vrine must be removed out of his place, as is taught before in the 41. Chapter, but the clodded bloud must be dissolved, as is taught in the 42. Chapter. If the vrine be stopped through inflammation, or some other swelling against nature, the cure must also be sought out of their own proper Chapter. And if the vrine be stopped through some litle peece of flesh or hard knob, apply bathings and other dissolving and loosening medicines, and such as do open and spread abroad the pipe and conduit of vrine: examples whereof you may seeke out of the Chapter of the stone in the reines. And if the vrine do not come out so, you must come to the using of a cyring, and by putting in of the instrument, you must entice out the vrine. If the vrine be suppressed through the dull sense of the bladder, you must raise up his action, by provoking vrine, and you must helpe it by insessions, foments, and other hot medicines, which can take away his sleeping and dulnesse. But you must onely eschue those things which provoke vrine, lest that through plenty of it, the bladder be stretched out, and so the contractive vertue of it should be hurt. Moreover, you must entice out vrine with *Nitrum*, or Saltpeter, or with a quicke Louse, or with some other thing that can stirre up the vertue expulsive of the bladder. In healthfull folke, when through some great businesse vrine is holden too long, and so hath made the bladder feeble, that it cannot expell it out, then he must helpe himselfe thus. He must stand so, that the necke of the bladder may leane downeward, and must lay both his hands about his share, and he must presse it, and thrust out the vrine by little and little, and thus he may do also in the dull sense of the bladder aforesaid.

Curatio.
Cure if it be of weakenesse of the bladder.
Cure if it be of grosse humors.
Unguentū.
Cure if it be of the stone or clodded bloud.
Cure if it bee of a peece of flesh or knobbe.
Cure if it be of the obtuse sense of the bladder.
Cure if it come in haile folke.

CHAP.

CHAP. XLVIII.

Of Exulceration of the privie members.

Vlcers ingendred in the privie members without inflammation have need of medicines which do drie up vehemently: such as these be, paper burnt, drie Dill burnt, and drie *Aloes* made into powder, for you can scarcely finde a more present remedie. Also the roote of *Aristolochia rotunda* doth bring present remedie to the exulceration of the privie members. Also among compound medicines, this is the most effectuous and profitable: ℞. *Aloes Epaticum*, ℥ij. Galles, ℥.j. Dragons bloud, Bolearmoniake, Tuttie, ana ℥.j. rootes of *Aristolochia rotunda*, ℥ ß. Mirrhe, ℥.j. of Gumme Arabicke, ℥ ij. Alume burnt, ℥ ß. Let all these be beaten, and make a fine powder, and strew it upon the exulcerate parts. But if the vlcers be very moist and foule, first scoure them and cleanse them with *Mulsa* well alayed, and then after with Goates milke: which thing being done, use the aforesaid powder, or *lapis Hæmatitis*, or Frankinsence, or Pomgranate rinds, or *terra Lemnia*, or such like beaten into powder. If there chance inflammation together with the exulceration, you must first remove the inflammation, with linnen clothes wet in Rose water, or Nightshade, or Purslaine water, or Housleeke water, putting to it the white of an Egge, and applying it to the diseased place. The rest of the remedies seeke out of the other Chapters.

Aloes aridæ.

Pulvis optimus.

Abstersion of the vlcers.

CHAP. XLIX.

Of the continuall standing of the yard.

PRIAPISMVS (as *Galen* witnesseth *in lib. 6. De malè affectis locis, cap 6.*) is when the yard is stretched out in length and in breadth, nothing provoking the patient to lust and desire, nor no heate gotten. And if there chance to the yard panting or beating, then the evill is called *Satyriasis*. This evill is caused (as *Galen* doth witnesse in the place aforesaid) either through immoderate opening of the mouthes of the arteries, or of some vaporous spirit ingendred in the hollow and fistulous sinew. But it followeth often after the gaping and opening of the mouthes of the arteries. For it is easier for them to stretch out wide, then for a fluuious and windie ayre to ingender in the hollow sinew. For the loines being heat, it is reason that the arteries are made hotter, and that also their mouthes should be wider opened. Therfore at that time they send out no small substance of spirit or ayre into the hollow sinew, which being a little filled, it stretcheth out the yard, so that all his power doth seeme to consist in the hollow sinew. Sometime this evill chanceth to them which have abstained long time from carnall copulation contrarie to their custome. And this thing chanceth specially to them that do abound with much bloud, and do not studie to disperse the abundance of bloud with much exercise. They that labour of this disease be grieved as those be which be taken with distention and stretching out of the sinewes: for the yard being puffed up, and stretched out, suffereth as it were a crampe. They that have this conuulsion or crampe, doe quickly perish unlesse helpe be used to them by and by: and when they die, their belly is puffed up, and their sweate is cold. The cure is diverse according to the diversitie of causes: for if the disease do chance

Priapismus.

Satyriasis. Causæ.

Cura.

chance through gaping of the mouths of the arteries, & so through the heat of them, by and by it is good to let bloud by cutting of a veine: which thing also you shall do when this evill taketh them which abound with bloud, and have abstained long time from carnall copulation, contrary to their custome. And you must cut the blacke veine which is called *Media* or *Mediana*, the middle veine of the armes. Also he must use a thinne diet, and abstaine from wine. Give him but little meate made of corne, and that which doth ingender no wind at all, and that causeth thirst, and it is good for him to use to drink water: exercises and frictions or rubbings are well applyed and used to dissolve and disperse the spirits of aire. Also it is good to go about emptying by vomiting.

Clyster. Also if the wombe be costive & bound, you must make it soluble with a clister that is not very sharpe, as that is which is made of the decoction of Beetes, Mallowes, and Mercury. You must altogether abstaine from purging medi-

The summe of the cure. cines, lest that the humours should be drawne downeward. For the same cause also he must eschue those things which have vertue to provoke vrine. To conclude, you must altogether labour and study to minister those medicines which can void and empty the abundance, and draw upward, and so turne the humors from the privie members. And if the evill endure long, fasten cupping glasses with scarification. And if there be fulnesse, apply horseleeches. But you must lay upon the loines those things which do evidently coole, as is, Nightshade, Purslaine, Henbane, and Singreene. Also you must of necessity annoint the yard, and the space betweene the fundament and the yard, with some juyce or water of herbs that do coole gently. If a cerot made of fine oile of Roses, washed often in cold water, be applyed as well to the yard as also to the loines, it doth notably well. The making of this Cerote, which is called *Ceratum liquidum*, is taught of *Galen lib.* 1. *De simplicium medicamentorum facultate, cap.* 6. Also this cerot is good: ℞. white Waxe washed ten times in cold water, quar. j. Purslaine, ℥. ij. commixe them together and bring them into the forme of a cerote. To be short, apply and also minister in drinke those medicines which can extinguish and quench seede: of the which we will speake abundantly in the next Chapter. Moreover, it is hurtfull for him to rest lying upright, but he must lye on his side. He must altogether be kept from sights and stories, and rehearsing of those things which pertaine unto lechery. If this disease chance of a vaporous and windy spirit, or aire ingendred in the hollow sinew, all your whole cure must be turned to the dispersing and dissolving of it. Therefore you must turne backe to the Chapters of curing of inflammation and windinesse of the stomack, and to the cure of the windie Cholicke: for there you shall finde plenty of remedies.

CHAP. L.

Of shedding of sperme.

Tenesmus. GONORRHAEA in Greeke, *seminis prosfluvium* in Latine, it is excretion and shedding of seede or sperme against the patients will, and without

Cause. sickenesse of the yard. It is caused through imbecility and weakenesse of the retentive vertue in the vessels containing the sperme, or through some other disease that moveth the parts of the vessels of sperme, after that sort as the expulsive vertue doth according to nature: as in the falling sickenesse it chan-

eth ſometime, and in other violent conuulſions and crampes. Alſo ſometime it is cauſed through fluxe of the ſpermaticke veſſels. The ſeed that ſheddeth out is watery, thinne, without appetite of carnall copulation: and for the moſt part without feeling of it, but ſomtime it commeth out with certaine pleaſure. They that have this diſeaſe, their whole body corrupteth by little and litle, and waxeth leane, ſpecially about the loynes, and there followeth much weaknes, not for the multitude of ſeed, but for the principality of the places. And if it come out (the yard not ſtanding) there followeth imbecillitie and weakneſſe of the retentive vertue in the ſpermaticke veſſels. But if it commeth out (the yard ſtanding) the griefe is ſomewhat like a conuulſion or crampe. This diſeaſe chanceth not only to men, but alſo to women, and in women it is hard to cure. The cure of this diſeaſe is common with thoſe cures that are miniſtred in every fluxe. Firſt therefore you muſt keepe the ſick in quietneſſe, with little meate, and with drinking of water. Then alſo you muſt cover the places about the ſhare and privities, and the loines, with wooll wet in oile of Roſes, and in wine, or in oile of bloſſomes of Apples, or of Quinces. Alſo ſponges wet in *Poſca* applied are not hurtfull. The daies following you muſt uſe cataplaſmes, emplaiſters, and ointments made of Vine branches, Quinces, *Acatia*, *Hypociſtchis*, Sumach, and ſuch like afore rehearſed. Alſo he muſt uſe reſtrictive inſeſſions, made of decoctions of Brier, Plantaine, Mirtles, & ſuch other like. Theſe things muſt be ſodden in auſtere and ſharpe wine, or alſo in water. Let him uſe meates which are hard to corrupt, and that are difficultly changed, and that have power to drie up. Alſo you muſt give him with his meates and drinke, the ſeed of *Agnus caſtus*, and of Hempe, ſpecially roſted. Alſo the ſeedes and leaves of Rew, the ſeed and ſtalke of Lettuce, and the roote of water Lillies. In drinke miniſter daily, in ſtead of common water the water wherein yron hath often bene quenched. To be ſhort, he muſt eſchue the uſing of ſharpe things, and drinking of much wine, and eating of pottage; and all his whole diet muſt be appointed of ſuch things as do drie up and reſtraine. And you muſt miniſter ſuch medicines as do extinguiſh and quench ſeed, as is Tutſan ſeed toſted and rubbed: alſo the leaves and flowers of it are ſaid to reſtraine lecherie, not onely when they are eaten, but alſo when they are taken in drinke, or ſtrewed under one. Purſlaine eaten, and Lettuce ſeed drunke, and the roote and the ſeede of water Lillies taken in meate, do extinguiſh the ſeed by cooling of it. But Rew eaten corrupteth and deſtroyeth the ſeede with his heate. They which eate Calamint continually, do loſe the power of generation, and likewiſe the ſeed of white Violets doth the ſame. But Smirbes water, in which yron is often quenched, being continually drunke, doth diminiſh the ſeed without any griefe. Moreover, of theſe ſimples before rehearſed, you muſt compound and make divers remedies. And ſpecially this powder is good: ℞. of the powders of *Diacuminum*, *Diacalamintbe*, an ℥ j ß ſeed of Tutſan and Rew, ana ℥ j. Calamint, ℥ ij. ſeede of Lettuce and Purſlaine, ana ℥ j. Sugar, the weight of them all: commixe them together, and make a fine powder, whereof miniſter, ℥ j. or ℥ j ß. infuſed in ſoure wine. Alſo it is counted notable, to lay a plate of lead upon the loynes, for it is wont to coole much. To thoſe that can not ſuffer the hardneſſe of lead, you muſt

Signa.

Curatio.

To extinguiſh ſeed.

Trituma.

give counsell, that they strew under them some of the aforesaid herbes dried: for the which purpose above other things, Vine leaves, Rew, Calamint, and Roses are praised: for these profit, and besides that, they hurt not the reines; for vehement cold things being applyed to the loines, do hurt the reines. Also let not his bed be soft, and let him lie for the most part upon his side, eschuing upright lying, lest thereby the arteries of the loines should waxe hot. After that the disease hath dured a while, you must commit the sick to exercises, whereby the whole body, and specially the diseased parts, may be confirmed and strengthened. Also it shall be good, if nothing else do let it, to use cold bathing and washing, which is wont to drive away all griefe ingendred of fluxes: and that specially if the water be endued with any medicinable quality. Also it is good at certaine times to use those things that do rubifie and blister, and that can fetch out from the depth and bottome, unto the top of the skin. Moreover, the patient must exclude all thoughts belonging to carnall copulation.

CHAP. LI.

Of the losse of carnall copulation.

Cause. THey which be married, and cannot use the act of generation because of the sluggish impotencie and weaknesse of their members, comming of a cold distemper wherewith they be vexed, or of some other cause, such ought to exercise the neather parts, and to use meates that do heat, and ingender good humours: as is, the flesh of Hennes, Capons, Partrich, Feasants, yong Doves, Birds of mountaines, and specially Sparrowes, Cocks stones, and such like. Not only good nourishing meates, but also windie meates are good for him, as be Cich peason, Beanes, Scalions, Leekes, the roote and seed of Parseneps, Pine Nuts, sweet Almonds, Rape rootes, and such other like. Also the Egges of Partriches do stirre up carnall lust. Let the patient sleepe in a soft bed, and let him reade things that do stirre up lust, or let him heare them read. Let his privie members be continually chafed and rubbed with oyles, ointments, and other heating medicines. For which purpose use this ointment following: ℞ oile of Lillies, ℥ j. ß. oile of *Castoreum*, ℥ ß. Pepper, Nigella, Pellitorie, ana ʒ j. Mirthe, ℥ ß. *Euphorbium*, gran. iij. Waxe as much as is sufficient, and make an ointment. Also he must use medicines which do ingender plenty of sperme, and can heate. Among simple medicines, these that follow do chiefly stirre up carnall lust, as be Rocket, Mustard seed, Garden Cresses, Nettle seed, roote of Aron, and Pepper, *Satyrion*, *Orminum*, Annise, Squill, *Orchis*, called also *Testiculus canis*, whose greatest round root drunk with Milke, doth provoke stiffenesse of the yard, but the lesse roote thereof drunk with water, doth slake the stiffenesse thereof: also Fennell and Dill are good. The stones of a Foxe dried, beaten to powder and drunke, do cause a stiffenesse of the member, not hurtfull nor vaine. Also the parts of Sciences which embrace the reines, are drunke to raise a stiffenesse of the yard. Moreover, burne the drie pisse of an Hart, and minister, ʒ j. of it with pure wine. Among compounds it is good to use this medicine: ℞ *Diamthor*, *Pliriſarcoticon*, *Diagalanga*, ana ʒ iij. *Diſatyrion*, ʒ vj. Pine Nuts, sweet Almonds, *Piſtax*, ana ʒ ij. *Satyrium*, ʒ j. roote of Aron, ℈ ß. seeds of Rocket,

Simples to provoke carnall lust

Antidotus liquidum.

Nettles,

Nettles, and garden cresses, ana. ℥.j, ß. *Scincus*, ℥.ß. *Nux Indica*, ℥ j of long Pepper and Ginger, ana. ℥.j.ß. powder of Harts pisse, ℈.j syrupe of Mints, and Sugar as much as is sufficient, and make an Electuary, whereof minister before supper or fasting the quantity of one drachme or two, alone or in good wine.

CHAP. LII.

Of bursting or ruptures.

CELE in Greeke, *Ramex* and *Hernia* in Latin, the barbarous writers call it *Ruptura:* it is caused divers waies, and thereupon it hath divers names. For if the *Peritonæum* do breake, and the bowels fall downe into the coddes, it is called in Latine, *Ramex intestinorum:* that is, the rupture of the bowels. But when the bowels do cleave or stay above the privie members, it is called in Latine *Ramex inguinis*, that is, the rupture above the privie members. And if any quiet and watery humour be gathered in any part of the filmes or skinne of the coddes, it is called in Latine *Ramex aquosus:* that is, a waterie rupture. When there groweth hard flesh within the coates and tunicles of the stones, it is called in Latine *Ramex carnosus:* that is, a fleshie rupture. To be short, the kindes of ruptures ever take their names of the things that fill up the coddes. As if the kall or filme that lappes in the bowels, do fall downe into the coddes, it is called in Latine *Ramex omenti:* that is, the rupture of the filme. And if the bowels do slippe downe also with it, it is called in Latine *Ramex omenti & intestini:* that is, the rupture of the filme and the bowels. So when the veines which do nourish the stones be spread abroad and swollen out of measure on heapes, it is called *Ramex varicosus:* that is, the rupture of the swollen veines. The rupture of the bowels, and of the parts above the privie members, it is caused either because the *Peritonæum* is stretched out more then it ought to be, or because it is broken. Both these do chance through some violent occasion going before, as a stroake, or leaping, or crying, or by taking up a great weight. A watery rupture is caused sometime of a secret cause, and sometime of a manifest cause. Of a secret cause, as when the vessels that are joyned together be increased in the coddes, and then a watery humour mixed with bloud is driven downe to those parts, and resteth there. Of a manifest cause, as when through some blow or stroake the vessels breake and slide downe: and then bloud flowing downe thither to nourish them, it is changed into a watery and wheyish substance. A fleshie rupture is ingendred of a secret cause, as through the stone, being without fluxe and waxing hard, of a stripe, or by ill curing after the cutting of a rupture. The causes of the other ruptures are evident by their descriptions. The signes both of the rupture of the bowels, and the rupture above the privie members, are common. For there is a manifest swelling in the cods, or above the privie members, which appeareth greater then it did before in exercises, journies, holding of the breath and such like occasions: being thrusted together, it goeth backe againe slowly, and it rolleth downe againe quickely. The particular signes whereby ruptures that come when the *Peritonæum* is but stretched out, be these: that the bowels fall downe not for a long time together, but for a short space, and for very little cause, the swelling appeareth equall and deepe,

Κήλη
Ruptura.
Ramex intestinorũ.
Ramex inguinis.
Ramex aquosus.
Ramex carnosus.
Ramex omenti.
Ramex omenti intestinique.
Ramex varicosus.
Causæ.
Signa.

the bowels that fall downe being ſtayed with the *Peritonæum*. The proper ſignes of a rupture that commeth when the *Peritonæum* is broken, are, that the bowels fall downe univerſally from the beginning of the rupture, and that only through violent cauſes: the ſwelling is of a wonderfull greatneſſe, unequall, and it ſheweth ſtraightway ſticking out in the skinne, becauſe the bowels are fallen out of the *Peritonæum*. The common ſignes of a watery rupture be theſe: ſwelling that is without paine, and firme, and permanent in the codds, not vaniſhing by any occaſion: but in them that have a litle of the humour, it giveth place, and in them that have not ſo much of it, not ſo. And when there is a watery humour in the coddes, the ſwelling ſhineth of the ſame colour that the humour is, as like dregges, or bloud, or rubicund or ſwart. And when theſe ſignes appeare in both ſides of the coddes, it betokeneth that there is a double rupture. There followeth after a fleſhie rupture, hardneſſe, and a colour alwayes like unto it. But if the ſwelling do increaſe into a hardneſſe or kernell, then there is neither colour, nor ſenſe, nor feeling. But if the humour be of a wicked nature, then pricking paine doth vexe him. The rupture of the bowels, and of the parts about the privie members, be cured in this wiſe. You muſt lay the patient upright, and ſeparate his legges, and then put up the bowels by litle and litle: and when they are put up, you muſt keepe them up with convenient truſſes and ligaments. But if the places adjoyning to the coddes, or to the place about the privie members, be grieved with inflammation and moſt grievous paines, and that there come with it frettings and windineſſe, and ſo thereby the bowels be made diſobedient to go up againe, then you muſt uſe and apply foments, liniments and baths, which have vertue to mollifie and to ceaſſe paine and inflammation, and to diſperſe windineſſe, as thoſe things be which be made of Mallowes, Cammomill, Dill, Linſeed, Fenugreek, Caraway ſeed, Anniſe ſeed, Comin, and ſuch like. Alſo nouriſh the places that be vexed with paine, with wooll that is moiſt, dipped in wine and oyle. When the bowels are put up againe into their places, you muſt go about that they may be kept up ſtill with convenient truſſes and bands, applying to it firſt reſtrictive or glutinative cerots, or emplaiſters, as this is: ℞ ſhip pitch, Maſticke, ana. ℥ iij. Frankinſence, ℥ ij. *Hypotiſchis, Sarcocolla, Acatia*, ana. ℥ j ß. *lapis Hæmatitis*, Dragons bloud, ana. ℥ ij. Bolearmoniacke, rootes of Comfery, Galles, Pomegranate rindes, ana. ℥ iij. Miſſe of the oake, ℥ j. ß. of either *Ariſtolochia*, ℥ ij. Sumach, Pomegranate flowers, ana. ℥ j. Goates tallow, ℥ ij. Turpentine and Waxe as much as is ſufficient: diſſolve the gummes firſt in Vineger or Wine, and make a cerote, and put it in a Weathers skinne, and apply it, binding it faſt, and do not looſe it before the ſeventh day. And in the meane ſeaſon, let the ſicke tarry thirty dayes in his bed, and let him abſtaine from windy meates, and from much drinking of Wine, from vehement moving, running, leaping, crying aloud and ſuch other like. And in the meane ſeaſon, let him drinke this decoction: ℞ both the kinds of *Sanicula*, of *Solidago ſaracenica*, or *Conſolida ſaracenica*, *Ophioglo-ſum*, Pedelion, Agrimonie, *Numularia*, ana. M. j. Knotgraſſe, *Clematis Daphnoi-des*, great Plantaine, Burnet, ana. M. ß root of Comfery, Hounds-tongue, ana. ℥ ß roote of the ſixt kinde of *Geranium*, ℥ vj. ſeede of Mirtles, ℥ iij. Pome-granate

Cure of the rupture of the bowels, and of the inguen.

Cerotum.

A glutinative decoction.

Prunella.

granate flowers, ℥ ij. leaves of Laurell, ℥. j ß. boile these in red wine and water of just quantity till the third part be consumed, then straine it, and by putting to it Sugar, make the liquor of the decoction sweet, and purifie it, and make a sweet potion, whereof minister daily in the morning, ℥ iiij. Also you must take very good heed, that the belly waxe not costive: for if he be constrained to labour much when he should go to the stoole, the bowels will slide downe againe. Also he must use apt and convenient deligatures and trusses, as we admonished before. And he must use them specially at such time as occasion and necessity of moving requireth it. A watery rupture must be cured by such medicines as do heate and dry up, as be Beane meale, Laurell berries, Linseede, *Daucus, Althæa, Nigella*, and such other like, which we have rehearsed in the Chapter of the Dropsie *Ascites*, and other Dropsies. To conclude, as for the cure of these ruptures, or any other by Surgery, let it be sought out of *Paulus Aegineta libro sexto, cap. 26.* where he treateth of it abundantly: for it is not our intent to treate thereof in these Bookes; therefore we will proceed to the diseases of the wombe.

To cure a watery rupture.

CHAP. LIII.

Of stopping of Menstruis.

THe menstruis of women are suppressed and stopped in them, either naturally or against nature. If they be naturally stopped, you shall know it chiefly by this: because the woman thereby is vexed with no griefe of the whole body nor yet of the wombe. Also you shal have a respect to the age, for in many the floures begin to flow the fourteenth yeare, and in very few before the thirteenth or twelfth yeare. And to most women they burst out after the fourteenth yeare. For the most part, the purging endureth either two or three dayes, to many five dayes, in some it endureth to the seventh day. The menstruis also do stop in some the fiftieth yeare, or the fifty five yeare, and they flow not until the sixtieth yeare but in few women. Also barraine women and dancers, are not naturally purged: for whatsoever excrements is in them, it is consumed by the vehemencie of exercises. And to be short, women of a hot temperature, that be wilde, and do use strong exercise, they purge out little or nothing. But many times the menstruis are wont to be suppressed and stopped against nature, either through overmuch grosseneſse, or slendernesse. For fat folke are more without bloud then other folke, and they have lesse and streighter veines, and that little bloud which is in them, turneth almost al into fat. But those that are leane & slender, which be wasted with some continuall sickneſse, they have no superfluous bloud in them. Moreover, the menstruis do not flow in them whose bloud is either grosse or clammy, or if it be sent to some other part of the body, and purged out: as for example, if it go out at the nose, or at the fundament. Also in some that have cast out much bloud from the breast, the menstruis are stopped. and in some, because much bloud hath gone out of a veine being cut. Also other kind of emptyings have often done the same thing, as abundant sweating, continuall vomiting, fluxes of the belly, and all kinds of pustules and wheales which budde out of the skinne. Besides the causes now rehearsed, oftentimes the menstruis

Cause.
In whom the flowers are naturally stopped.
In whom the flowers are stopped against nature.

are withholden through great and ſharpe ſickneſſes, and through abundance or ſcarcitie of foode. For of little foode, that little doth expirate and breathe out ſtraight, and of much foode the paſſages are ſtopped, and the excretion and voiding out of the menſtruis is prevented and letted: and for thoſe cauſes the menſtruis are ſpecially ſuppreſſed and ſtopped, the whole body being evill affected. Alſo they are in like manner withholden and ſtopped, when the wombe it ſelfe is afflicted with a particular diſeaſe or vice: which thing chanceth to the wombe ſometime through hot or cold diſtemper of the ſame. Alſo many times the purgation of the menſtruis is letted through hardneſſe ingendred in the mouth of the matrice, or through ſome excreſcence and growing up of a peece of fleſh, or alſo through abundant fatneſſe. Alſo to ſome by and by in the beginning, certaine filmes or thinne skinnes ingendred about the necke or entrie of the matrice; to other ſome the ſcarres of vlcers which have bene before in the wombe, have ſtopped the mouthes of the veſſels which carried bloud into the wombe. To ſome after the abortion of the wombe (the mouth of it being exulcerate, and afterward healed and brought to a ſcarre) there commeth conjoyning and compaction of it, which beſides that it letteth all other tranſpuations of the wombe, it alſo ſtoppeth the excretion and voyding out of bloud. Moreover, ſtubburne carefulneſſe, immoderete feare, and great ſorrow, do ſtoppe the menſtruis.

Signa. There followeth ſuppreſſion and ſtopping of the menſtruis, heavineſſe of the whole body, deſire to vomite, abhorring of meate, and certaine terrible diſcurſions, ſuch as chance to thoſe that have conceived. Moreover, there be paines about the loynes, thighes, necke, the hinder part of the eyes, and the fore part of the head. Alſo there follow continuall fevers, and blackiſh vrine, with certaine red matter and filth in them, even like as one ſhould mixe foote with the water wherein new killed fleſh hath lately bene waſhed. Alſo to many either the vrine doth come forth difficultly, or elſe it is ſtopped altogether.

Cold diſtemper. The diverſity of cauſes is knowne partly by the diſpoſition of the whole body, and partly alſo for the moſt part, by the telling of the patient. Women may know a cold diſtemper in themſelves, by theſe ſignes ſpecially, becauſe they be more ſleepie and ſlower to all kind of moving, and whiter of colour, and as it were of a leadie colour. Moreover their vrine is waterie, and ſuch like

Hot diſtemper. ſignes appeare which are often rehearſed before. The tokens of hot diſtemper are cleane contrary to theſe ſignes of a cold diſtemper before rehearſed.

Plenitudo. Signes of fulneſſe, beſides thoſe that may be gathered out of the former Chapters, are wont ſpecially to be theſe: that women that are vexed therewith, are grieved moſt in the time of the menſtruis, and they feele vehement paine about the loynes and the privie members, and their veines are ſwolne up very great.

Curatio. Cure of cold diſtẽper. The cure is divers, according to the diverſity of cauſes. For if a cold diſtemper of the liver or wombe do ſtop the flowing of the menſtruis, it muſt be cured and driven away by contraries: that is, with meates and medicines that do heate. Therefore you muſt give unto them hot meates, and wine that is yellow, odoriferous, and old. Alſo you muſt preſcribe to them exerciſes, and you muſt miniſter other things which can helpe the body. Above other, theſe things that follow are good, Peniroyall, Thime, Calamint, Sothernwood,

wood, Diptaine, roote of *Ireos*, *Cassia*, Gladon, *Asarum*, and Saveine: of which you may make decoctions and foments. Also you must minister unto them fasting, after a bath, pure wine hot. Also the meete and convenient times to take these medicines be first, if the patient drink straight way, when the time of purgation is at hand: secondly, if she drink straight after a bath, fomentation, or annointing, that the medicine helping the body being yet hot and loose, may shew his strength and effect the more easily and continually. Women that be too hot, and use much exercise, have no need of curing: for it were better to the safegard of their proper health, to prescribe them such a diet whereby their bodies should be so dried, that the menstruis should not need to be purged: but this were against conception: for they do not conceive which be not purged. Therefore for conceptions sake, and for because that almost all women keepe an undiscreete diet, purgations be necessarie. Therefore it is good also to adjoyne the cure, whereby the menstruis that are stopped through hot distemperature may be brought out. Women therefore that be hot, and use many exercises, must chiefly be made moister by moist meates and drinkes taken in good quantity, as be soupings of Ptisan and of *Alica*, and meats that are made of Lambes flesh, Kids flesh, and fishes that be tender, birds of mountaines, and milk. Let their pot-herbes be Lettuce and Gourds, and their fruit new Figges. They must use white wine that is not very old, and let it be alayed. Also bathes of sweet water are good: and to conclude, that diet ascribed to them that have the fever hecticke, is to be prescribed to these. If the menstruis be with-holden and stopped by reason of the fulnesse that vexeth the woman, and if nothing else do let it, you must begin the cure with letting of bloud. And you must cut the veines of the anckles, or of the hammes, and that not before the accustomed time of the menstruis. Neither will it be unprofitable if cupping glasses be fastened to the legs. The bloud being emptied, minister potions which can provoke menstruis, and apply fomentations, bathes, and annointings of other things which we will describe hereafter. But if there be no fulnesse, but onely grosse and flegmaticke humours do stoppe the flowing of the menstruis, first you must minister medicines which can cut and divide the aforesaid humours, and prepare them and make them easier to be expelled and purged out: as is this decoction: ℞. the rootes of Gladon, *Ireos*, Parcely, and Sperage, ana ℥ j of the seedes of *Apium*, Fennell, *Bruscus*, Annise, *Daucus*, Ammi, and Nettles, ana ʒ j Calamint, Wormewood, ana. M. ß Origan, Sothernewood, Mugwort, Peniroiall, *Asarum*, ana. M. j. Hysope, M j. ß. chosen Cinamon, ʒ j. seeth all these in a convenient quantity of water, untill the third part be consumed: then straine it, and make the licour of that decoction sweet with Sugar, and clarifie it with the white of an Egge, putting into it of the syrupes of Calamint, of Hysop, and of Horehound, ana ℥ j ß. and make a potion, whereof minister daily in the morning, the weight of ʒ iiij. When that decoction is drunke up, minister some purging medicine: as is, *Hierapicra*, *Diaphœnicon*, and *Electuarium Nidum*, pilles of Garlicke, of *Benedicta*, or such like. After purging, the patient must use exercises, and frictions of the neather parts, and specially walkings. Moreover, apply fomentations, and bathings made of Camymomill, Mother-

Cure of hot distemper.

Cure of fulnes.

Purgatio.

Exercises.

Foments.

wort,

wort, Mints, & other things rehearsed in the decoctiō above said. Also annoint
Unguentū. the patient with this ointment. ℞. of the oiles of Lillies, and Rew, ana. ℥. j. Motherwort with the thin leaves, Penitroyall, Calamint, an ℈. j. root of *Ireos*, ℈ ij. Hysope, Origan, an. ℈. iij. with wax as much as is sufficient, make an ointment.
To provoke menstruis. After this, for the cause above said, minister medicines which can straightway provoke and bring forth the menstruis being stopped, such as these be: Mirrhe, *Castoreum*, Laurell berries, Madder, Pepper, Sage, Saveine, *Cassia*, and such other, which be rehearsed before of us. This medicine is notable good, ℞. *Castoreum*, ℥. j. wild Mints beaten into powder, ℥ ß old wine, or *Mulsa*, ℥. iiij. commixe them together, & minister it hot after a bath. Also the decoction of Penitroyall, Mugwort, Rew, Comin, *Daucus*, Sage, Dil, *Ammeos*, Fennel, *Enula campana*; & such like are good. Also Calamint beaten into powder, the weight of
A notable medicine. ℥. ij. or Saveine, the weight of ℥. j. drunk in wine or *Mulsa*, is very good. Moreover Trochisks of Mirrhe do marvellously profit. Also wine wherein Wormewood hath bene infused or sodden, must be drunk all the time of the cure. Also you must use to put pessaries into the wombe, if that necessity so require it, such
Pessus. as this is: ℞ of *Triphera magna* that is without *Opium*, ℥ j. of the meale of *Ernum*, *Nigella*, Mather, Mugwort, Penitroyall, ana ℈. j ß. juyce of Rew. ℥ ij commixe them together, and make a pessary, and put it in with wooll or cotton. Or
Alius. this pessary: ℞. Mirrhe, *Bdellium*, *Storax*, ana ℥ j. Calamint, Sothernwood and Wormwood, an. ℥ j. ß. roots of Gladon & Mather, ana. ℥. j seed of *Nigella*, dry Rew, Laurel berries, an ℈ ij. Savein, ℈ j *Castoreum*. ℈ ß. beate all these to fine powder, & commix them with hony, or *Triphera*, or *Mithridatum*. & make pessaries to put into the womans privities. Also you must cast into the wombe hot
Suffitus. oiles, as is oiles of *Ireos*, Lillies, Laurell, & such like. Also it is good to use suffumigations made of *Storax*, *Galbanum*, Frankinsence, *Bdellium*, the root of *Aristolochia*, Mugwort, Cloves, Cinamon. & such like: examples wherof you shall find in our book of making medicines. Moreover the wombe must be evaporated and fomented with odoriferous things, as with Marjoram, Savory, Calamint, Cammomill, Penitroyall, Mugwort, root of *Ireos*, & such like sodden in a pot, which you must cover with a covering that hath a hole bored through it, wherin you must put a reed or some other pipe; and you must annoint it round about aloft, that the woman sitting theron, may be fomēted with it. Also it wil profit if the woman sit in this decoction up to the navell, and after receive the
Cure of fat women. pessaries before rehearsed Fat women must be cured with a diet that can extenuate, & with swift exercises, & other medicines which can make the body slēder and leane: as be continuall dejection & solutiō of the belly, ointments that have vertue to evaporate and breathe out, & such like, which be abundantly intreated of by *Galen*. l. 14. *Ther. meth. cap* 15. *l.* 6, *De tuenda sanitate*. Those which
Cure of leane women. are not purged of their menstruis through leannesse of the body, whether it chance through sicknes or any other meanes, you must first recreate & refresh them, & restore the flesh of their bodies by a convenient diet, and by other medicines, which *Galen* rehearsed in the places aforesaid. And if they wax fleshy, there is good hope that the menstruis will burst out by their owne accord, which if they do not come forth alone, then you shall provoke them by potions, foments, and other medicines above rehearsed. If the menstruis do not

flow,

flow, because of some disease and vice of the wombe, first you must cure the evill that is caused of the stopping of the menstruis: and after that you must proceed to the provocation and purging of the menstruis. The cure of the diseases of the wombe must be sought out of their proper places. *Cure if it be of vice of the wombe.*

CHAP. LIIII.

Of flowing of the menstruis.

WE say, that menstruis do redound and overflow in women, when that great plenty of them do flow out longer then the accustomed time of their purgation. There is no just or certaine time of their purgation: for to most women they flow two or three daies, to many five daies, & to some seven daies. The menstruis do chance to flow out of measure, through great or smal vessels opened wide, or broken. Also immoderate purgations do ingender in women sometime through grievous travell in child-birth, which also do ceasse oftentimes of themselves. Oftentimes after abortion they labour of a vehement purgation and flux of menstruis, & somtime it bringeth them into a dangerous perill. If the greater vessels be broken or open, the bloud floweth out gushing on heapes: but if the lesser be opē, it floweth out by litle & litle, & not in great quantity. If it be caused through eating or gnawing, it doth not only flow by litle & litle, but also it floweth with very great paine. Moreover whē the menstruis flow immoderately, there followeth a filthy colour, the feet are puffed up with a light swelling, the strength of the body is decayed, both the digestiō and appetite of meat is corrupted: and in all points such signes as were wont to follow immoderate voiding of bloud, either by the hemorhoides, or by any other fluxe of bloud, do follow in this disease. First therefore in the beginning of the cure, you must bind the places between the joynts and the extreme parts of the body with bands, beginning at the armholes & the shares. Also you must fasten great cupping glasses lightly under the paps, as *Hippocrates* teacheth, 3. *Aphor.* 20. Also they must use meats and drinks that be sharpe and restrictive, as is Rice, and such like: and let the sicke rather eate rosted meats then sodden: and specially such flesh as is of nature able to drie up, as be birds that live on mountaines, & wild beasts. They must abstaine from moving, and wine, and in steed of it they must use some restrictive potion, or *Posca*, not cold but warme. Moreover, you must minister restrictive medicines in drinke, as these simples be following. ℞. Pomegranate flowers, *Hypociſchis*, *Acatia*, Corall, *Lycium terra Lemnia*, Galles, Knotgrasse, both the *Consolidaes*, the stone *Hæmatites*, shells of Mast, Plantain, Barbaries, & such like. Cōpound medicines be these following, as syrupes of Roses, Mirtles, trochisks of Amber, and of *terra Lemnia*. Also these pils following are marvellous good to stop & restraine the menstruis, ℞. *terra Lemnia*, Bolearmoniacke, Frankinsence, Mastick, Gals, ana ℈ ij. Dragons bloud, the stone *Hæmatites*, ana, ℈. j. Harts-tong burnt, ℥ j. *Hypociſchis*, *Acatia*, red Corall, ana. ℥ ß. Pomegranate flowers, red Roses, ana ℈ ij. Amber, ℈ j. commixe thē with syrupe of Mirtles, & make pils, whereof minister the weight of one drachme or ℥. ß. Also foment the place outwardly with the oiles of Roses, Mirtles, Quinces, & sharpe wine. And apply ointments, emplaisters, cerots, and restrictive Epithemes, whereof you shall find many before in the Chapters of *To restraine menstruis.* *Catapotia.*

of the fluxes *Dysenteria*, *Diarrhœa*, and *Lienteria*. Also infessions made of the decoctions of the aforesaid medicines be good. Also you must use such medicines as are cast into the wombe with an instrument. For the which purpose juyce of Plantaine is marvellously commended, wherewith *Galen* saith, in foure dayes he stopped a fluxe of the wombe that could be stopped with no other medicine. The quantity that must be throwne in, should be the measure of one cyath. Of the same effect be the juices of Knotgrasse, or Nightshade, or *Hypocistbis*, or *Acatia*, or such like cast in. Also the using of pessaries is not to be despised: among which this is specially praised: ℞. of Frankinsence, Pomgranate flowers, and Galles, ana. ℥. j. of Gumme Arabicke, *Acatia*, Amber, Harts-horne burnt, ana, ℥. ij. Bolearmoniacke, ℈. ij. beate all these to fine powder, and mixe it with wooll dipped in oyle of Roses, and put it into the wombe.

Infessus.

Pessulus.

CHAP. LV.

Of womans fluxe.

VTERI *fluor* in Latine, fluxe of the matrice in English, is a continuall distillation, and flowing out for a long time, of the whole body purging it selfe. That which is voided out, doth represent such forme and colour as the humour that doth abound in the body. For some is red, as bloud putrified, or matter: some white, which commeth of fleame: some is pale, which signifieth choler: and some is waterie, which is of a wheyish matter. And if pure bloud come forth, as in the cutting of a veine, you must take good heede that some erosion and gnawing be not ingendred in the wombe. By these signes following the flux is knowne. The places are continually moist with the humours, being divers in colours. The patient is ill coloured, she savoureth no meate, but abhorreth it: in walking she breatheth difficultly, her eyes be swollen, sometime with paine and sometime without paine, or with exulceration or without it; and either with an inflammation, that is, with the vlcer, or else it is filthie or unpure. The diversitie of causes you may know by the colour of that that floweth foorth, as is aforesaid. And if a woman be vexed with a red fluxe, in the beginning, if age and other things will suffer it, you must come to letting of bloud. For many incommodities would follow if you should first go about to represse and stoppe the rage and violence of the bloud that floweth, as the Dropsie, vice of the sinewes, or of the mouth of the stomacke, or of the head. You may part the times of your bloud letting as you do in them that spit bloud, so that therby the aversion and turning away of the bloud may be the longer a little. You must cut a veine in the arme. After this you must binde the extreme parts of the body with bands, and you must use and apply all such things as can turne the fluxe of the humor another way. Therefore all those remedies that be rehearsed of us in the former Chapters be good. Let her whole diet be restrictive, and such as doth ingender grossenesse and thicknesse. Let her drinke be water, or if she be weake, wine that is grosse & restrictive. But if the fluxe that is white or wheyish do vexe a woman, it may not be stopped at the beginning, that evill humours may be purged out of the body. Nor also it is not against reason,

Cause.

Signa.

Cure of the red fluxe.

Victus ratio.

Cure of a fluxe that is white & matterie.

seeing,

seeing that that which is flowed out is ingendred of fleame, if you do minister a medicine to her which doth purge fleame. And you must minister and apply to the whole body, medicines and remedies which do drie up, seeing that the disease is moist. Therefore exercises, specially of the upper parts, and frictions are good. Also they must eate flesh which hath vertue in it to drie, as birds of the mountaines, and wild beasts. Also in the beginning of the evill, such medicines may be ministred as do extenuate grosse humours, and after that do bring them out with the vrine, as be, *Asarum*, Fennell, *Apium*, and such like, often rehearsed before. The beginning being past, you must apply to the wombe things that be moderately restrictive, as be, oiles of Roses and Quinces, and other rehearsd in the former Chapter. Also you must use absterssive and scouring medicines, lest that vlceration be made with the humour that floweth: wherefore the wheyish humour must continually be washed with hot water. After the scouring and cleansing of the filth, you must annoint with oile of Roses, or of Quinces, or of Mirtles. Likewise, when a woman is diseased with pale fluxe, it may not be stopped at the beginning, but the body must be purged with a medicine that purgeth choler. Then you must studie how to pull backe and turne away the humour, and you must use other restrictive medicines, not neglecting absterssive and scouring things, whereof you shall have speciall need because of the sharpnesse of the humour. Moreover to conclude, when the fluxe ceasseth, they must long abstaine from swift goings and walkings, from much frictions and rubbings of the belly and the loynes, also from eating of sharpe things, from things that heate, and from such things as do provoke vrine. *Cure of a pale and cholericke flume.*

CHAP. LVI.

Of Strangling of the Wombe.

SVFFOCATION or strangling of the wombe, is nothing else but a drawing back of it up to the upper parts. It is causd through stretching out of it, which is ingendred of fulnes that followeth after the retention and stopping of menstruis. For in women, the wombe when it is reached and stretched out, it runneth not to another place like a wandring beast, but is drawne backe through the extension. Also it chanceth oftentimes through the seed that is restrained. Also many times it chanceth through cold which happened to the wombe at the time that the purgation of the menstruis is ministred. Also sometime it commeth through some hard abortion, or when as any hath hasted to stop suddenly a fluxe of bloud flowing from the wombe. They that are vexed with this disease, when the fit is nigh, there followeth heavinesse of mind, slowneſſe, weakeneſſe of the legges, palenesse of face, and a sorrowfull countenance. But when the suffocation and strangling is now present, there followeth disposition to sleepe, doting, a withholding of the instruments of the senses, the voice doth waxe dumbe, and the legges are drawne up together; the pulses are small and weake. Also oftentimes they are altogether stopped. Also in many the breath that should come out of the mouth and nostrils, is stopped altogether, and yet that which is in the arteries doth remaine still. When the evill doth ceasse, the balles of the cheekes begiane to waxe *Cause. Signs.*

red,

red, and the eyes be lifted up and opened. Alſo a certaine humidity and moiſtneſſe, that one may by feeling perceive to run out of the wombe of women, and the bowels do make a noiſe: and alſo the wombe it ſelfe is a little looſened, and ſo their mind, ſenſes, and moving commeth to them againe. This diſeaſe commeth by courſes at certaine times, as the falling ſickneſſe doth, and that chanceth when the matrice (as is aforeſaid) is filled with ſeed, or ſome other matter that putrifieth and rotteth in it. When the wombe it ſelfe is diſeaſed with the quantity or quality of any thing, then menſtruis, or ſeed, or other kind of ſymptomes are ingendred. If that which is able to coole the whole body doe cauſe this diſeaſe, the body is ſo vehemently cooled, that both breathing and arteries beating cannot be perceived by the ſenſes. Which humour, if it be either groſſe or ſharpe, it cauſeth conuulſions or crampes: but if it have the nature of melancholy, it cauſeth ſorrow and ſadneſſe, and defection of minde, refrigeration and paine of the ſtomack. This kind of diſeaſe ingendreth in all ſeaſons, but ſpecially in Winter and Autumne: and moſt commonly yong folke, and ſuch as be prone to lecherie, and barren, ſpecially if they be made ſo by medicines, be moſt taken with this diſeaſe. Many do recover from this diſeaſe, and many againe do periſh ſuddenly in the very fit, or at leaſt way within few houres after. That chanceth when the pulſes be ſwift and inordinate, and then do leave off and vaniſh cleane away. At the laſt a cold humour in little quantity doth bedew and moiſten the skinne aloft. In the fits therefore you muſt bind the extreame parts, and beſides the bindings, you muſt rubbe the legs and all the whole body, and do even as you would recover one that is ſwounded. And you muſt place the ſicke with her necke and ſhoulders bending, and riſing upward, and with her thighs and ſhare leaning downeward. You muſt apply to her noſtrils ſtinking things, as the ſnuffe of a candle newly put out, feathers ſpecially of Partriches burnt, or Wooll burnt, or ſoles of ſhoes, or ſhales of Garlicke or Onions: alſo haire burnt, and ſpecially if they be the haires of the ſicke, or Goats horne burnt. Alſo pitch melted upon the coales, *Galbanum* or *Caſtoreum*, or ſuch like. Alſo you may hold a chamber veſſell with old vrine at their noſe, or old linnen clothes dipped in Brimſtone and burned: and you muſt perfume the privities beneath with odoriferous things, as be *Storax*, wood of *Aloes*, Cinamon, Cloves, and ſuch like. And it is good to faſten cupping glaſſes with much flame, and lightly, to the parts above the priuie members, and to the bottome of the belly. As ſoone as the fit doth come, you muſt apply foments, and little bags warmed, to the bottome of the belly and ſhare, for you ſhall ſcarcely find a more preſent remedie in the comming of the fit of this diſeaſe. And you ſhall make them of both the Motherworts, and with Origan, Betony, Cammomill, Calamint, Wormewood, Penyroyall, Linſeed, Lovage ſeed, and ſuch like. And if the fit be prolonged, you muſt alſo add to ſuch things as are good to diſſolve and bring out windineſſe: wherof you ſhall find example and meanes out of the Chapters of windineſſe of the ſtomack, and paine of the Cholick. Alſo then you muſt poure into the wombe, both ointments and oiles that be very odoriferous, as is, oyles of Spike, and *Irios*, & ſuch like. Alſo let a midwife dip her fingers in theſe oiles, and then put them into the mouth of the matrice, rubbing it long and eaſily, that

How to do in the fit.

Sacculi.

that through that provoking the grosse and clammie humour may be avoided out. Also let the woman be raised with loud callings, and call her loud by her proper name. Also at this time you must minister those things that cause sneezing, as be, Pepper, *Castoreum*, *Struthium*, and such like. There be some that thinke it good to use insessions made of the decoction of Laurell berries and leaves, Peniroiall, Calamint, Motherwort, Horehound, Savine, *Althea*, Cammomill, *Serpillum*, *Ireos*, *Aristolochia*, and Fenugreek. But in the time of the insessions, we may not omit the cure of the braine, but you must irrigate and sprinkle the head with oile of Roses and Vineger. But I judge, that you must rather use foments and litle bags then insessions, specially when as for the most part, although thou wouldest never so faine, thou canst not use insessions in this evill. When the fit resteth and is ceassed, compell the patient to vomit: for all vomites do lighten, but specially such as are vexed with meate. The third day after, you must apply cupping glasses with scarification to the loynes, and the ilions. After the seventh day minister the purgation of *Hiera Colocynthide*, or pils of Agaricke, and by and by come to the drinking of *Castoreum*, which being continually drunke, it delivereth the patient straightway from this evill. Also you must minister every day thereof, ℥ j. sometime with *Mulsa*, sometime with the decoction of Motherwort, and sometime minister it with thin wine. Therefore at this time, rather then in time of the fit (as is said) it is lawfull for you to use insessions & pessaries that do mollifie, made of goose grease, *Storax*, Mastick, gumme Armoniacke, and such like. Also the wombe must be perfumed beneath with such things as do heat, and have vertue to bring out winde. Therefore use this perfume specially: ℞ of the Trochisks of *Gallia* & *Alipta Muscata*, ana. ℥ j. ß. *Storax*, ℥ iij. Cloves, Maces, ana. ℥ i. wood of *Aloes*, ℈ ij. Cinamon choisen, leaves of Laurell, ana. ℥ iij *Laudanum*, ℥ ij. ß. beate them into powder, and commixe them with *Storax liquida*, and make Trochiskes for perfumes. In the meane season, let the woman be content with very little meat and drink, and let all her diet be exsiccatory and drying up. This cure following is to be used in the fits of this disease. In restoring and recreating the whole body, specially if that the disease hath endured long, you must begin oftentimes with bloud-letting, specially if the menstruis have bene stopped, and letted of their purging. Then you must come to purging with *Hierapicra*. The purging being done, you must fasten on cupping glasses lightly, but with much flame, and you must draw them off violently. Also sometime the places may be scarified, and strew upon the scarification, Salt: then you must beale it with convenient medicines. Also you may apply very well *synapismes*, and dropaces made of *Euphorbium*, Pellitorie, Pepper, and Mustardseed. Also a good diet doth helpe much, as, deambulations in the morning, gestations and carryings in a cart, or in a ship, or on a beast, be good. Also, after they be moved with carrying about, crying out loud, distinct & apt reading is convenient. Also annointings and frictions used now and then are good. Baths of sweet water are seldome to be admitted, and not, but because it should scoure and cleanse the filth. It is very good to use naturall bathes, which flow by nature, and this is as it were the very last refuge. Above others those baths are good which be in *Badenie*, in the base Germanie, in *Marchia*. And our Bathes at Bathe, and at Buck-

What must be done straight after the fit.

Trochisks of perfumes

Diet.

Cure of the whole body

Buckstones in Darbishire, and there is a bath neare Newmarket in Suffolke, at a towne called Exning, they be all very good; but if they go to any of these baths, they must take heed of cold.

CHAP. LVII.

Of falling out of the wombe.

WE say, that the matrice falleth out, when it is so turned downward that it sticketh out outwardly; and yet the whole matrice rolleth not downe, being loosened from the bands & ligaments, as many unwise folke do think; for if it should fall downe so, it could not be restored againe. Although the wombe do fall out but seldome, yet there be many causes of the falling out of it. *Cause.* For, a woman falling from a high place, if she fall on her haunches, the pannicles and filmes that hold up the womb, and the members adjoyning, do break, and cause this disease. Also it chanceth many times that in a sore travell of child-birth the wombe falleth out, because of the drawing out of the secundine, which the wombe that joyneth to it doth follow. Also many times it chanceth through negligent and unskilfull drawing out of the child, specially if it be dead. Moreover it chanceth sometimes through a stripe, or lifting up of a great weight, or through vehement perturbation of the mind, as death of children, or coming of enemies, or through perillous sailing, or through some such like cause, all the body being loosened, the wombe falleth out. Also sometime this evill chanceth (all the wombe being loosened) through resolution or weaknes of the pannicles and muscles, which thing chanceth specially to them that be old. Oftentimes the wombe falleth out, through the flowing downe of an humour much in quantity and clammy. It falleth out most commonly by the mouth of it, and that which falleth out, is like to the egs of an Ostrich, differing only in this, that it is bigger, or lesse in quantity. *Signs.* There is no need of many signes, because the diversitie of causes may partly be knowne by the constitution and state of the body, and partly by the telling of the sicke, and them that be with them daily. *Curatio.* When this disease is but newly begun, you must endeavour to put up the wombe againe, and to restore it into his owne place: for in the beginning it will be obedient to be put up readily, and being in his own place, it will tarry so still, specially if age agree unto it. For in them that are well striken in age, the wombe being put up againe, it slideth out againe through every light cause. It is good therefore, if there be hard dung in the right gut, to bring it out with a clyster. Likewise if urine be gathered in the bladder, let it be brought out with a cyring, that the matrice may be at free liberty on each side: for otherwise it chanceth by their stretching out, that the matrice which is in the midst between thē, is pressed together, & pent in a strait place, and so when it is fallen out, they let it and stop it, that it cannot be put up againe into his own place. When you have thus done, you must lay the sicke upright, so that her hanches may lye highest, her hammes bowed, and her legs spread abroad: then you must bathe and nourish abundantly that part of the matrice which is fallen out, with warme Oile, or Butter, or Mallowes sodden, or with the decoction of *Althea*, Fenugrecke, Linseed, or such like: and you must prepare Woolle together on a heap, in figure and thicknesse according to the

proportion of the member, and wind it about aloft with a fine and pure linnen cloth: then dippe it in the juyces of *Acatia* or *Hypocistbis* infused in wine, and put it into the wombe, and you shall wrest and writh upward all that which is fallen downe by little and little, and without violence, untill the matrice be put up into his owne proper place. Outwardly you must cover the parts about the privie members with a sponge wrong out of *Pesca*. The woman shall lie with her legges stretched out and joyned together, that the one may leane upon the other. But it is more safegard to bind the feete together, bringing the band up to the knees. But if that part of the matrice which is fallen out, be swollen through continuance of time, and be stuffed up with plenty of humours, so that the swelling do let the putting up of it, you shall nourish it with decoction of Beetes, and then you must cleanse it and wash it with Vinegar, & strew in it Salt finely powdered, and when it leaveth swelling, then put it up as is aforesaid. Then fasten cupping glasses with much flame to the navell, and both the ilions or small guts: and apply continually to the nose odoriferous things. The third day (the wooll being as yet still in the wombe) let the woman sit in black soure wine a little warmed, or in the decoction of Mirtles, Bramble leaves, Pomegranate rindes, and such like. This being done, let her lye upright againe with her haunches highest, then take the former wooll out, and put in such another in the stead of the first, dipped in the same medicine. Also apply cataplasmes and emplaisters outwardly to the bottome of the belly, made of Dates, Pomegranate rindes, Lentils, and such like. Also Cerotes that are made of Mastick, wood of *Aloes*, *Ladanum*, Frankensence, Squinant, *Acorus*, Nutmegs, gumme *Trogacanthe*, and such like, are good to be applyed. But let these things be changed every third day, untill the cure be ended perfectly. Also during the whole time of the cure, let the woman eschue moving, and such things as provoke sneezing. And the wombe must be perfumed beneath with stinking things, but to the nose you must apply most odoriferous things; for the matrice flieth from stinking things, and it followeth and embraceth odoriferous things. Let her meates be such as ingender good juce, & give her odoriferous wines. Also the belly must be made soft and soluble, lest if she should go to the stoole difficultly, the matrice should also fall out againe. But yet you must take good heed that the belly be not too much loosened, for then the parts adjoyning are loosened, and so the matrice will fall out againe. Moreover if that part of the womb which is falle out, hath through continuance of time by negligence bene putrified and rotten, and through continuall wetting of it with vrine and filthinesse sticking in it, it be exulcerated, you must cut off and seare that which is unprofitable, or burne it without any feare of danger: for it hath bin knowne (as *Paulus* testifieth) that the whole matrice, because it was rotted, hath bene taken away, & the woman lived still.

Victus ratio.

CHAP. LVIII.

Of the Mole of the matrice.

MOLA in Latine is called of *Aetius* and *Paulus*, a swelling that is hardned, sometime in the mouth and entry of the matrice, and sometime it stretcheth out in all the matrice, and in feeling it is almost like a stone, [illegible]

Cauſe. *Ther. meth.* defineth, *Mola* to be a peece of fleſh without ſhape. This diſeaſe is cauſed of womans ſeed, and much menſtruous blood flowing into the matrice, and there kept, reſtrained and ſtopped, which immoderate heate doth

Signa. joyne together, and changeth it into the forme and faſhion of fleſh. There followeth this evil, a hard ſwelling, with contractiõ & drawing up of the ſides, ſtenderneſſe of the body, evill colour, loſſe of appetite, and ſuppreſſion of the menſtruis. Alſo in this evil the papps do ſwel, ſo that at the firſt it cauſeth ſome to ſuſpect that the woman is conceived with child, but in proceſſe of time it may be diſcerned. For paine followeth the *Mola*, cauſing pricking, neither is there any moving perceived in this diſeaſe, as is in conception. Many of them do make a ſuſpition of the Dropſie, but yet there is a difference betweene them two: becauſe the ſwelling is hard, and doth not give place to the thruſting of the hand and finger, as the Dropſie doth, nor maketh a noiſe as the Timpany doth. But yet often in proceſſe of time, the Liver is cooled, and the Dropſie

Curatio. ingendreth. This evill for the moſt part is incurable, except remedies be applied in the beginning. But howſoever it chanceth, the cure may not be neglected, but you muſt apply and miniſter all things that ſeeme to be good for it. But firſt of all you muſt give her meates that ingender good juyce, and let her uſe moderate drinking of wine. Let not the woman uſe vehement moving, for that will cauſe the flux to the diſeaſe, but let her uſe geſtations, and carryings, and deambulations, and bathes, and in her lying, let her feete be higheſt. In the meane ſeaſon if fulneſſe be preſent, you muſt cut a veine of the arme, and then you muſt purge her by *Pilulæ fœtidæ*. When the body is purged and emptied, apply cataplaſmes, foments, inſeſſions, peſſaries, ointments and cerotes, which have vertue and power to diſſolve and looſen, as they be that are made of *Althæa*, Mallowes, Cammomill, Melilot, Fenugreek, Linſeed, and ſuch like. For this purpoſe alſo it is good to apply *vnguentum Dialthæa*, or *emplaſtrum*

Vnguentũ. *Diachylon ſimplex* or apply this ointment, ℞. of the oile of ſweet Almonds, ℥. iij. oile of Lillies, ℥. ij. ß Gooſe greaſe, and Hens greaſe, ana. ℥ j. ß muſcilage of Lineſeed and Fenugreek, ana ℥ j. of the gummes, *Ammoniacum* & *Bdellium*, ana ℥ ij root of *Althæa*, *Nigella* ſeeds, and *Daucus*, ana. ℈ ij. diſſolve the gums in wine, and with Waxe as much as is ſufficient, make an ointment. Alſo you

Peſſus. muſt put in Peſſaries made with Butter, Swines greaſe, Harts marrow, Raiſins, fat Figs, Linſeed, and Fenugreek. After this you muſt miniſter ſuch medicines as can provoke menſtruis: for which purpoſe beſides thoſe things that we rehearſed in the Chapter of ſtopping of menſtruis, this medicine is good, ℞. the

Morſuli. powders of *Diacinamonum*, *Diagalanga*, *Diacuminum*, ana ℥ ß. powder of Diamber, ℈ j. powder of *Dialacca*, ℈ ß Cinamon choſen, S. Iohns wort, *Calamus aromaticus*, *Aſarum*, root of Gladon, Anniſe ſeed, ana. ℈ j. ſeed of Rew, Ginger, Motherwort, Horehound, *Diptamus*, Sage, ana ℈ ß. Sugar diſſolved in the waters of Motherwort, and S. Iohns wort, as much as is ſufficient, & make lozenges, whereof miniſter daily the weight of two or three ℥. Alſo it is good

Peſſus. to put in this peſſary, ℞. of the root of *Aſarum*, Gladon, and Madder, ana. ℥. ij. ſeed of Rew, *Nigella*, ana. ℥ ß. Marjoram, Nutmegs, Cloves, Laurel berries, ana ℥ j. Saveine, ℈ j. *Caſtoreum Euphorbium*, ana. ℈ ß. powder them and ſearce them that have need, and with Turpentine make a peſſary. To conclude, you

muſt

must vse medicines that can dissolve and loosen congealed bloud: for so there will follow excretion, and voiding out of much black bloud and clodded. Also it profiteth marvellously to the taking away of this disease, specially if the evill have continued long, to use naturall bathes, and such as do ingender by themselves, which have vertue to dissolve and discusse. Moreover, many other remedies rehearsed in the Chapters of the Dropsie, may be used in this.

CHAP. LIX.

Of Inflammation of the wombe.

THe wombe is inflamed through many causes: as through a stripe, or retention and stopping of the menstruis: also by abortion, exulceration, unmeasurable lecherie, sitting on a very hard stoole, very long and swift deambulation and walking. Also sometime it chanceth through cold, prohibition and letting the transpiration and breathing out. The companions to inflammation of the matrice be these: an acute fever, paine of the head, the share, the loynes, and the roots of the eyes: conuulsion and crampe of the armes, the fingers, and the necke, & declining of them contrary. Also paine of the stomacke, and shutting up the mouth of the matrice, and pulse that be small and often. If the inflammation be feeble and small, the aforesaid signes will not be great and strong, and the wombe will be vexed with greater paine. But if the inflammation be vehement, then the whole wombe is vexed with a panting paine, and all the signes will be the more vehement. If all the wombe be inflamed, it will be painfull all over, but if some part of it be vexed with an inflammation, then the paine is greatest in that part. For if the hinder parts of it be vexed with inflammation, the paine will afflict the loynes most, and hard dung is withholden and stopped, because then the right gut is pressed together very much. If the former part be inflamed, then there is paine about the privities, & the strangury or difficulty in pissing is ingendred, because the bladder is pressed together. If the sides of it be inflamed, the parts above the privy members are stretched out, and the legges are grieved, and difficulrly moved. When inflammation afflicteth the mouth of the matrice, there is a paine in the *Abdomen*, and if you put in your finger, you shall feele the mouth hard, unpleasant, shut up, and burning hot. In the beginning therefore of the cure, if neither age, nor state of the body, nor time of the yeare do let it, you must cut the veine of the hams or of the ankles (if the inflammation came not after abortion, or great voiding of bloud.) Afterward you shall place the sicke in a darke house, which is moderately warme, bidding her to be quiet, and prohibiting all moving from her legges. Then you must rub the space betweene the joynts, and also the extreme parts, that you may turne away the course of the fluxe from the wombe For her meate, which must be little in quantity, you must use Ptisan broth and rere Egs: but there must be a day betweene: she must abstaine from drinking of wine, and for that she must use the decoction of Cinamon, or hot water. Also the belly if it be not soluble enough of it selfe, must be washed and emptied by easie and mollifying clysters. Outwardly you must apply upon the loynes and about the share, Woll wet in Vineger wherein Roses have beene sodden. Also

Cause. *Signa.* *Curatio.* *Diet.* *Localia.*

Dates or Quinces ſodden in wine commixed with oyle of Roſes, is good to be applyed. Alſo you muſt apply cataplaſmes made with the meale of Linſeed, Fenugreek, and with Melilot, Plantaine, Lintels, Knotgraſſe, Purſlaine, Singreene and ſuch like: and that ſpecially if the inflammation be of the nature of an *Eryſipelas*. Moreover you muſt put into the matrice, wooll moiſtened with oyle of Roſes, or Quinces, or in the juyce of Purſlaine, or Singreene. When the inflammation beginneth to decline and ceaſſe, you muſt come to the uſing of thoſe things which have vertue to releaſe, diſſolve and diſcuſſe. Therefore you muſt bid the patient ſit up to the loines in Fenugreek ſodden, or in the decoction of *Althæa*, Linſeeed, Mallowes, and ſometime alſo Motherwort, Horehound & Sage. Alſo you ſhall annoint about the privities, & the loynes, Barley meale with Fenugreeke and Linſeed ſodden in *Mulſa*, or the decoction of drie Figs. Alſo put in peſſaries made of Butter, Harts-marrow, Gooſe greaſe, Hens greaſe, and ſuch like. When the cure hath proceeded, ſundry meats and light will be much profitable. And when the declination of it is manifeſt, bring the ſick to bathes, and give her wine that is watery and thinne.

CHAP. LX.

Of windineſſe in the Wombe.

Cauſe. THe wombe is puffed up through cold, or humors corrupt in it, or through abortion or ſore travell in childbirth, the dore of it being ſhut, or a clod of bloud being in it, and ſtopping it. Oftentimes the windineſſe ingendreth in the hollow bought and ſpace of it, ſometime in the boſome of it, which is evident to the ſenſes, and ſomtime in the thinner parts of the ſubſtance of the wombe, not appearing to the ſenſes. There followeth this evil, ſwelling of the bottome of the belly, with hardneſſe & paine that pricketh, which goeth up to the midriffe and the ſtomack: and yet nevertheleſſe it is ſtretched out on both ſides, ſometime to the ſhare, and ſometime the paine is in the loynes, and at the navell, to whom alſo the head agreeth. Alſo many times wind breaketh out of the privities, that the ſick may feele it. If therefore windineſſe be gathered in the hollowneſſe of the matrice, there is heard a certaine rumbling and noiſe in the body, ſuch as chanceth to the guts which are vexed with gripings: alſo if you beate your fingers on it, it maketh a noiſe like a timpany. But when the windineſſe is contained in the thin and ſlender paſſages of the matrice, then they are vexed with more vehement paine, and harder to cure. This evill is cured firſt if age, the region, and the time of the yeare do not let it, by bloud-letting, faſting, and purging with *Hierapiora Galeni*: which being done, you muſt uſe foments, and annointings with oyle of Rew, or with oyle wherein Dill hath bene ſodden. Alſo let her vſe inſeſſions made of the decoction of Rew, Penyroyall, Calamint, Horehound, Motherwort, *Althæa*, and ſuch like. Alſo apply cataplaſmes, made of the ſeeds of *Apium*, Fennell, Caraway, Comin, Lovage, *Daucus*, Anniſe, Fitches or Darnell meale, and ſuch like. Alſo you muſt powre into the wombe ſuch things as have power to looſen and diſſolve windineſſe, as is, oyle of Rew, *Ammeos*, Origan, and the decoction of things before rehearſed. And if windineſſe be included and ſtopped through the meanes of a clod of bloud, after the uſing of the aforeſaid things, and ſpecially inſeſſions,

Signa.

Curatio.

let

let the Midwife put her finger being first annointed, into the womans privities, and dissolve, and bring forth the clod easily and by little and little. And if the evill hath continued long, you must come to more effectuous remedies. Therefore you must use liniments, emplaisters, and cerots that be stronger, as thus is, ℞ Sothernwood, Origan, and Calamint, ana ℥ ij. seed of Turfan, ℈ ij. of Centory the lesse, ʒ j. Caraway seeds, *Ammi*, ana ℈ ß *Cassia*, ℈ j. *Bdellium*, Armoniack, ana ʒ j ß oile of Rew and Dill ana ℥ j with Waxe and Turpentine as much as is sufficient, make a cerote and apply it to the wombe: also sometime you must proceed to the use of Synapismes and Dropaces. Also cupping glasses may be fastened to the places lightly in a circuit, and must be pulled away violently, for these do helpe as it were a charme. Also sometime scarification must be made: and you must use such things altogether as have power to draw out, and call forth from the bottome to the toppe. Also, for her diet you must minister food that doth attenuate and dissolve windines, and minister medicines also that have the same vertue, as *Diamson*, and *Diacuminum*, and *Diacalaminthes*, and such like. *Cerotum.*

CHAP. XLI.

Of exulceration of the Wombe.

THe matrice sometime is exulcerate, because of hard child-birth, or drawing out of the childe, or through cotrupting of the matrice, or through sharpe medicines, or fluxes, or through impostumes or botches broken. They that have this disease do feele a pricking paine in the agrieved part, and at certaine times stinking and mattery humours are sent out from the filthy vlcers: and other signes proper to the diseases of the wombe do follow, as headach, and specially of the fore-part of the head, of the great sinews in the necke, and at the rootes of the eyes is felt paine, which also extendeth unto the fingers ends, and other tokens declared before in the Chapters of inflammation of it. Therefore if the vlcer may be seene, it may be knowne by an instrument called *Specillum Oricularium*: But if it be deepe within and hidden, those things which come from it will declare it: for a diverse humour is sent forth. If the vlcer be inflamed, the humour is little in quantity, bloudie or dreggie, with great paine. If the vlcer be foule and filthy, the humour commeth forth in more great abundance, and is matter with lesse griefe. If the vlcer doth eate and feede, the humour is stinking, blacke, and with vehement paine. For the cure, when the bile or vlcer is inflamed, you must use bloud-letting and other medicines that are good against inflammation, as is afore taught. In other causes you must use purging medicines, especially if the body doth abound with vicious and corrupt humours. Also apply such medicines as do represse and stop the flowing of humours and correct their hot distemper, as is, the juyces or waters of Purslaine, Plantaine, *Bursa pastoris*, and such like before rehearsed. Then if the vlcer be filthy, you must use scouring and cleansing medicines, as is, *Ptisan* with Honey, *Mulsa* with the decoction of the roote of *Irees*, *Aristolochia*, Wormewood, or Agrimonie. Those vlcers which do eate and feede, must be washed with Mares milke, or Asses milke newly milked: you must mixe with milke, hony and roote of *Irees*. *Cause.* *Signe.* *Curatiu.*

These things, if the vlcers may be seene, may be annointed: but if they be deepe within, cast them in with an instrument called *Metrenchita*. When the vlcers be well purged and cleansed, you must use such things as will close them up: first gentle things, and then those that be of more effect. The cerote of *Aetius* doth especially please me, which is this: ℞. of white Waxe, ℥.j of fine oile of Roses, ℥.iij. and melt them together upon the coales, and when it is cooled, then put it into a mortar, and put thereinto womans milke, or Asses milke, or Goates milke newly milked, and work them together with a pestle untill it be white, then powre out the aforesaid milke, and put in new milke, and then work them againe, and then put to it about ℥ij. of Saffron. And if thou wouldest have it to mitigate paine more, add to it oile of Roses, ℥.ij the grease and marrow of a Goose, ana. ℥ ß. also you must put to oile of Quinces in stead of oile of Roses. You must apply this cerote to the belly and the haunches: for the vertue of it is sent into the wombe by secret and hidden passages. Also you may cast into the matrice of that faculty: as be, the decoction of Pomegranate rindes, Roses, Quinces, Bramble, Mirtles, Sumach, *Acatia*, *Hypocistidis*, with restrictive wine. To this place you may transferre and bring medicines out of the former bookes, and out of the Chapters of vlcers of the reines, the bladder, and the yard.

Cerotum.

CAHP. LXII.

Of straightnesse of the Matrice.

PHIMOSIS in Greek *Obduratio* or *Coarctatio vteri* in Latine, it is a stopping or streightning in the mouth or neck of the matrice, whereby those places are made so streight, that it will not admit nor suffer any seed: or if they do receive it, they cannot hold it; for because of the knobby hardnesse it cannot shut together Sometime it receiveth seed, and it is kept and retained in the streight mouth of the wombe, and thereof is a child conceived, but the conception bringeth occasion of death to the woman: seeing because of the great streightnesse of the places, it cannot be brought forth. This disease is caused in the mouth of the matrice, either of exulceration going before, or of an inflammation there hardened. There is no neede of signes to know this disease by: for by the telling of the sicke, and by touching of it, you may easily know it. The cure of it must be wrought with fomentations that can release, dissolve, and mollifie. Also with cataplasmes and insessions that be of like power and vertue. Therefore you must apply foments made of the decoction of Fenugreek, and *Hydrelæon*. Also you must use pessaries that can mollifie and dissolve, as that is which is made of *Aesipum*, that is, oile tried out of wooll in sheeps flanks or necks, Saltpeter, & Turpentine. To be short, to the cure of this disease you must use mollifying medicines, as is, Mallowes, *Althæa*, *Nigella*, Fenugreek, Linseed, *Ammoniacke*, *Bdellium*, Rosin, Grease, and such like, of the which you may make cerotes, emplaisters, and all kind of outward medicines. And if the evill be waxed old, you must use suffumigations, and evaporations made of aromaticke things. And when the places do seeme to be softer to the feeling, then you must put a drie sponge, that hath a cord hanged at it, into the streight place, to the intent to make it wider: which if it fall out, you must

Ouuse.
Signa.
Curatio.

pur-

put in another that is thicker. Therefore you must have many and sundry dry sponges ready. Afterward you must annoint upon the sponges that you wil put in, some medicine made of Alume, and *Elaterium*, mixed with Hony, that thereby the place may be made wider. And if after the sponges be take away, the place do not seeme open and wide enough, and inflammation be present through the eating and gnawing of the medicines that were applyed, then annoint upon the sponge that you will put in this ointment: ℞. oile of *Ireos*, ℥ j. of fine Turpentine, ℥ ij. of Goose grease, ℥ j. root of *Ireos* and Frankinsence, ana ℥ ß Waxe as much as is sufficient, and make an ointment. But if the inflammation be vehement, take oile of Roses or Violets in stead of oile of *Ireos*. When the inflammation is ceased, & the place is open, annoint upon a sponge a cerote made of oile of Roses, and Goose grease, and use that unull it be healed, making the place a little sounder, but yet you must alwaies put in sponges until the end of the cure, lest that the mouth of the wombe do gather together againe. *Unguenta.*

CHAP. LXIII.

To take away barrennesse.

STERILITAS in Latine, barrennesse in English, it is caused of the womans part, or of the mans part. It is of the mans part when his seed is either hot, and as it were burned; or else cold, thin, waterie, and feeble, as is the seed of old and feeble men: or when it is sent forth thicker then it ought to be: or because the men be halfe geldings, and have a very short yard, so that they cannot cast their seede into the innermost place of the matrice, which also sometime chanceth through much fatnesse: for fat men have such great bellies, that they cannot cast the seed into the deepest parts of the body. Also women of their part cannot conceive, that have their matrice either hot and fierie, or cold and moist, or foule, filthie and drie. For (as *Hippocrates* saith 5. *Aphor.* 62.) the seed is corrupted or quenched in such. Also women that be very grosse and fat, do not conceive (as *Hippocrates* witnesseth 5. *Aphor.* 46.) Moreover, women that be leane and slender do not conceive, or if they do conceive, they suffer obortion straightway, which also *Hippocrates* witnesseth 5. *Aphor.* 44. Also some do not conceive because their wombe is weake, or streight, or short or because the vessels of it be stopped or shut up, or blinded and covered, by reason of a scarre, or because the necke of the wombe is drawne crooked: or because the mouth of the matrice is too streight, or too wide open. Also unwilling carnall copulation for the most part is vaine and barrent for love causeth conception, and therefore loving women do conceive often. Also age too great or too little, doth let conception. Therefore you must separate them that be young from carnall copulation, so that the man may be thirty yeares old, and the woman eighteene. But specially an uncomely and fooliſh shape and forme of the womans body doth give an occasion to barrennesse. For a woman that is fertile, ought to have a moderate stature and height of the body, breadth of the loynes, and the share, buttockes sticking out, a handsome and convenient greatnesse of the belly, a straight breast and large pappes. The signes whereby the diversitie of causes be knowne be these. The hot distemper of a man is easily knowne by the abundance of haire, pe- *Cause.* *Signa.* *Hot distemper.*

specially blacke haires upon the genitalles, and the places adjoyning, from above unto the middle thighs. Also this distemperature is lascivious and ready to carnall lust, but it is soone satiate & filled. A temperament that is too cold, is declared by the partsabout the stones being bald and without haire. Also they that be of this temperature, be not desirous and prone to carnall lust. Heate of the matrice is knowne by the heate in the rest of the bodie, and because few menstruis are sent out, and that with paine, so that sometime the womans privities are exulcerate with it, and that which is sent out is blackish. Also there followeth this temperature, an instinction or tickling to lecherie, and drinesse of the whole body. A temperature of the matrice which is cold, is knowne by suppression and stopping of the menstruis. Also they that have this temperament do despise use of carnall lust, and have the mouth of the matrice drawne together. If through too much moistnesse barrennesse be ingendred, then in the act of generation, they are very much bedewed with moistnesse, and the menstruis floweth much in quantity, and thinne. Drinesse is knowne by the contrary signes to moistnesse. The rest of the causes may be knowne, partly by sight, and partly by the telling of the partie, or other about her. For the cure common to both, as well the man as the woman, it is convenient for them to keepe the whole body very temperate, and to keepe a meane and measure in labouring, eating, drinking & bathing, and in all other exercises. Men therefore that have their seed corrupted through naughty and evill kind of diet, if they use a more ordinate diet and healthfull, their genitors will have fecunditie and fertility. Let the woman neither weary her selfe with too much labour, nor let her be altogether idle: for idlenesse doth fill and stuffe the whole body with superfluous humours and excrements: but great labour drieth up the bloud, and consumeth the menstruis. Let her use meates and drinkes easie of digestion, and such as the stomack may well comprehend and consume. And you must specially observe in their order of good diet, that neither the man nor the woman be made fat: for they that be fat, are unapt to procreate and beget children, because their genitors cannot touch together, and also because they send out little seed. Moreover, it is convenient that you give unto such as desire to get children, some accustomed and pleasant thing to eate or drinke before meate, which is most apt to provoke carnall lust, and to ingender seed: as those be that do heate measurable, and puffe up with wind. Therefore wine in this case measurably drunke, is to be preferred before water. For as the Proverbe is, *Sine Cerere & Baccho friget Venus*, that is, If you have not bread and wine, carnall lust will coole and pine. For pot-herbs they must use Rocket, *Orminum* (it is an herbe like unto Horehound) *Eryfimo*, and other such like, which we have rehearsed for them that cannot use carnall copulation. Rew, Calamint, and Mints must be eschewed altogether: for Calamint and Mints, although they ingender much seed, yet that which they ingender, is feeble and weake: but Rew doth altogether corrupt & destroy seed. If a woman do not conceive through the vice and corruption of certaine humours, it is good to empty her with a purging medicine, and to amend her with a good diet. Particularly for women, it is good for them to take as good heed as can be, to those things that chance to the matrice, and that

Cold temperature.

Cure of both to man and woman common.

Cure of a woman full of corrupt humours.

then

their menſtruis may flow without any impediment. Therefore when the purgation of their menſtruis is nigh at hand, let them keepe a meaſure in eating and drinking with all their diligence. And let them take ſome of thoſe things that can provoke and ſtir up the purgation of the menſtruis, as be herbes that be odoriferous and ſharpe, as is, *Cerefolium*, Fennell, *Apium*, Lovage, and ſuch like, whereof you ſhall find plenty in the Chapter of the ſtopping of the menſtruis. After the purging of the menſtruis, both the right ſide and the left ſide of the matrice is open. If cold diſtemper doth cauſe barrenneſſe, you muſt correct and amend it by foments, cataplaſmes, and ſuffumigations, and other medicines that have vertue to heate: as thoſe be that are made of Motherwort, Peniroyall, Sage, Rew, Anniſe ſeed, Comin, Gladon, and ſuch like. Alſo it profiteth her to drinke *Caſtoreum*, and odoriferous ſeeds, Comin, Anniſe ſeed, and Iuniper fruit, and other things that be rehearſed in the Chapter of ſtopping of menſtruis. You muſt amend and correct a hot diſtemper of the matrice cauſing barrenneſſe with ſuch things as do coole and moiſten: as theſe herbs be, Lettuce, Mallowes, Gourds, Purſlaine, and Orach, with ſuch like. Alſo ſhe muſt drinke wine that is thinne, white, and alayed. Alſo it profiteth her to ſleepe, and to bathe in ſweet water. Alſo you muſt apply to the loynes and about the privities ſuch things as do coole, as juyce of Nightſhade mixed with oyle of Roſes, which alſo being layd upon Woole, may be put well into the matrice. They which cannot conceive through moiſtneſſe of the matrice, it is good for them to uſe a drier dyet. Alſo they muſt exerciſe themſelves much, and they muſt be rubbed in the upper part of the body. Alſo to the intent to purge out and turne away humors, let them vomit ſometime after dinner, and ſometime faſting: and you muſt drie them with ſcarcity of meate, and let them eate fleſh of middle aged beaſts roſted, and give them pure wine, that is mightie to drinke, but give it them ſeldome. Alſo it profiteth to apply reſtrictive things to the matrice, as be, Roſes, leaves of Briar, Galles, Sumach, Mirtles, Knotgraſſe, Pomegranate rindes, and ſuch like ſodden. But you may not do this, unleſſe the whole body be firſt purged. A drie matrice muſt be cured by the contrary to that which is aforeſaid, as with baths of ſweet water, annointings, and meates that do moiſten. Let her uſe wine that is alayed, being not yet very old. And if a womans conception be impedited and ſtopped through groſſe humours, if they be gnawing, it is good to purge the woman well with *Hierapicra* in whey: and ſhe muſt uſe a moſt exquiſite diet, and meates that do ingender good juyce: but you muſt conſume the flegmaticke humours with much labour, with ſweating, vomiting, or by purging by the neather parts, and all other things which be rehearſed in the Chapter of ſtopping of menſtruis, which it behoveth not to rehearſe here particularly. Alſo windineſſe ingendred in the wombe, doth let the fertilitie of conception, and cauſeth barrenneſſe. Such women therefore as have this, muſt firſt be amended with a ſtreighter diet. Then you muſt miniſter both outwardly and inwardly to them, ſuch medicines as can diſſolve, diſperſe, and conſume windineſſe, as is, Comin, Rew, Dill, ſeed of *Apium*, and ſuch like, which be rehearſed in the Chapter of windineſſe of the matrice, and in other places. If ſhutting up of the matrice doth cauſe barrenneſſe, you ſhall open it by caſting in of odoriferous

Cure of cold temperature of the wombe.

Cure of hot diſtemper.

Cure of a moiſt diſtemper.

Cure of a dry diſtemper.

Cure of groſſe humours.

Cure of windineſſe

Cure of a matrice shut up.

doriferous clysters, and by using of foments and insessions made of Fenugreek, Linseed, Mallowes, and such like rehearsed in the Chapter of streightnesse of the wombe. And afterward you must proceed to stronger medicines, as Motherwort, Calamint, Peniroyall, and Marjoram. They which have the mouth of the matrice gaping much, it is good for them to use a drying diet, and drying foments. And it is good also to use restrictive medicines, as be, the decoction of Galles, Bramble rootes, Mirtles, and such like rehearsed before in the cure of a moist distemper. Last of all, if crookednesse of the matrice do cause barrennesse, you shall direct and make straight the matrice with mollifying foments, for foments can do that best: but yet you may conveniently put in mollifying pessaries; but specially the decoction of Peniroyall, and Motherwort, and *Castoreum* drunk with *Posca*, are wont to be good for a writhed matrice. *Paulus* saith, that the carnall lust used backward is good to conceive. We here have generally comprehended the cures onely by other Chapters: for the particular cure of each cause must be sought out of his proper Chapter.

Cure of an open matrice.

Cure of a writhed matrice.

CHAP. LXIIII.

Of sore travell in child-birth.

Difficilis partus causa.

SORE travell in child-birth doth chance either through default of the parent, or of the child, or of the secundine, or through some outward cause. Of the parent, if she be grosse and fat, faint hearted, and unskilfull of paine, or if the whole matrice be small, or if there be inflammation of the whole wombe, or of some part of it, or that it be vexed with some other diseases: or if she be naturally weake, so that she cannot drive out the child: or if that she do labour before time. Also if the necke of the mouth of the matrice be crooked, or if there be some peece of flesh ingendred there, by reason of a bile or ulcer going before. But default of the child is, if it be of an unaccustomed greatnesse, or small and of a little weight, or if it hath a great head, or if it be monstrous, as having two heads, or three feete, or if it be dead, and so doth not labour to come forth, or if it swell: or being alive, if it be weake, so that it cannot proceed forth: or if they be two or moe, and do all rush suddenly together into the necke of the matrice, or if the child be fashioned contrary to nature. For the naturall forme of a child comming forth is, first with his head (his hands being stretched out upon the thighs) and with his head declining to the neather parts, but straightly directed to the mouth of the matrice: the best forme in comming forth next unto this, is, first with his feet, having the hands stretched upon both thighs, and so descending straight out. All other formes in comming forth, except these two, are contrary & abhorring to nature. The travell is made difficile through the secundine: if it be not pulled away, because of the grosseneſse or thickneſse of it, or if it breake before it should do, because of the thinneſse of it: for then the humour that is gathered together in the matrice, is sent out before convenient time. Therefore the privities be without moisture, and be drie at the time of the travell, when moistnesse were necessary, which should make a slippery and easie going out of the child, and so through drineſse the child slideth out hardly. Also difficulty in child-birth is ingendred of outward causes, as of cold, which thickneth the

matrice,

matrice, and maketh the paſſages ſtreighter; or through a great heate, which diſſolveth and weakeneth the ſtrength. But outward cauſes are knowne by the telling of the patient, or of them that ſit by her. Weakeneſſe of the woman that laboureth, as fatneſſe, may be knowne by the ſtate of the body. Alſo by diſeaſes that ſhe hath had before you may readily come to the knowledge of weakeneſſe, and of many other evils. Weakneſſe of the child is knowne by feeble and ſlow moving of it. Which if it be dead, it moveth not, and there is coldneſſe of the belly, and great paine about the navell. Alſo a ſtinking breath is breathed out, and a naughty colour of the face. Greatneſſe of the child may be conjectured by the conſtitution of the parents body, and by greatneſſe of the womans belly. Groſſeneſſe and thickneſſe of the ſecundine may be gathered and knowne thus: if none of the aforeſaid ſignes be preſent, and the woman ſtrong and luſty, and the child moveth quickly and eaſily. As for the cure, it varieth according to the diverſity of cauſes. Therefore you muſt place a fat woman downeward in in a litle bed, that is, hanging downewatd with her head, and her face towards the ground, bending and inclining her knees to her thighs, that her wombe ſtretching to the *Abdomen*, may be right with his mouth. You muſt with your fingers annoint the mouth of the matrice, with butter, oile, Ducks greaſe, Hens greaſe, and ſuch like: and you muſt ſpread it abroad, and open it wider by little and little. You muſt comfort and incourage a fearefull woman. And if ſhe be unskilfull of paines in travell, admoniſh her to hold and ſtop her breath ſtrongly, and let her thruſt it out to the ilions with all her might. If ſore travell in child-birth be cauſed of adſtriction, and binding, or aſtoniſhment, or as it were, adarctation and penning in of the child, you muſt helpe it with diſſolving and releaſing, by powring in largely ſweete wine and hot. Alſo the decoction of Fenugreek, or Mallowes, or Linſeed, or alſo egges are good, becauſe they are of a looſening and mollifying vertue. Afterward you muſt nouriſh the parts about the privie members, and the belly & loynes with the aforeſaid decoction, or with ſome other looſening and mollifying medicines. Alſo it profiteth to uſe hot inſeſſions and evaporations, and to have the aire of the houſe inclining to heate. Alſo it is good to uſe infuſions, and annointings with oiles that be hot in touching and vertue; and convenient cataplaſmes be good. And if neither a feaver nor any thing elſe do let it, ſhe muſt uſe releaſing and diſſolving bathes, and you muſt move her, with bearing her in a chaire, in an aire that is meanely hot. Many do uſe to ſuch, violent ſhaking of the body. And if any woman be weake, and have ſore trauell in child-birth through reſolution of the body, you muſt comfort and refreſh the body with medicines that do thicken and draw together, and with ſuch meates and drinkes as do recreate, reſtore, and add ſtrength to the body: as be inſeſſions and ſprinklings with Mirtles, Vine leaves, Pomegranates, Roſes, ſmelling to Vineger, and annointings with Wine mixt with cold oyle of Roſes. When the infant is over great, you muſt apply thoſe things which can make wider, ſtretch out, and looſen the mouth of the matrice. If ſore travell do chance through an unnaturall forme of the child in comming forth, you muſt bring him to a naturall forme and figure, as much as is poſſible, partly by putting backe, partly by drawing to you, partly by turning, and

Signe.

Cure of a fat womã.

Cure of a feareſull woman.

partly

partly by making it straight. And if the head or foote be sent out first, you may not draw out the childe taking hold by that member, but put your fingers to the shoulders or haunches of the child, and thrust up that againe which is come forth, into the convenient place. If there be two or three, or moe children, and do thrust altogether into the neck of the matrice, you must drive back the rest into the bottome of the wombe, and bring that out first which seemeth to be most ready: but if it do not come foorth because the infant is dead, or hath a very great head, or through some other cause, you must come to drawing out of the child, or to cutting, which is taught abundantly of *Aetius, lib. 16. cap. 23.* and of *Paulus libr. 6. cap. 74.* For it is not our purpose to teach handicure here. Moreover, if the tunicle or secundine of the child be thicker and stronger then that it may be broken, you must cut it. Those that have the humour which is contained in the tunicles or secundine, flowing and running out before the convenient time, so that the places be dried up, you shall wash it all about with whites of Egges, with the decoction of Mallowes, and Fenugreeke strained, or with juyce of Ptisan warmed. A medicine that doth universally helpe all that have sore travell in childbirth, is this that followeth:

Pulvis optimus.

℞. Cinnamon chosen ℥. ij. Mirrhe, *Cassia lignea*, ana ℈ j. white Amber, ℥. j. ß. beate them together, and make a fine powder, whereof minister in wine that is odoriferous, the weight of one drachme. Moreover, the child being borne, oftentimes it chanceth that the secundine doth sticke fast in the wombe; which if it chanceth, then sometime the mouth of the matrice is found open, and sometime shut and the secundine many times is still joyned to the bottome of the wombe, and many times it is separate. If therefore the mouth of the matrice be open, and the secundine which is left therein do cleave to some part of the wombe, being wound up together like a ball, it may easily be drawne out.

To draw out the secundine.

You must draw out the secundine with your left hand being warmed, and annointed with some fat thing, and put into the wombe. If the secundine be fastened and knit to the bottome of the wombe, you shall likewise put in your hand, warmed and annointed with grease, and take hold of the secundine and draw it out: but you may not draw it straight forth, least the matrice come out with it: nor pull it very vehemently, but softly and easily, first pulling it crooked, bringing it this way and that way: then after that, you may draw it somewhat harder, for by this meanes you shall loosen it from the fastening. But if the mouth of the matrice be shut, you shall use perfusions, and with the fingers of your left hand you shall labour to open it easily, and to make it wider by little and little. Which if you cannot bring to passe, it is good to apply about the privities, foments, perfusions, and ointments that can mollifie, dissolve, and release. If she be strong, you must put into her nostrils at that time also sneezing powder, made of *Castoreum*, Pepper, and such like. For *Hippocrates* in 5. *Aph.* 49. writeth thus: That the secundine may come out, give her sneezing powder, and let her stoppe her nose and mouth. Also you must minister unto her potions that can provoke menstruis: which things aforesaid, you must do the first and second day. Moreover, she must use suffumigations, seething in a pot, Motherwort, *Treos*, Savein, Peniroyall, Calamint, *Dictamus*, and such like. Then put the pot under a close chaire, upon the which

let

let the woman sit, being compassed in round about with clothes. After that, if you find the mouth of the matrice opened, put in your hand, and labour to pull out the secundine, as is aforesaid; but if it will not obey to come forth, you may not rent it, for within a few daies after, being rotten and turned into matter, it will fall out. But because through the evill savour and smell, when it is rotted, it filleth the head, and marreth the stomack, they that are troubled with this evill, must be continually perfumed. For which purpose these things are good: *Cardamome*, *Bdellium*, with Saveine, Frankensence, *Storax*, *Ladanum*, wood of *Aloes*, and such like. Also perfuming with jeate by a pipe, which is put into the mouth of the matrice, doth profit marvellously. Also simples, such as provoke menstruis, be good: as decoction of Motherwort, and Laurell berries, with *Vinum mulsum*. Also make Pessaries of Mirrhe and *Cyclaminum* commixed with oyle.

CHAP. LXV.

Of the Sciatica.

ISCHIAS in Greeke, properly is called a most grievous paine, which is wont to chance about the joynt which the Greekes do call *Ischion*, the Latines *Coxa*, in English the huckle bone. The Latines call this disease *Ischias*, and they that are afflicted with this disease, are called *Ischiadici*. The Barbarous sort call this disease *Sciatica*, and they call them that be diseased with it *Sciatici*. It is caused through a grosse and flegmaticke humour, which being congealed, abideth in the joynt of the huckle bones. Therefore continuall crudities and rawnesse, and unmeasurable using of venerious acts, do not a litle helpe the ingendring of a *Sciatica*. Also sometime swift deambulations and walkings, or suppression or stoppiog of the Hemorhoides, and custome of vomiting being omitted, and purgation of menstruis, or else other familiar and accustomed emptyings being impedited and stopped, and neglecting of exercises: for each of these do ingender abundance of flegmatick humours. There goeth before this evill sometime paine of the muscles that bee nigh vnto it, and specially of the loynes; sometime the beginning is in the huckle bone it selfe: also sometime it chanceth (that the paine of the huckle bone being taken away) there remaineth griefe onely about the hammes, and to some about the ankles, but in some all the leg is equally vexed with paine. Also in many, there is paine about the privie members, and then also the bladder being vexed, doth ingender difficulty in pissing: and then chiefly the whole legge, from the haunch to the heele suffereth paine. Let the cure be begun with voiding and purging of the humour that doth afflict the patient. And if the body do equally abound with all humours, before all other remedies, cut a veine in the hamme, or the outward ankle, or also in the arme, on that side that is diseased. For sometime the *Sciatica* is cured in one day, by this emptying out of the legges. But if the body be stuffed with a flegmaticke and grosse humour, you must beginne the cure with purging of that humeur. For the which purpose you must minister clysters often, made after this sort, or in like manner. ℞. of Centory, Sage, *Verbascum odorati*, Rew, *Chamepityos*, ana. M. j. rootes of Gladon, ℥ j. *Stachados*, ℥ iij. seeds of Annise and

Ischias.

Cause.

Curatio.

Clyster.

and Fennell, ana. ℥ ij. ß. Agaricke of the best, ℥. ij. root of of Polipodie, ℥ v. Seeth these in sufficient quantity of water untill the third part: then take of the liquor of that decoction, ℥ xiij. of *Hierapicra*, ℥. ß of *electuarium Nidum maju*, ℥ ij. of oyle of Lillies, ℥ ij. oile of Rew, ℥ j. the yolkes of two egges, salt, ℥ j. ß. commixe them all and make a clyster. Also vomiting doth helpe them that have the *Sciatica* much more then the purging downeward by the belly, for that doth repell and put backe the humour downward suddenly. Therefore you must provoke vomits in the beginning by and by after meate. But afterward you must minister vomiting medicines, beginning first with them that be easie. They that have humours vehemently compact and thickned together, which can difficultly be dissolved and loosened, caused through Phisitions using sharpe medicines out of time, such be holpen by fastening on of a very great cupping glasse with scarifications. But in the *Sciatica* we do not use such medicines as can represse and stop the fluxe: for seeing the disease is placed in the bottome of the huckle bone, bloud is expelled from the veines and muscles that be nigh adjoyning to it, and is sent thither. Therefore in the beginning of this disease, there is need of medicines that can mitigate and asswage, which neither do coole much, nor that do heate vehemently. For as those things which do coole, do thrust the humours violently to the ankle bone: so those things that do vehemently heate, do draw more matter out of the members adjoyning. Moreover you may not come to the using of sharpe medicines, till after bloud-letting or emptying by purgations. For if any man apply sharpe medicines to the diseased member before the body be emptied or purged, he shall make the disease hard to cure, because of a multitude of humours so thickned there, that they cannot be dissolved. For besides other things, it is made grosse and viscous, and through the heate and drinesse of the sharpe medicines, it suffereth as it were rosting or burning. First therefore you must irrigate and sprinkle the aggrieved place with oyle or Rew. After you must apply more effectuous medicines, which do heate, and can draw humours from the bottome to the top, as be *oleum Vulpinum*, oyle of Pepper, *oleum Costinum*, oyle of Iuniper, *unguentum Aragon*, *Martiatum*, and *Agrippa*. Also Sage, Rew, Laurell leaves, Elder, roote of Wallwort, Peniroyall, Saveine, *Opoponax*, *Bdellium*, *Ammoniacum*, and such like. Of the which you make foments, ointments, emplaisters, and cerotes. But if griefe be extremely painefull, then use this which followeth, for it is most excellent against this evill. ℞. Rosin of the Pine tree, ℔ j. ß *Galbanum*, ℥ v. melt them with a soft fire, and then streine it through a cloth, and put unto it of the powder of Mastick, ℥ j. and then spreade it warme upon dogs leather, or lambes leather, and stricke it a good thicknesse, and before you apply this plaister to the pained place, annoint the place with this ointment following, ℞. fresh Hogs grease, ℥ j. ß. and take Sowes or Monkes peason in number twenty, and beate them both well in a morter, till they be well incorporate, and therewith annoint the places and the plaister, and warme the plaister against the fire, till it be soft, & lay it to the aggrieved place, and let it lie nine dayes. If there be haires upon the place, you must shave them off first, and rolle it well, lest it slippeth away; then every day morning.

Vomitus.

Cucurbita magna.

Whē sharp medicines may bee used.

Simples.

Emplastrū

Unguentū.

morning and evening at each time let the patient take, ℥ j. of this electuarie. ℞ of the rootes of *Acorus* or Gladon, being made cleane, ℔ j. stampe them very small, (as possibly you may do) then take of clarified Hony, ℔ iij. and put in the rootes by little and little, ever stirring it, and when it is well sodden, put into it of Cinamon, ℥ j. made in very fine powder, which being well incorporate, keepe it to your use: and at the end of the nine daies, if the paine be not cleane gone, lay to the forenamed plaisters other nine daies, using the same electuary, and procure vomite, as before, every sixe or seventh day; for that doth greatly revert the humour. But in the beginning of the griefe, apply to the agrieved place againe and againe, sponges wet in the decoction of Iuniper, or Sage, or Elder leaves. Afterward use this ointment. ℞ of *unguentum Martiaton* ℥ iij. oile of *Ireos*, and Lillies, ana ℥ ß. juyce of Rew, and *Chamæpityos*, ana ℥ ij. Honey, ℥ j ß Sage, Peniroiall, Pepper, ana ℥ ß. Pellitory, Staveſacre, ana ℈ j. Waxe as much as is sufficient, and make an ointment. Also the using of this cerote profiteth, ℞ *oleum Coſtinum* and *Vulpinum*, ana ℥ ij. ß. oile of Pepper, ℥ ß *Opoponax*, *Bdellium*, *Storax*, ana ℥ iij. roote of Briony, Salt-peter, leaves of Elder, ana ℥ ij. *Ariſtolochia rotunda*, Rew, ana ℥ j ß. *Euphorbium*, ℈ j. dissolve the Gummes in very sharpe Vineger, and with Turpentine and Waxe as much as is sufficient, make a cerote. And if the evill do remaine still, you must use clisters againe: and then fasten a very great cupping glasse with much flame to the huckle bone, making good deepe gashes with scarification. And if that the disease be not ended so, you must use againe purging vomits, and the other remedies aforesaid; which being done, you must come to the using of Dropaces and Synapismes, and so to the using of burning medicines: amongst which, the roote of the herbe called *Iberis* is not the worst, being new digged up in Sommer, and diligently braied, and mixed with a little old Swines grease, being layed and bound to the joynt of the huckle bone, or to the whole shanke or legge. Also the leaves of it will do the same thing. And being so applyed, let it lie not past 2. houres to women, but let it lie foure houres to men, if it be possible for them to suffer it; for it raiseth swelling, with burning and rednesse, as a Synapisme is wont to do. Afterward bring the sicke into a bathe, in the which, when he hath sivet a little, bid him sit downe in the vessell, because of the biting heate, and compell him to suffer it strongly. For in the beginning, it is wont to bring biting and gnawing with burning heate; then bring him out: from which alwaies almost (as *Ætius* witnesseth) although they be carried in of other, they will go out alone upon their feet. After the bathing commixe much oile with a very litle wine, and shake them together, and annoint it: then wipe of the humour with a sharpe cloath, and cover the leg it selfe with very soft wooll. And truly (this being done) it hath been wont to need no other remedy for the cure. But if sometime it chanceth any part or remembrance of the evill to be left still, within a few daies after you may use againe the same remedy. And certaine daies after, you may lay on the cerote which is a litle before described. Moreover, among burning and blistering medicines, this is good. ℞ *Nel anacardinum*, Leaven, ana ℥ j. *Cantharides*, (the wings cast away) ℥ ij. Vineger, as much as is sufficient, and commixe them together.

Electuarium

Aliud unguentum.

Cerotum.

Cauſticum.

Aliud. Or this is good: ℞. *Euphorbium*, Salt peter, ana. ℈ ij. Sope, quicke Lime, ana. ʒ j. *Mel anacardinum*, as much as is sufficient, so that all being mixed together, may be of the thickneſſe of honey. Let his diet be ſuch, that his meate may be meanly thinne, and eaſie of digeſtion. Let his exerciſes be walkings, continuall writhings, leapings, or dancings and running. It is good alwayes to have the body ſoluble. And if the diſeaſe hath endured long, and cannot be driven away with the aforeſaid medicines, you muſt uſe burning in three or foure places, after that ſort as *Paulus* teacheth in *lib.* 6. *cap.* 76. and *Ætius*, *lib.* 12. *cap.* 30.

Victus ratio.

CHAP. LXVI.

Of the Gout in the feete and joynts.

PODAGRA and *Arthritis* in Latine, be diſeaſes of one kinde: and therefore they differ not but in places diſeaſed. For in both of them there is weaknes of the joynt, and an unnaturall humour floweth to them. And if that the fluxe of the humour do flow to the feet, that is called *Podagra* in Latine. But if the humour flow to other joynts, it is called in Greek *Arthritis*, in Latine, *Articularis morbus*, the joynt ſickneſſe. Sometime this evill doth ruſh in ſuddenly, being equally diſperſed throughout all the joynts. But for the moſt part, the fluxe is wont to fall in privily, and by little and little. For in ſome, paine doth invade the joynt of the great toe, but in ſome the end of the heele is afflicted. Againe in ſome other, the hollowneſſe of the foot is grieved, either through chafing of the ſhoe, or ſome ſuch like thing. The Goute taketh his beginning at the feet, whereupon it taketh the name, and it proceedeth upward by litle and litle to the knees, and alſo to the joynts of the huckle bones and the thighs; afterward to the hands, every joynt particularly being grieved. They that are taken extreamely with this diſeaſe, have paine in the backe bone joynts, and in the joynts of the ribs, and eye lids, and to ſome paine in the throate alſo: neither is there any connexion or knitting of bones, which is free from this evill. This diſeaſe is engendred of continuall cruditie and drunkenneſſe, and of immoderate uſing of lechery, through vehement and ſwift deambulations and walkings, through long ſtanding, or often riding, by ſuppreſſion and ſtopping of accuſtomed excretions and fluxes, and through intermiſſion of familiar exerciſes. Sorrowes, cares, watchings, and other perturbations of the minde, do not only ingender this evill, but alſo do breed hurtfull and corrupt humours. Alſo many times the Cholicke being naughtily cured, is wont to be a cauſe why the joynt ſickneſſe ſhould follow. But for the moſt part, a diſpoſition to this kinde of diſeaſe proceedeth from the parents to the children, and their poſterity. Alſo univerſally abundance of all raw humours is the cauſe of this diſeaſe. The humours that do abound, and do faſten themſelves in the joynts, either be ſanguine, or cholerick, or flegmaticke, or melancholious. Alſo ſometime this evill is ingendred of commixtion of humors. The outward cauſes may eaſily be knowne by the telling of the ſicke, or them that be about him. The difference of humours you ſhall know by the ſignes following. The humor of bloud, if it be much in quantity, it cauſeth fulneſſe, and great ſwelling, not onely of the veines, but about the

Podagra, Arthritis.

Cauſe.

Signe.

skin of the whole member that is grieved, and maketh it red in colour. They which are afflicted with this evill, cannot suffer remedies to be applyed that be very cold or very hote, and they are continually vexed with paine, because the flowing of the blood doth chance continually and equally. Their veines are yellow and meane of substance. Also their veines do abound with blood, and are puffed up and swollen. The convenient age for this evill is youth. Also meates that ingender good juyce, and nourish abundantly, were eaten before, and exercises were neglected. The time of the yeare in the which the patient is most afflicted, is Spring time. If the humour that floweth into the joynts be cholericke, you may know it by the yellowish colour of the skinne. Sometime rednes is mixed with the yellow colour, that is, when choler is commixed with bloud. Also there is sensible heat and sharpe paine like lancing. Also moistnes suddenly bursteth out of the skinne, without evident swelling. The patient is eased with cooling medicines, and rejoyceth: but with hote things his paines augment. In the state and strength of his fit, a feaver taketh him, and a very great thirst. His Vrine is cytrine, and sometime also it is sharpe. There is wont to go before this disease, great cares, and wrath, watchings and wearines, & a diet that was apt to ingender choler. The age, complection, and time of the yeare that is hote and drie, be apt to cause this cholericke fluxe. And if the humour that floweth into the joynts be flegmaticke, the swelling will give place to the thrusting of the finger, and it is loose and moderate: the colour of the member afflicted, is white. Old age is much afflicted with this humour, and a complexion cold and moist, and it chanceth in the winter time. His Vrine is thinne and watery. There went before it idlenesse, rest, and a diet that ingendred flegmaticke humours. If it be salt fleame, great itch, and gnawing or biting doth trouble the diseased members. If the fluxe to the joynts be of melancholy, which chanceth but seldome, the colour of the swelling is blackish. The age which doth most ingender this fluxe, is the declination of middle age. Also the complexion is cold and drie, and the time of the yeare, Harvest; a countrey that is cold and drie, and like state of the aire, and a diet that ingendreth melancholy. When the humor that floweth into the joynts is bloud, by and by you must let bloud, not once only, but often, taking it away by litle and litle: for if you do omit bloud-letting, and do use repercussive medicines, you shall be an author of great evill. For the bloud being driven back from the noble members, it rusheth up to the principall members, & that be necessary to life. Therefore in fluxes of bloud, letting of bloud is very necessary, specially in them that abound with bloud. You must cut a veine in the arme beneath, right against the leg that is vexed with the fluxe. And if the right hand be vexed with paine of this disease, cut a veine in the right legge, about the hamme, or the anckle, or the sole of the foote: for a veine being cut right against the member that is afflicted, it is of great efficacie and strength. Then specially must bloud-letting be used, when this evill beginneth first to invade any man. For they that be vexed often with this fluxe of bloud, do feele more hurt then helpe of bloud-letting, specially if their body be weake and cold. After bloud-letting you must apply remedies to the agrieved member, which do neither coole greatly, lest they should drive together and thicken the

Signes if bloud do flow.

Signes of cholericke fluxe.

Signes of flegmatick fluxe.

Signes by melancholy flowing.

Cure by bloud-letting.

humors; nor heate vehemently, leſt they ſhould draw more humours unto the diſeaſed member. Therefore you muſt ſprinckle the grieved place with old Vineger, and oile of Roſes mixed together, ſpecially if the cauſe of the paine do ſeeme to be deepe within. For Vineger of his owne proper thinneſſe, going into the depth, maketh a way for the oile of Roſes, which naturally can eaſe paines. But if the paine be aloft nigh the skinne, you ſhall helpe it greatly with oile and wine, applying it in Sommer warme, in Winter hot. Afterward alſo you muſt uſe cataplaſmes which can eaſe and ceaſſe paine without any provoking of fluxes, made of the meale of Fenugreek, Barley, Beanes, Lupins, Cammomill, and ſuch like: and you muſt ſee that thoſe things be ever hot, which may well be, if they be continually changed, & covered over aloft with wooll. Alſo this medicine profiteth not a little: ℞ Goates milke, ℥ v. the yolks of two Egs, oile of Roſes, ℥ j. Saffron, ℈ ß crums of bread as much as is ſufficient, that it may have the forme of a cataplaſme: ſtamp theſe till they be well commixed together, and then apply thereof to the member that is grieved. Alſo you may make an emplaiſter or cerote of oile of Roſes, Vineger, Roſin, Waxe, *Galbanum*, gum Ammoniacke, Frankinſence, Saffron, and ſuch like. You muſt give him meates which do extenuate, and that do nouriſh but little, as be pot-herbs. Let him abſtaine altogether from fleſh, except it be birds of mountaines. Let him uſe fiſhes that breed in ſtony waters, Wine if the intemperance of the ſicke may ſuffer it, muſt altogether be taken away: for it is almoſt the onely reaſon whereby health ſhould follow, which, ſeeing among a thouſand, ſcarce one doth obſerve, it is no marvell though there be very few which be delivered from this diſeaſe at theſe dayes. In ſtead of Wine let him uſe water, wherein Cinamon, Anniſe ſeedes, or ſuch like hath bene ſodden: or that drinke which is called fooliſhly nowadayes *Ipocras*: the making whereof you may finde before in the chapter of the Palſey. Let the ſicke diligently avoide fruite, and carnall luſt. Alſo he ought to have a ſoluble belly alwayes, that can avoid out the ordure readily alone: which, if it do not well, waſh it with ſome eaſie cliſter. If through flowing of choler the diſeaſe in the joynts be cauſed, then your labour muſt be to void and purge out the humour that doth vexe the patient, which you muſt do, as well by vomiting as by the belly downward. Therefore you muſt ſurely purge them that be thus afflicted, by medicines that drew out choler. After that, untill the full ſtate of it, you muſt apply medicines that have vertue to coole and reſtraine, as be thoſe that are made of Singreeene, greene Roſes, ſharpe Sorrell, Nightſhade, Plantaine, and ſuch like often before rehearſed. In this kinde of fluxe, many times, becauſe of the vehemencie of the paine, you muſt uſe ſuch medicines as can cauſe aſtoniſhment. For the which purpoſe, it is good to apply the medicine which we deſcribed before, of Goates milke, crummes of bread, Saffron, and yolkes of Egs, with the which you muſt commixe Poppey ſeeds, ℥ iij. or *Opium*, ℥ ß. or more or leſſe according to the paine. Alſo for the ſame purpoſe, leaves of Hemlocke and Henbane do profit, being applyed and layed on. But you muſt note, and take heede, when you be compelled to uſe ſtupefactive things in fervent and vehement paines, that afterward you do recreate and nouriſh thoſe members by ſuch things as do heate. For unleſſe you do ſo, you ſhall

Cataplaſmata.

Victus, ratio.

Why few be cured of the goute at theſe dayes.

Cure of the cholericke fluxe.

Stupefacientia.

Note.

make

make those members weake and intemperate, and so they shall be subject to a perpetuall fluxe, and shall soone catch hurt in their actions. Heating medicines be, Origan, Saverie, Mustard seed, Pepper, and such like. Also you must helpe to provoke sweating with heating and rubbing of the body: but so, that you touch not the aggrieved member. Moreover, you must minister in drinke those things that do provoke vrine: for such do voide out choler by the vrine. Also such things ministred as do cause sleepe are wont to do good, because the fluxe is stopped and dried up by them, specially if they be ministred after a purgation. You must give them meats that do coole, but not that do moisten: for moistnesse increaseth the fluxe. Let them not suffer hunger, for that maketh choler sharper. Of fruits, let them use restrictive Apples and Medlars, and other that do coole and stoppe or let the fluxe. Let them abstaine altogether from Wine, as is aforesaid. They which are diseased through flowing of fleame, you must beginne the cure of them with purging of fleame. The flegmaticke humour is avoided by vomiting; but nevertheless also downeward by the belly. But the best purging in this evill, is downeward by the bellie, whether the disease sticke about the hands or the feete: and so much the more, if the fluxe be in all the joynts of the body. For the way that is most familiar, and least perillous for fleame, is to go out by the guts. For if it were drawne by violence upward to the stomacke, and not purged out, it causeth perill: therefore it is most safe and healthfull to purge it downeward. But before you minister purging medicines, you must minister those things that have vertue to cut, extenuate and divide, that by this meanes the grosse humours may be prepared, and made apt to purge. If emptying may not be done by purging, then they must use hunger and famine many daies, for they that be flegmaticke of nature, can suffer hunger easily and without hurt. Hereupon *Hippocrates* saith, 7. *Apho.* 6. It is good for the bodies that have moist flesh to use hunger: for the hunger drieth the bodies. Also they must use discussive and dissolving frictions, and strong clysters, and medicines that provoke vrine: but you must apply outwardly such medicines as can ease and ceasse paine, and which can dissolve and drie moderately, of which we spake a little before. But in the beginning of the disease, you must mixe with them some things that have vertue to restraine and bind. After the beginning, you must use onely dissolving and discussive things. The gentlest is this: leaves of *Althæa*, sodden and beaten alone, or with floure or Barley meale applyed to. Also the roote of it sodden in *Aqua mulsa*, and stamped and applyed, is good. And this ointment is good. ℞. of the oyles of Laurell, and *Irees*, ana. ℥ j. old swines grease, butter, ana. ℥ iij. the marrow of an Hart. ℥ ij. fine Turpentine, ℥ v. *Galbanum* dissolved in Vineger, ℥ j Hysope, roote of *Althæa*, Fenugreeke seed, ana. ℈ ij. Waxe as much as is sufficient, and make an ointment. Moreover, let the meates that you give to nourish him, be dry of nature, and small of nourishing, as is juyce of Rice rootes, and such like: but yet flesh of the birds of mountaines roasted is not hurtfull for them. Capers with *Acetum Mulsum*, doth marvellously profit. Give unto him wine, in very little quantity at certaine times, and let it be thinne, yellow and old. They that are diseased through flowing of melancholy, must be emptied either with

Diet.

Cure of flegmatick fluxe.

Flegmaticke folke can suffer hunger easily.

Unguent.

Victus ratio.

Cure of melancholy fleame.

bloud-letting or by purgation. Vse bloud-letting when the bloud is infected with melancholy, and use purgations when the patient declineth to melancholy; but if both these abound together, it is not sufficient for you to use one of the aforesaid things, but first cut a veine, & then use a purging medicine, which thing you must also do in other evils that have need of double purging. In the beginning of the disease, and in the very time of emptying and purging, you must use such things as can represse, stop, and also heate sensibly. After purging, use those things that can gently heate, attenuate and dissolve or discusse, as is afore taught. But because knobs and hard swellings do ingender afterward in the joynts, as well because of the grossenesse and earthy hardnesse of the humour that hath flowed thither, as also through the using of immoderate discussive and drying medicines, without mixing of such with them as have a mollifying vertue; therfore to take those knobs away, you must use those medicines which be declared of us before in the Chapter of hardnes of the spleene. But specially very old and sharpe cheese, brayed in the decoction of very fat & old swines flesh, is good to be applyed. Also, for this evill, Figges brayed and layd on are good. Also *Althæa* twise sodden, Oates, Nettles, Briony root, round roots, Dill, Sothernwood, Mayweede, Horehound leaves mixed with Pitch, Sulphure and wine. Also you must commixe fat and greases of swine, Goates, Calves, and Geese. Also all marrows and other things that have vertue to mollifie and soften. And also bathings, after the inflammation is ceassed, are most commodious and profitable to all that have the Gout. While they wash them, put sponges wet in Vineger and Salt mixt together round about the diseased places, that they may remaine safe from humors flowing to it. They must wash themselves, not once onely, but often, in an aire that is altogether meane and moderate. But they may not tarry long in hot water. It is best therefore that they be sprinckled and wet with hot water powred on them. Also it is profitable that all the body be rubbed with drie linnen clothes. Moreover, they that be cured of the Goute, shall defend themselves afterward from it by this meanes; First, twise in a yeare, that is, at Spring time and Autume, if nothing do let it, let him bloud largely. Also about those times, and oftner, let him use purging medicines. Also it is necessary for him to eate little meate, and to abstaine from fulnesse. Also he must use meates that be easie of digestion, and which readily be distributed into the members of the body, and be without excrements. Let him abstaine altogether from wine, or let him use it very scarcely. Let him use exercise very often, and that before meate: for labour (as *Hippocrates* saith) must go before meate. And to conclude, they that desire to be freed from the Gout, let them remember this short and most wholesome precept of *Hippocrates*: The way to helpe and preserve health is, not to be filled with meates, and to be unslothfull in labouring. Also let his sleepes and venerious acts be in a meane. As for remedies in this case, let Salt be brayed small in oyle, and the joynts rubbed therewith, for it helpeth greatly all those that will be free from this evill, except they be of a wonderfull drie temperature. And he must use annointings with that, morning and evening all the dayes of his life.

Cure of knob.

Bathes.

A defence for the goute.

The end of the third Booke.

THE

THE FOVRTH BOOKE,
TEACHING THE CVRE OF FEAVERS.

CAHP. 1.

An Expoſition of Feavers.

FEBRIS in Latine, a Feaver in Engliſh, it is an unnaturall heate, which taking his beginning at the heart, is ſpread by the arteries and veines into the whole body, and doth hurt and let the operation of it. For although a man be hotter now then he was before, it followeth not that he hath a Feaver, vnleſſe the heate being immoderately increaſed, do offend the man, and hurt his operations and actions. *Febris quid.*

Moreover, as there be three things (*Hippocrates* witneſſeth) which do ordaine and conſtitute our bodie, (that is to ſay) things contained, things containing, and things that flow about violently; (that is) the hard and ſound members in the body, the humours, and the ſpirits or aire: ſo alſo there be three kinds of ſimple Feavers. For if immoderate heate be kindled in the ſpirits and aire of mans body, it is called in Greeke, *Ephemera*, and in Latine *Diaria febris*, and in Engliſh it may be called, one day Feaver. This Feaver is like to hot ayre or winde, included in a bladder or bottle: for like as the ayre heateth the bottle that it is in, even ſo, the ſpirits of a mans bodie, being heat more then they ſhould be, do heate all the whole body. There chanceth in this kinde of feaver but one fit; and for the moſt part it endureth but one day of his owne proper nature, whereupon it is called *Diaria febris*, that is, the one day feaver: for they ceaſſe after the firſt fit, if they be rightly handled. But you muſt note, that there be feavers called *Diariæ*, which laſt untill the third day, as thoſe be which are ingeandred of thickening and ſtopping of the conduits and paſſages. For although that this word *Diaria* be not of the very ſubſtance of ſuch feavers, yet becauſe they lacke a convenient name, to the intent that our teaching ſhould be briefe and evident (notwithſtanding that the word repugne againſt it) ſeing that they be of the ſame nature that true *Diaries* be of, they may moſt rightly be called *Diariæ* (as *Galen* ſheweth abundantly *in lib. 9. Therapeutices, cap. 1.*) Hereupon it is evident, that there be two kindes of *Diaries*: one which is named *Diaria* ſimply and without adjection or putting to of any word, which feaver doth not extend above the ſpace of a naturall day (that is) twenty foure houres. Another kind there is, which is called *Diaria plurium dierum* (that is) a diarie of many dayes. It is called by another name of *Galen* (that is) *Synochus non putrida*. The ſecond kinde of ſimple feavers is, when an immoderate heate is kindled in the humours, and

Three principall kindes of ſimple feavers Ephemera. Diaria.

Note.

Diaria ſimplex.

Diaria plurium dierum.

bloud-letting or by purgation. Vse bleud-letting when the bloud is infected with melancholy, and use purgations when the patient declineth to melancholy; but if both these abound together, it is not sufficient for you to use one of the aforesaid things, but first cut a veine, & then use a purging medicine, which thing you must also do in other evils that have need of double purging In the beginning of the disease, and in the very time of emptying and purging, you must use such things as can represse, stop, and also heate sensibly. After purging, use those things that can gently heate, attenuate and dissolve or discusse, as is afore taught. But because knobs and hard swellings do ingender afterward in the joynts, as well because of the grossenesse and earthy hardnesse of the humour that hath flowed thither, as also through the using of immoderate discussive and drying medicines, without mixing of such with them as have a mollifying vertue; therfore to take those knobs away, you must use those medicines which be declared of us before in the Chapter of hardnes of the spleene. But specially very old and sharpe cheese, brayed in the decoction of very fat & old swines flesh, is good to be applyed. Also, for this evill, Figges brayed and layd on are good. Also *Althea* twise sodden, Oates, Nettles, Briony root, round roots, Dill, Sothernwood, Mayweede, Horehound leaves mixed with Pitch, Sulphure and wine. Also you must commixe fat and greases of swine, Goates, Calves, and Geese. Also all marrows and other things that have vertue to mollifie and soften. And also bathings, after the inflammation is ceassed, are most commodious and profitable to all that have the Gout. While they wash them, put sponges wet in Vineger and Salt mixt together round about the diseased places, that they may remaine safe from humors flowing to it. They must wash themselves, not once onely, but often, in an aire that is altogether meane and moderate. But they may not tarry long in hot water. It is best therefore that they be sprinckled and wet with hot water powred on them. Also it is profitable that all the body be rubbed with drie linnen clothes. Moreover, they that be cured of the Goute, shall defend themselves afterward from it by this meanes; First, twise in a yeare, that is, at Spring time and Autume, if nothing do let it, let him bleud largely. Also about those times, and oftner, let him use purging medicines. Also it is necessary for him to eate little meate, and to abstaine from fulnesse. Also he must use meates that be easie of digestion, and which readily be distributed into the members of the body, and be without excrements. Let him abstaine altogether from wine, or let him use it very scarcely. Let him use exercise very often, and that before meate: for labour (as *Hippocrates* saith) must go before meate. And to conclude, they that desire to be freed from the Gout, let them remember this short and most wholesome precept of *Hippocrates*: The way to helpe and preserve health is, not to be filled with meates, and to be unslothfull in labouring. Also let his sleepes and venerious acts be in a meane. As for remedies in this case, let Salt be brayed small in oyle, and the joynts rubbed therewith, for it helpeth greatly all those that will be free from this evill, except they be of a wonderfull drie temperature. And he must use annointings with that, morning and evening all the dayes of his life.

Cure of knob.

Bathes.

A defence for the goute.

The end of the third Booke.

THE

THE FOVRTH BOOKE,
TEACHING THE CVRE OF FEAVERS.

CAHP. I.

An Expoſition of Feavers.

FEBRIS in Latine, a Feaver in Engliſh, it is an unnaturall heate, which taking his beginning at the heart, is ſpread by the arteries and veines into the whole body, and doth hurt and let the operation of it. For although a man be hoter now then he was before, it followeth not that he hath a Feaver, vnleſſe the heate being immoderately increaſed, do offend the man, and hurt his operations and actions. *Febris quid.*

Moreover, as there be three things (*Hippocrates* witneſſeth) which do ordaine and conſtitute our bodie, (that is to ſay) things contained, things containing, and things that flow about violently; (that is) the hard and ſound members in the body, the humours, and the ſpirits or aire: ſo alſo there be three kinds of ſimple Feavers. For if immoderate heate be kindled in the ſpirits and aire of mans body, it is called in Greeke, *Ephemera*, and in Latine *Diaria febris*, and in Engliſh it may be called, one day Feaver. This Feaver is like to hot ayre or winde, included in a bladder or bottle: for like as the ayre heateth the bottle that it is in, even ſo, the ſpirits of a mans bodie, being heat more then they ſhould be, do heate all the whole body. There chanceth in this kinde of feaver but one fit; and for the moſt part it endureth but one day of his owne proper nature, whereupon it is called *Diaria febris*, that is, the one day feaver: for they ceaſſe after the firſt fit, if they be rightly handled. But you muſt note, that there be feavers called *Diarie*, which laſt untill the third day, as thoſe be which are ingendred of thickening and ſtopping of the conduits and paſſages. For although that this word *Diaria* be not of the very ſubſtance of ſuch feavers, yet becauſe they lacke a convenient name, to the intent that our teaching ſhould be briefe and evident (notwithſtanding that the word repugne againſt it) ſeing that they be of the ſame nature that true *Diaries* be of, they may moſt rightly be called *Diarie* (as *Galen* ſheweth abundantly *in lib.* 9. *Therapeutices, cap.* 1.) Hereupon it is evident, that there be two kindes of *Diaries*: one which is named *Diaria* ſimply and without adjection or putting to of any word, which feaver doth not extend above the ſpace of a naturall day (that is) twenty foure houres. Another kind there is, which is called *Diaria plurium dierum* (that is) a diarie of many dayes. It is called by another name of *Galen* (that is) *Synochus non putrida*. The ſecond kinde of ſimple feavers is, when an immoderate heate is kindled in the humours, and

Three principall kindes of ſimple feavers ſequuntur Diaria.

Note.

Diaria ſimplex.

Diaria plurium dierum.

Putrida, it is called *Putrida*, that is, rotten, onely becauſe the humours in this kinde of feavers do putrifie and rotte. It is like unto hot water: for as that doth heate a coole veſſell that it is powred into: ſo alſo humours hot above nature, do heate the body. The humours do putrifie and rot, either within the veſſels or without. If they rot within the veſſels, then either all the humours do putrifie together, or elſe one alone. If all the humours do putrifie equally and alike within all the veſſels or veines, or ſpecially within the greateſt, it cauſeth a feaver called *Synochus putrida*: which, to the intent you may perceive what it meaneth, you muſt note firſt, that the Phiſitions of Greece do call that feaver *Synochus*, in the which one fit remaining ſtill continually from the beginning to the ending, extendeth and continueth many daies: or, it is a feaver which is without any great mutation untill the end of it. This feaver may be called of the Latines *Continens febris*, and in Engliſh, a conſtant or continuall feaver. But although there be one forme and likelihood of ſuch feavers, whereupon they name them *Synochus*, yet their nature is not all one. For ſome of them have manifeſt ſignes and tokens of rottenneſſe: and ſome againe have none at all, which (as we ſaid a little before) be of the kindes of *Diaria*. We, to the intent that our doctrine may be the more evident, do call the firſt, *Synochus putrida*: and the laſt we call *Synochus non putrida*. And in this place you may not follow the barbarous ſort, which call the laſt of them *Synocha*, and the firſt *Synochus*: ſeeing the Greekes (as *Galen* witneſſeth) containe them both under the name of *Synochus*. Of theſe feavers which are named *Synochi*, there be three ſundrie ſorts or differences: for ſome of them do endure of an equall vehemencie and force from the beginning untill the ending: thoſe the Greekes do call *Homotonos*, and *Acmaſticos*, that is, remaining ſtill in the ſame force and vigour. Some alwayes increaſe and augment by little and little: thoſe the Greekes do call *anabaticos* and *epacmaſticos*, that is, increaſing and augmenting more and more. Some do decreaſe and diminiſh by little and little, thoſe the Greekes call *paracmaſticos*, that is, decreaſing. Moreover, if one only humour do putrifie and rot within the veſſels, it kindleth a feaver, which the Greeks do call *Synechis*, and the Latines, *Continua febris*, in Engliſh a continuall feaver, which is when the feaver doth not leave the patient, but it hath a certaine remiſſion and ſlaking of every fit. Whereby it is evident that the feaver *Synochus* and *Synechis*, that is, a conſtant feaver, and a continuall feaver, do differ much aſunder. For in a feaver *Synochus*, there is no remiſſion or ſlaking of the heate, but in the feaver *Synechis*, there is ſenſible remiſſion and ſlaking in every fitte. Alſo the feaver *Synochus* hath but one onely fit, but in *Synechis* there be many fits. And they two agree in this, that neither of them doth leave the patient ſometime. Of feavers that are called *Synechis*, or elſe *Continua febris*, there be three kindes: for if choler do putrifie and rot within the veſſels, it cauſeth a continuall Tertian, or a burning feaver, which is called of the Greeks *Cauſos*. If fleame do putrifie or rot within the veſſels, there ingendreth a continuall Quotidian. But if melancholy do putrifie and rot within the veſſels, there ingendreth a continuall Quartane. And theſe continuall feavers be ſomewhat like to the intermitting feavers, of the which we will ſpeake ſtraightway. For a con-

συνοχος.

Two kinds of Synochus: Synochus putrida, & non putrida.

Three ſorts of Synochus

1.

2.

3.

συνεχες.

What a continuall feaver is.

Difference betweene Synochus, and συνεχες.

Three kindes of continuall feavers.

Tertiana continua.

Quotidiana cõtinua.

Quartana continua.

continuall Tertian agreeth with a true intermitting Tertian, in this, that it hath a fit as well as it every third day. And a continuall Quotidian agreeth with an intermitting Quotidian, becauſe each of them hath a fit every day. Alſo a continuall Quartane agreeth with an intermitting Quartane, becauſe both of thē cauſeth a fit every fourth day. But yet theſe feavers do differ two waies, notwithſtanding that they agree in the humour that cauſeth them. Firſt they differ, becauſe in continuall feavers the putrified humour is contained within the veines, but in intermitting feavers, that humour is diſperſed into all the members of the body; whereupon it chanceth through violence of ſpreading of humours, the feavers are purged out by themſelves. Hereby alſo they differ another way, that is, the intermitting feavers ſlake betweene the fits, but the continuall feavers do not ceaſſe at all betweene the fits. Hitherto we have rehearſed what kindes of feavers humours putrified within the veſſels do cauſe and ingender: now we will expound, what feavers humors putrified without the veſſels do conceive, ingender and kindle. If therefore an humour do putrifie and rot without the veſſels, it cauſeth an intermitting feaver, which is ſo called, becauſe the fit doth not endure continually, but it hath a ſlaking or ceaſſing, and leaveth off betweene the fits. It may moſt aptly be called in Latine *Febris interpolata*, becauſe the fits come and renew at their times: ſome call it *deficiens febris*. Of this feaver there be three kindes, that is, a Tertian, a Quotidian, and a Quartane. A pure and exquiſite Tertian is cauſed when choler doth putrifie and rot without the veſſels. It is ſo called, becauſe it ceaſſeth one day, and commeth againe the third day. An exquiſite Quotidian, which in Greeke is called *Amphemerinon*, is cauſed of ſweete fleame being putrified and rotten without the veſſels: and it is ſo called, becauſe it returneth every day. We did not raſhly ſay ſweete fleame: for if glaſen fleame do putrifie and rot a little, it cauſeth a feaver called *Epialos*. And this *Epialos* is a feaver in which the patient is both feaverous, and fervently cold, and doth feele both heate and cold immoderate in all parts of his body, both at one time together. To the aforeſaid feaver doth belong a feaver, in Greeke called *Lypiria*. In this feaver there is heate felt within, and in the bowels and entrailes: but in all the outward parts, there is cold felt. An intermitting Quartane is ingendred of melancholy putrified and rotted without the veſſels It is ſo named becauſe it ceaſſeth two dayes, and returneth againe the fourth day. The third kinde of ſimple feavers in generall is cauſed, when heate is kindled in the ſound, hard, and fleſhie parts of mans body, and it is called both in Greek and Latine, *Hectica febris*, and in Engliſh the feaver Hectick. This feaver is like to a hot veſſell; for as the veſſell doth heate the water that is powred into it: ſo alſo the feaver Hecticke, which ſticketh in the ſound and fleſhie parts of the body, and is infixed in them, is able to heate all the humours of the body. And if this feaver do not increaſe, that it doth melt and conſume the whole body, and all the hard and ſound parts of it, then it is called *Hectica maraſmodes*, and *maraſmus*. And this (as *Galen* witneſſeth) is uncurable. For although you might quench the heate, yet the drineſſe which is left, being proper to old age, will kill the patient. Beſides the feavers now of us rehearſed, there is another feaver which is cauſed of breathing in of peſtilent aire. But ſeeing this Feaver (as

Likeneſſe betweene continuall and intermitting feavers.

Difference betweene continuall and intermitting feavers.

Intermittens febris.

Interpolata.

Tertiana intermittens.

Quotidiana exquiſita.

Epialos.

Lypiria.

Quartana intermittēs

Hectica febris.

Maraſmus

Peſtilent feavers.

Galen witnesseth, *libro primo De differentia febrium, capite quinto*) is ingendred of rottennesse, for the ayre about us being corrupted with a putrifying and rotting evaporation, causeth also the humours of the body to rot: therefore it may be contained under the second principal kind of the feavers called *Putrida*. Moreover in this place, we may not let passe to tell, that some feavers be ingendred without disease or griefe in any member of the body, and some feavers be kindled through the inflammation of some member. Therefore, as the former feavers have their names, so also each of these that follow have their proper names. For the feaver which is ingendred through inflammation of the filme or kall that girdeth in the ribbes, it is called, *Pleuretica febris*. That which ingendreth through inflammation of the lungs, is called *Peripneumonica febris*. That which chanceth through inflammation of the stomacke, the liver, or the lungs, is called in Greeke *Typhodes* (that is) inflaming or burning. Likewise all other feavers which ingender through inflammation of any member, have diverse names, according to the diversitie of the member. Therefore in every sicke person you must diligently discerne feavers which come without disease of other members, from those feavers which ingender through inflammation of some member. Of the aforesaid feavers, some be *Typicæ* (that is) certaine and ordinate: and some be *Erraticæ* (that is) uncertaine and unordinate *Typicæ* be such feavers, whose fits, and slakings from them, do come justly at their appointed time. *Erraticæ* are such feavers as be contrary to these, for they keepe no certaine and just time, nor any order of fits, nor the intermission betweene them, as be those feavers which ingender of melancholy, which is moved in certaine members, and in some it remaineth unmoveable, in other members it putrifieth, or beginneth to boile. Hitherto we have rehearsed the kinds of simple feavers: it remaineth therefore that we declare briefly the kindes of compound and mixt feavers. Therefore compound feavers are caused two wayes: first, because these feavers aforesaid (that is) a Tertian, Quotidian, and Quartane, may be mixed together without the disease of any member. Secondarily, because these feavers, which be ingendred through inflammation of some member, may commixe together. The feavers that come without inflammation of any member, are sometime compleate and joyned together, and sometime they are altogether confounded. Complication (as *Galen* witnesseth) is, when the feavers invade the patient at diverse houres: and confusion is, when they begin at one time. There be foure complications or joyning together of the feavers Tertian and Quotidian (as *Galen* witnesseth.) One, when a Tertian and Quotidian are mixed together, being both intermitting feavers. Another is, when an intermitting Tertian is joyned with a continuall Quotidian. This is called by a peculiar name of the Greekes *Hemitritæus*: because all his nature hath the halfe part of each of the said feavers. The third is when an intermitting Quotidian is mixed with a cõtinuall Tertian. The fourth is, when a continuall Quotidian is joyned with a continuall Tertian. To be short, feavers of one kind are complicate and joyned with feavers of the same kind, as continuall with continuall, and intermitting with intermitting feavers, and Tertians with other Tertians, and one Quartane with another Quartane. Also it chanceth many times, that feavers of

Feavers ingendred of inflammation of some member.

The kinds of compound feavers.

Complications of Quotidians and Tertians.

Hemitritæus.

diverse,

diverse kinds are coupled together, as Quotidians with Tertians, and each of them with Quartanes, and sometime intermitting feavers are mixed with continuall feavers. Moreover, after the same sort, feavers which are ingendred with inflammation of some members are sometime mixed together, as if diverse members do each of them kindle a feaver proper to themselves, or the affection where they ingender be mixed. Seeing therefore, that feavers are compounded and mixed many sundrie wayes, first the kinds of simple feavers must be with great diligence perfectly learned of them that studie Physicke: for unlesse they know them very perfectly, it cannot be that ever they should know well compound feavers. Therefore seeing the knowledge of them is very hard, in so much that oftentimes cunning Phisitions are deceived in judging of them, you must seek the signes and tokens whereby you may know them, diligently out of *Galen*, who hath taught this thing more exactly then any man. We, to helpe the memory of the studious, have comprehended all the kinds of simple feavers in this Table following.

TABVLA FEBRIVM.

Of simple feavers there be three principall kinds. For unnaturall heat ingendred

- In the spirits of breath, causeth *Ephemera*, or *Diaria*, whereof be two kindes, that is,
  - *Ephemera simpliciter*, or *Diaria*, one day feaver.
  - *Diaria plurium dierum*, otherwise called *Synochus non putrida*, enduring three or foure dayes.
- In the humors, causeth *Putrida febris*, a rotten feaver. They do rot in two places,
  - Within the vessels, & that two waies. For either
    - All the humours do putrifie & rot equally, & cause a feaver called *Synochus putrida*.
    - Or one only humour putrifieth, and so causeth a cõtinuall feaver. If there be putrifaction
      - Of Choler, it causeth a continuall Tertian, or a burning feaver.
      - Of Fleame, it causeth a continuall Quotidian.
      - Of Melancholy, it causeth a continuall Quartane.
  - Without the vessels, and cause an intermitting feaver. For if there be putrifaction
    - Of Choler, it causeth an intermitting Tertian.
    - Of Fleame that is
      - Sweete, it causeth an intermitting Quotidian, exquisite and pure.
      - Glasen, it causeth *Epiales*.
    - Of Melancholy, it causeth an intermitting feaver Quartane.
- In the fleshie parts, causeth either,
  - *Hectica Febris*,
  - or
  - *Marasmus*.

CHAP.

CAHP. II.

Of one day Feaver.

Ephemera quid.

DIARIA *Febris* in Latine, *Ephemera* in Greek, in Englifh, one day feaver, it is that which hath one only fit, finifhing for the moft part in one day, at the moft, of his owne nature. For it endeth after the firft fit, and doth not exceede nor paffe a naturall day, if it be rightly ufed: and that becaufe of the matter wherein it is, that is, the fpirit or breath, which is eafily diffolved and difperfed. Therefore *Galen* doth moft worthily call this, the moft fimple feaver, becaufe it is the fhorteft and the moft gentle feaver, being nothing malignant. Therefore if any thing in this feaver be committed either by ignorance of the Phyfitions, or through the intemperance of the ficke, or by errours of the miniſters and aſſiſtants, whereby it turneth into another kinde of feaver, that doth not chance through the nature of this feaver. *Diaria febris* is caufed, when as the fpirit or breath is inflamed and heat above nature, without any putrifaction or rottenneffe. And that chanceth many wayes: fometime through conſtipation, binding, or thickening of the skinne, which ſtoppeth and keepeth in the vapours or ſpirits which were wont to flow out by the pores, which becaufe they be hot and ſharpe, therefore they ingender a feaver. Sometime it is caufed through wearineſſe and vehement defatigation. Alſo through watchings, crudities, and lacke of digeſtion, ſadneſſe, feare, ire, vehement care of the minde, burning of the Sunne, cold, hunger, drunkenneſſe, and ſwelling of the kernels in the throate, and ſuch like, which can heate the ſpirits & inflame them. The ſignes wherby *Diaries* are knowne, are of two ſorts: for ſome ſignes be common to all *Diaries*, and ſome be proper and peculiar to each cauſe. The common ſignes be fixe in number, whereof the firſt is the pulſe. For all the *Diaries*, as much as in them is, do change the pulſe in greatneſſe, ſwiftneſſe and oftenneſſe. But it keepeth exquiſitely that order, ſoftneſſe, and equality, which is according with nature. The ſecond common ſigne is the vrine, which in *Diaries* is altogether according to nature, or doth little turne from a naturall ſtate. An vrine that accordeth with nature, is ſubruſe in colour, meane in ſubſtance, having in it a reſidence white, light, and equall. The third token is the quality of heate, which in all *Diaria* feaver is gentle, pleaſant and eaſie. The fourth ſigne is the maner of ending of it: for all *Diaries*, are looſened and ended by a breath or vapor which cannot be perceived, or by abundant vapours or moiſtures, or ſweet ſweates. The fift is the wanting of evill ſymptomes and accidents, as be, vehement paine of the head, and ſtomacke, and other parts, abhorring of meates, unquietneſſe, unſatiable thirſt, and ſuch like. The ſixt common ſigne is, that all *Diarie* feavers be ingendred of an outward cauſe, which the Phyſitions at theſe daies call a primitive cauſe. But the particular ſignes, whereby each *Diaria* doth differ from other, be theſe that follow. They which have a *Diaria* feaver cauſed through watching, there chanceth to them a naughty colour, and ſwelling of the face, heavie motion of the eyes, for they ſcant lift up the eye liddes: there is moiſtneſſe of the haires of the eye liddes, and ſmall pulſes. For watching (as *Hippocrates* ſaith) ſeeing it letteth digeſtion, it ingendreth abundance of crude

Cauſe.

Signa.

Common ſignes fixe.

1.

2.

A naturall vrine.

3.

4.

5.

6.

Particular ſignes of Diaries

Signes of watchings.

crude and raw humours and vapours, it diminisheth the naturall heate, and looseneth the body, whereupon there follow the tokens aforesaid. To be short, watchings do revoke and pull backe nature from digesting: therefore they cause great crudities and rawnesse, as well in the braine, as in the rest of the body, whereupon also do chance the tokens aforesaid. The signes of a Diarie caused of care and sorrow be these, leannesse of the body. If sorrow be the cause, it is clearer: if care, it is darker. Also hollownesse, and drinesse of the eyes do signifie both the said effects, but in thoughts and cogitations, it is least, because the spirits and humours are least consumed: and it is most evident in sorrow. Also there follow these effects a certaine unaccustomed palenesse or swartnesse, so that the skinne is destitute of her naturall colour. They which have a Diarie through wrath or furious anger, have neither hollownesse of eyes, nor evill colour of the face, but rather their eyes seeme to sticke out further, and their face is red, and there is a loftinesse of the pulses. So also the signes of the rest of the Diaries being ingendred through perturbation of the mind, may chiefly be knowne by the pulses. For in sadnesse the spirits are carried inward, and therefore the pulses be small feeble, and rare. In feare new begunne, the bloud and spirits turne inward, as it were to the spring-head, and the mind is troubled. For nature being vexed, driveth the spirits hither and thither, which through mooving are inflamed, whereby the pulses are made swift, necessity compelling them, and the mind being chafed maketh them unequall and sharpe. In old feare (the spirits be dispersed, and vertue being feeble) it causeth such pulses as we spake of before in Sadnesse. They which have a *Diaria* feaver through burning and heate of the Sunne, their skinne is hote and drie, their head seemeth to them to burne, because of the spirits inflamed in it. Their eyes waxe redder, and sometimes the veines in their eyes, temples, and forehead, and in all their whole face, are stretched and puffed up. They that have this feaver through cold, are taken with heavy distillations, and reumes, because cold bindeth, and with-holdeth and keepeth the fumous excrements within the skinne. Moreover, the skinne is lesse hote, and all the body sheweth to have a greater moisture, because the wonted fluxe is restrained and stopped through cold. Moreover, there is no filthinesse in the face for the same cause. They which have this Feaver caused of wearinesse, their skinne is made drier then it is in other Diaries, because exercise drieth up the bodie, and draweth out the moisture of it; also their pulses be unlike: for they that have used great exercises, and be wearied above measure, have small pulses, because of imbecility and weakenesse of strength: but they that have used small labours, their pulses be great, because their strength is not diminished yet. They which be taken with a *Diaria* Feaver through drunkennesse or hunger, need no signes to know the cause, for such causes may be knowne by telling of the sicke. They which have this Feaver through kernels, swellings, or impostumations about the throate or mouth, or other where, they have very great pulses, and because of the feaverous heate, they be swift and often. Also there is equalitie of their pulses, because the instrument of mooving is not letted, neither by obstruction, nor through abundance of humours, nor of sharpe vapours, nor by pressing together, unlesse.

Signes of care and sorrow.

Signes of anger.

Signes of sadnesse.

Signes of feare.

Signes of Sun-burning.

Signes of cold.

Signes of wearinesse.

Signes of drunkennesse and hunger.

Signes of swellings about the throate.

leſſe the inflammation be very great. Their face is altogether red and ſwollen, becauſe of the abundance of heate. And their vrine appeareth pale, becauſe the choler that ſhould colour the vrine is transferred to the botch or impoſtumation. The cure of all diarie Feavers is brought to paſſe by dyet, whoſe chiefe point in all diaries that be ſimple, conſiſt in this, that you miniſter unto them meates that ingender good humours, and that be eaſie of digeſtion, and apt to be diſtributed about the bodie. Give unto them that are burnt in the Sunne, and to them that be angred, a diet which doth coole and moiſt. And unto them that are cold, give a diet that nouriſheth leſſe, and that doth heate moderately. Againſt watchings or ſadneſſe, or conſuming with overmuch care, uſe a diet which can both moiſten, and provoke ſleepe, that it may deliver them from the drineſſe that thoſe evils have cauſed, and alſo that it may recreate and refreſh their ſtrength. They that have a Feaver of wearineſſe, you muſt allow them to eate as much meate as they can digeſt: for you muſt alwaies eſchue cruditie and rawneſſe of the ſtomack. For the ſubſtance of the body being diſſolved and diſperſed with labour, muſt be repaired with much meate being eaſie of digeſtion. You muſt meaſure the quantitie of taking of meate, by the patients ſtrength, age, naturall temperament, and cuſtome of the ſicke. Moreover, by the time of the yeare, the region, and ſuch other like. But thoſe whoſe temperature of the body is very hot and drie, ſuch you muſt feed with meate, by and by at the firſt beginning of the fit. For in them the diarie feaver will change very ſwiftly into an acute and rotten feaver. Chiefly above other, they may be fed with a thinne diet which have a diarie cauſed of a botch or impoſtumation; for in them the ſubſtance of the body is not diminiſhed. Wine that is white and thin is good almoſt for all diarie feavers, thoſe which be properly named ſo, and do endure but twenty foure houres. For beſides that it helpeth digeſtion, it alſo provoketh vrine and ſweate (as *Galen* ſaith.) But you may grant it more abundantly to the feaverous through watchings, ſorrow, or care; becauſe great abundance of the the ſpirits is ſpent and conſumed in them, which wine will eaſily and quickly reſtore in them againe. But to thoſe that have headach, whether they have watched, or be feaverous by any other occaſion, they muſt refraine from wine, becauſe it pierceth the head quickly. And they that have this feaver ingendred of great anger and ſunie, unleſſe they be altogether quiet from that perturbation, may have no wine given to them, for the ſpirits and bloud are marvellouſly chafed, and boileth ſore Alſo you muſt drive from wine thoſe that be feaverous through the ſwelling of botches or kernels in the throte, untill it be looſened: not, that it is ſo unprofitable for the feaver, but that it hindereth the cure of the botch. For it increaſeth the flowing of the humours into the grieved places, and ſo cauſeth inflammation, and thereby augmenteth the feaver. You muſt cure all ſimple Feavers that be diaries (as *Galen* witneſſeth) with baths. Therefore whoſoever hath this Feaver, in the declination of the firſt fit, you muſt bring them into a bath: but yet all may not be bathed alike, nor all muſt uſe the ſame parts of a bath. For they that have this Feaver cauſed of botches or impoſtumations, may profitably tarrie in the ayre or fume of the bath; becauſe it both rarifieth and maketh thinne the skinne, and alſo it provoketh

Victus ratio.

Wine good for Diaries.

Curatio

and

and enticeth sweat out of the body: neither doth it hurt those patients with drinesse, as it would do those that have this feaver ingendred of wearinesse, watchings, cares, and other perturbations of the mind. For seeing their body is dryed up altogether by those causes, they must be kept from the aire of the bath, lest it augment their griefe. Therefore such may tarry the longer in a bath of sweet water being made hot, that through the moisture of it they may recover the humiditie that is lost, and is decayed in them. Afterward soft hands must rub them gently, with plenty of warme oyles, wherein there is no manner of restriction or binding. For this friction and rubbing doth moisten, loosen, and soften the hard and fleshie parts, and it dissolveth and disperseth those things which are contained in the pores and conduites of the body. They that have this feaver caused through burning of the Sunne, you must cure them by and in the beginning, with cooling, and with many bathings of sweet water, and onely with pouring on a little oyle, without friction or rubbing of it, for it raiseth heate. Things that do coole the head being applyed to it, be oiles of Roses, and of unripe Olives, and other which be rehearsed *in libro primo*. These being first made cold, and then received with Wooll, and holden up aloft, you must presse it with your hand, and let it droppe downe upon the forepart of the head, and that continually, while the feaver doth decline. then afterward bring the sicke into a bath. If any person have this feaver through cold, he must also be brought to a bath in the remission of his fit, and his head must be nourished both before and after the bathing with oyle of *Irees*, and *oleum Nardinum*, and such like. For they that have a feaver through this cause, have need of medicines that can heate, and remove constipation & binding. They that labour of a *Diaria* feaver through hunger, in the declination of the fit, you must bring them straight unto a bath, and powring upon them much sweet oyle warmed, rubbe them softly, and you must keepe them long in the water of the warme bath, that thereby the drinesse which hunger hath caused in the body, may be corrected and amended by the oyle and the bath. When they be come out of the bath, you must recreate and refresh the strength with convenient meates, and then you must bring them againe to a bath. and when they come out againe, (the perturbation with their bathing being ceassed) you must give them hot water to drinke, and by and by you must minister juyce of Prisan, and sometime they may take Lettuce, and they may eate fishes taken out of gravelley places, as being light meate, sodden in a white broth: which, what it was in old time, *Galen* sheweth in his fourth Book, *De sanitate tuenda*. If the feaver *Diaria* do chance through crudity or rawnesse of the stomack, you must first consider whether the wombe be soluble, or else costive. If it be soluble, and those things onely which be corrupt do seeme to voide forth, then you must wash him, and nourish him in the remission of the feaver; but not unlesse first you diligently behold and foresee all things chancing to the stomacke. For if such abundane emptying hath been already, or doth now continue, so that the vertue and strength of the sick is wearied, it is better to give him meate, and wash him both together. But you must diligently behold first those things that be about the stomack. You must use about the sicke, if the emptying do endure no

longer,

longer, irrigations and ſprinklings of the ſtomack with oyle of Wormwood, and other things which are rehearſed before in the third book, in the Chapter of weakeneſſe of the ſtomack. But thoſe things that be applyed to the ſtomack, let them be well heat: for thoſe things that be applyed bloud-warme do diſſolve and looſen the ſtrength of the ſtomack. If the belly be altogether coſtive, handle and feele the ſides, and then the whole body, and conſider whether the meate is deſcended into the ſmall guts, or into the Colan. And if the meate abide yet ſtill in the ſtomacke, let the ſicke drinke much warme water, or put his finger or a feather downe into his throate, and vomite up all that vexeth or troubleth him. Then you muſt foment and nouriſh his hypochonders and ſides, and let him reſt. But when the foode is deſcended already into the bowels, you muſt bid them lie with their face and ſtomacke downeward, and you muſt nouriſh the belly and provoke ſleepe, for that digeſteth cruditie marvellouſly. After ſleepe to bring out excrements from the wombe, you muſt put in a ſuppoſitary, or caſt an eaſie clyſter to looſe the wombe. They which have a feaver cauſed through ſwelling of the kernels of the throte, in them you muſt firſt cure the bile or botch that cauſed the inflammation, after that ſort that *Galen* teacheth in his Bookes *De medendi ratione*. When the fit declineth, they muſt be waſhed. Alſo they muſt be nouriſhed with a thinne and ſcarce diet, becauſe in them the ſubſtance of their body is not loſt. Alſo they muſt be kept from wine for the cauſes aforeſaid. And this ſufficeth for the curing of a *Diaria* feaver, being ſo called *ſimpliciter*, without any addition.

Note.

Sleepe digeſteth.

CHAP. III.

Of a Diarie laſting moe daies.

Diaria plurium dierum.

THERE is another kind of Diaries, which is named *Diaria plurium dierum*, for no other cauſe but becauſe it extendeth and continueth unto the third day. It is otherwiſe called *Synochus non putrida*. The ancient Authors have called this feaver *Diaria*, becauſe it is of the ſame nature that right Diaries are of: for it endeth after the firſt fit, if it be rightly and well handled.

Synochus non putrida

Cauſe.

This feaver is cauſed of thickning or ſtopping of the pores and paſſages of the skinne. That thickning (as *Galen* witneſſeth) doth chance either becauſe the ſmall pores are ſtopped up, or becauſe they waxe narrower, or alſo becauſe the body it ſelf is moderately thickned; which is wont to chance through cold, or after a bath, or by a medicine that is very ſharpe and reſtrictive, or through burning of the Sunne, and other ſuch like which can drie the skinne. This feaver may be knowne firſt by touching: for in them that have it, the skin is felt harder, and more compact together then it is wont to be: Secondarily you may know this feaver by moving of the heate: for at the touching it ſeemeth gentle, and eaſie; but afterward, if you hold ſtill your hand longer, the heate is ſharper. Thirdly, you may know this feaver by the vrine, which is much altered from his naturall ſubſtance and colour: for the bloud doth not boyle very much, neither is there much choler ingendred, whereby the vrine ſhould be made higher coloured. Fourthly you may know it by the bigneſſe of the body, which keepeth one ſtate, and doth not fall away, becauſe the thickneſſe of the skin doth let the diſſolving of the vapours and moiſture, and therefore alſo

Signa.

1.

2.

3.

4.

also the eyes are not hollow, nor drie, but more swollen, and full of moisture then they should be naturally. Fiftly you may know it by the pulse, which is equall, great, swift, frequent and vehement. 5. *Curatio.* They that be taken with this feaver, if you will cure them rightly and truly, you must let them bloud, and you must draw out so much bloud as the strength of the patient will suffer. And know this for a surety, that unlesse you use this remedie to those which by nature have their body unapt to breath out vapours because of abundance, it will come to passe, that either they shall be choaked, or be in danger of often swounding, unlesse great strength, or much sweating, or large fluxe of bloud do deliver them from death. The body being emptied by bloud-letting shortly after minister meates and medicines which can cleanse and scoure. The meates which can do this in feavers (as *Galen* witnesseth) be *Ptisan* and *Mulsa*. The medicines be *Ptisan*, and *Oximel*, and things sodden in *Mulsa*, as be Calamint, Hysope, Origan, *Serpillum*, *Ireos*, and *Apium*. But all these be hotter then they ought to be, and therefore they inflame and kindle feavers, as also Wine doth. *Oximel* doth onely scoure and cleanse strongly, and doth not inflame & kindle feavers, so that it doth dissolve those things that be glutinous, clammy, tough and grosse, and it delivereth the conduits, pores and passages from obstructions and stoppings. *Abstersive medicines.* *Oximel.* Observe and watch how much of the feaverous heate is diminished by this diet. For if the third day in the morning, you see very litle of the feaver left, and if there be no signes of rottennesse of humours in the pulse, nor cruditie of rawnesse in the urine: if the suspected houre wherein the feaver took the patient the first day be after noone, you may boldly wash the patient quickly long before sixe of the clocke, but it is sufficient if you end the washing three houres before. Likewise if you suspect the tenth houre, you may wash him the seventh houre, for three houres or foure is space enough betweene the bathing and the fitte. When the body hath bene heat in the bath, being first annointed with sweete oyle warmed, and rubbed very moderately and easily, then by and by it must be wiped without and washed. These things following do scoure and cleanse most moderatly, that is, meale of *Eruum*, and of Barley, and also of Beanes. Moreover, *Mulsa*, which is watery doth the same. Stronger things be, *Ireos*, roote of *Panex*, and *Aristolochia*, and *Mulsa* which is of a meane commixtion; but that *Mulsa* scoureth most of all that is pure, which is, when there is but a litle water mixed with Honey, so that the melted Honey may easily enter into the small pores of the skinne. Stronger scourers then these, be, the froth of Salt-peter, the Salt-peter it selfe, and then *Aphonitrum*: Sope is one of them that is able to scoure most of all. Moreover, after a bath, you must give the patient nothing but water which hath had a litle *Apium* sodden in it, although there be three houres space betweene the bathing and the suspected houres. But if the fit doth invade the patient in the evening, or two houres sooner then you may wash him in the morning, and give him meate, but you must give him onely juyce of *Ptisan*. Then if the suspected houres bring nothing with them, you may wash him againe, if you will, and give him meate, but you must have respect to the urine and the pulse. But if there chance any thing in the suspected houres, you must conferre it with the fit which you had the first day, and

then you muſt conſider the vrine and alſo the pulſes. For all theſe will appeare to be in a meane temperature when there is left but a litle obſtruction. Wherefore you ſhall waſh him the fourth day, and give him meate, having reſpect to the aforeſaid conſiderations: and you ſhall hope that nothing will be left the fifth day. But if there be great obſtruction cauſed, that feaver is not of the kind of *Diary* feavers.

CHAP. III.

Of a rotten Feaver called Synochus.

SYNOCHVS in Greek, is a Feaver, wherein one fit continuing perpetually from the beginning to the ending, remaineth many dayes, or elſe it is a feaver which is without all great mutation untill the end of it. Hereupon it is called in Latine *continens Febris*, and in Engliſh it may be called, a conſtant and ſtable Feaver. There be three ſundry differences of theſe conſtant feavers, as appeareth before in the expoſition of feavers. This Feaver *Synochus putrida*, or *continens Febris*, is cauſed when all the humours do putrifie and rot equally together within all the veſſels, and ſpecially in the great veſſels, which be about the arme-holes and the ſhare; which is wont to chance, when a feaverous heate is retained and kept in of a vehement binding and ſtopping, which is within the body. For whatſoever things be hot and moiſt, and may hardly breathe or fume out, they putrifie and rot quickly and readily. Therefore this kinde of Feaver is not ingendred nor kindled in folke that be leane and ſlender, nor in them that have a thinne and rare ſtate of their body, nor in a cold temperament of the body, nor in a cold age: but for the moſt part it ingendreth in them which do abound with bloud, and in thoſe that be hot, as well by their age and nature, as by exerciſes and diet, and ſpecially it kindleth in them that be fleſhie, groſſe, and thicke bodied, or elſe in them that be ſtuffed with hot excrements. They which have this feaver, their pulſe is very great, vehement, quick, frequent and equall: the conſtitution or ſubſtance of the arteries is neither harder nor ſofter then it ſhould be by nature, but the quickneſſe and frequency of it, is according to the greatneſſe of the feaver; and theſe ſignes are common with the ſignes of the *Diaria plurium dierum*. But particularly in this Feaver there be ſignes of rottenneſſe, and that as well in the vrine, as in the pulſe, and by the quality of unkind heate. The cure of this Feaver muſt be begunne with letting of bloud: and if vertue and nature be ſtrong, and no other notable thing to ſtoppe or let it, you muſt draw bloud till he do faint & ſwound. For if the patient be ſtrong, this is the chiefeſt remedy for this kind of Feaver (as *Galen* ſaith.) For firſt the body is turned into a contrary ſtate, for it is cooled quickly through the fainting and ſwounding. As for cooling of the body, nothing can be found that is more pleaſant, or more profitable, either for the ſick, or for nature. Moreover, in ſuch bodies there chanceth of neceſſity, looſeneſſe of the belly, or a laske, and oftentimes alſo vomiting of choler: which things, moiſture or ſweats do gather from the whole body. Therefore you ſhall do beſt by and by in theſe Feavers, not to marke the number of days paſt, but only to conſider the ſtrength of the patient. For if that he be ſafe & ſtrong, you may let bloud, not only the ſixt or ſeventh day, but alſo

Continens febris.

Cauſe.

Signa.

in

in the dayes following. But if you are compelled at any time to cure a patient, to whom not onely the remedy of bloud-letting hath bene pretermitted and kept back, but now also either through ignorance of Physitians, or through feare of the sicke or his assistants, in processe of time you are forbidden to let bloud, you must come to the ministring of cold things. But you must diligently discerne & consider before, how much hurt may chance by it. For if the hurt will be small or none, minister very cold drink, as much as the sicke will drinke, and you may be the more bold to do it, if the patient hath beene used to drinke cold drinks. But if you feare that great discommodity would arise through it, you shall abstaine from it, and use other remedies whereby obstructions may be taken away, and abundance avoided, & that the burning heat of the feaver may be cooled and eased. The discommodities and hurts which do follow cold drinke ministred immoderately, and out of time, be these: first because it prohibiteth and letteth grosse and clammy humors to be attenuated and digested, whether they have ingendred obstructions, or rottennesse, or inflammation, or impostume, or knobby hardnes, or such like effects As often therefore as a feaver is kindled of such humors, cold things are not good for their avoiding: but to this feaver it bringeth much ease, because it quencheth the feaver that is already kindled But yet seeing the cause of the feaver remaineth still, of necessity an other feaver must be kindled new againe, and many times a worse then that which went before, because that the body is thickned through cold. And this is one discommodity not to be neglected. Another is, that cold things hurt many weake members of the patient, whether they be weake by naturall distemperature, or by some vice that they have gotten. So in some it hath bene found that their throat hath bin so hurt, that they could not swallow, in some the stomack, that they could scarce digest, in some the mouth of the stomack, or the liver, or the gut Colon, or the lungs, or the midriffe, or the reines, or the bladder, or some other such like member is so stricken with cold, that it is made weake and unable to do his proper action and office. Many by immoderate drinking of it out of time, have by and by bene taken with difficulty of breathing and with crampe and trembling, and have had hurt in all their sinewes. Therfore to be short, in them that have any swelling, or fleame, or bloud, or any knobby hardnesse, you may not give cold water unto them, nor yet to them that a raw humour doth hurt with obstruction or rottennesse. But if there be no such swelling as is aforesaid, and that you do perceive evident signes of digestion and concoction in the vrine, and if there be no member so given to a cold temperature that it might take hurt, then you may boldly give cold water. Also if the sicke have used to drinke cold water, you may more boldly minister it: for all the members have learned before by experience to suffer it familiarly without hurt. The drinking of cold water is perillous in them that have but little bloud and flesh. Therefore by these things before rehearsed it is evident to all men, that the chiefest remedies of these kinds of feavers called *Synochus putrida*, be these two, bloud-letting, and drinking of cold water: but bloud-letting may be used at any time, if the strength of the patiet will suffer it, and drinking of cold water must be used when evident signes of concoction are seene in the vrine, when the feaver is greatest, & when you are compelled to leave bloud-letting.

When cold things should be ministred.

Discommodities of cold drink.

Of cold water.

Continens febris hath two remedies chiefly

You may not let bloud on a full stomach.

You must note well the time when you should let bloud, and marke what went before, and what followeth. For if cruditie and indigestion of meats do go before, you must refraine so long time from bloud-letting as will suffice as well to digest the meate, as that the excrements may descend downe. But if there will follow of necessity any fluxe and emptying, you must leave so much bloud still as will voide by that fluxe. Therefore if at the time of bloud-letting the menstruis do chance to flow, or also that the hemorhoides do open and burst out, if you beholding the vehemency of the fluxe, shall thinke it to be sufficient to purge and empty out that which you require without any helpe, then you shall let nature work alone. But if you think it contrary, draw out so much bloud, that thereby under them both conjoyned together, you may bring to passe your request and expectation. Let the diet in these feavers be chiefly this that followeth. In those that have bene let bloud, minister to them two houres after bloud-letting, juyce of Ptisan, and command quiet and rest. And when they are awaked out of sleepe, minister againe Ptisan broth. In this diet the patient must persist and continue untill the third day. You must note, that in these feavers called *Synochi*, the patients must be fed at such time as haile folke are wont to eate, and when they feele most ease: for so they shall the easilier suffer and beare their foode. And if they be strong and lustie, and you looke for the vigour and state of the feaver straightway, the patient must use a most thin and scarce diet. But contrariwise if he be weake and feeble, you cannot minister a thinne diet to him without perill. Therfore in giving of meate to the patient, you must diligently foresee, and ponder his strength and ability. He that desireth to know more of this kinde of feavet as touching the cure of it, let him reade *Galen in lib. 7 Therapeut. meth. cap. 3.*

Diet.

When the sick should be fed.

CHAP. IIII.

Against continuall Feavers.

Febris continua.

FEBRIS *Continua* in Latine, *Synochis* in Greek, in English it is called a continuall feaver: it is a feaver that leaveth not off altogether between the fits, but it hath a certaine sensible slaking of heate betweene the fits. A continuall feaver is caused, when one only humour doth putrifie & rot within the vessels. And there be three differences of this feaver, according to the diversitie of the humour that putrifieth in the veines. for if choler do putrifie within the vessels, it ingendreth a continuall Tertian, which the Greekes call *Causor*, in Latine it is called *ardens febris*, in English a burning feaver. If fleame do putrifie and rot within the veines, it ingendreth a continuall Quotidian: but if melancholy do putrifie within the veines, it kindleth a continuall Quartane. There is not a more certaine signe of a continuall feaver, then that none of them do come to intermission and slaking altogether betweene the fits, untill the feaver be quite ended and quenched. Their other signes are common with the intermitting feavers: for an exquisite burning feaver, or continuall Tertian, hath all the other signes of an exquisite intermitting Tertian, differing onely in this, that it doth not invade and begin with vehement cold and stiffenesse, neither doth it end in quiet and rest. Likewise a continuall Quotidian hath all the signes of an exquisite intermitting Quotidian, but it onely differeth from it, because it doth

Cause.

Three differences of continuall feavers.

Signa.

not

not intermit and slake betweene the fits In like manner the continuall Quartanes have their signes of intermitting Quartanes, but that they come not to quiet and rest betweene fits. Seing it is evident by that which we have said, that continuall feavers be of the kind of rotten feavers, it is necessary for him that will cure them commodiously and rightly, first to stop and let the putrifying and rotting. Therefore two things must be taken heed of at the first, whereof one is the feaver, another is the rottennesse. And in the feaver you must also regard two things, the one, that the portion of the Feaver which is now kindled and inflamed, may be cured and quenched: the other is, that the portion of the Feaver which is not yet kindled, may be letted and stopped. Also two things must be considered concerning the rottennesse: one is, that the rottennesse already ingendred may be healed: the other is, to let and stop that which is ready to ingender putrifaction. That which is ready to ingender, is caused through perspiration and breathing out, if it be impedite and letted. So that of this other two considerations do spring: first, that the humour which is withholden may be purged and emptied out: Secondly, to prohibite and keepe in that which is to be withholden and kept back: it will be prohibited with those remedies which do heale obstructions. Againe note, that the obstructions which are ingendred must be cured, and they which are to come, must be letted and driven backe away. You must cure the obstruction which is already ingendered by those things that do loosen, deliver, and open obstructions. And you shall drive away and stop the obstructions which are to come, if you bridle and stop the fluxe of obstructive and stopping humours: whereby it appeareth evidently, that the last thing which we have found in this *Compendium* of curing, must be done first in the working of the cure. Seeing therefore that (when we have examined the matter particularly) there be five things in continuall feavers, from the which considerations in curing be gathered, that is, the Feaver, rottennesse, perspiration impedite and letted, obstruction, and abundance of obstructive humours, you must beginne the cure with the last consideration. Therefore seeing that the abundance of humours that cause obstructions, doth require purging and emptying out, in the beginning, if vertue be strong in the patient, and if time of the yeare, and his age, and other things doe agree, you must let him bloud. You must then specially let him bloud, when the whole body swelleth more then it was wont to do, or when the veines be swollen up, or stretched out, for that doth signifie abundance of blood. When the multitude of humours are voided and emptied out, you must next come to the curing of obstructions, and you must minister medicines, whereby obstructions may be taken away. But because most of those medicines be hote, it is to be feared lest they should increase both their rottennesse and also the Feaver. Therefore you must use to minister those things that can deliver the patient from obstruction without heate. What those things be, we have declared before in the second Chapter of this booke. When those humors that caused the obstructions, be divided, cut, and scowred, you must assay to avoid and emptie them out by the wombe or guts, by the Vrine, and by sweats But seeing those things which should bring this to passe, be hote, of necessity the rottennesse and the Feaver must be increased by them, therefore, as much as we may, we must

A compendium of curing in feavers.

There bee five things to consider in feavers.

Curatio.

Bloud letting.

How obstructions should be healed.

Bathing doth coole.

labout to chooſe ſuch a thing as doth heate but litle, or if we can find any that doth not heat at all (as in this caſe a bath) you muſt uſe that. *Galen* teacheth *in libro tertio de Sanitate tuenda, capite tertio.* that a bath can do this. For he ſaith, that the ſtrength of ſweet waters made hot, if they be temperate, be hot and moiſt, but if they be warmed, they be cold and moiſt. And a litle after he ſaith, A bath if it be diſcreetly uſed, mollifieth the hard and ſtretched parts, and it bringeth forth excrements or moltings, if any ſticke within the skinne. Theſe things being done, and thoſe humours being ſcoured out which were compact together in the skinne, ſo that the obſtruction and perſpiration impedited be taken away, you muſt come to the cure of the rottenneſſe. Therefore at

Cure of putrifaction.

this time you muſt firſt corroborate and reſtore the ſtrength, whereby it may exuperate and overcome the rottenneſſe, and be able to digeſt the humours. And you ſhall heale the putrifaction and rottenneſſe, if you do void and empty out by all meanes that which is corrupted and putrified. That which is left ſtill, within, you muſt bring to an exquiſite meane by moderate motions, and coole breathings: and you ſhall worke the emptying out of your humours by

Cure of the feaver.

vrine, egeſtions, vomiting and ſweats. Laſt of all, you muſt proceed to the curing of the feaver, which muſt be done by cooling things. For every feaver, inſomuch as it is a feaver, muſt be remedied by cooling and moiſtning things. But to know how each of theſe things ſhould be rightly done, it is partly rehearſed before, and partly it ſhall follow hereafter. In continuall feavers, whoſe ſtate or vigor of the diſeaſe will come at the fartheſt within ſeven daies, if their ſtrength be luſty, and their age agreeing to it, you muſt ordaine them a very

Diet.

exquiſite and thinne diet. But in the continuall feavers, whoſe vigour, force, & ſtate is longer then ſeven dayes after the beginning, or if vertue be weake and feeble, at the firſt you muſt feede them liberally: when the vigour and ſtate draweth neare, their diet muſt be more ſcarce, but in the ſtate and vigour of the diſeaſe, you muſt feed them moſt thinly and ſcarcely. Afterward againe, augmens his diet, and feed him moſt, increaſing his diet in like caſe as the vigour and ſtate of the feaver doth diminiſh, as *Hippocrates* ſaith in the firſt Section of his Aphoriſmes.

CHAP. VI.

Of a burning Feaver.

Continua Tertiana.

ARDENS *Febris* in Latine, *Cauſos* in Greeke, in Engliſh it is called a continuall Tertian or a burning feaver: it is of the kind of continuall feavers, as is declared in the former Chapter: and it is cauſed when choler putrifieth and rotteth within the veines. Therfore it agreeth with an exquiſite intermitting Tertian, becauſe it is ingendred of the ſame humour that the other is. But

Difference betweene a burning feaver & a Tertian.

yet it differeth from it, in that in an intermitting Tertian the choler is carried all over the body, but in a burning feaver the choler is contained in the veſſels together with the bloud. Hereupon it commeth that the fits in a burning feaver do not intermit nor ſlake: but when the choler in them is ſtirred moſt vehemently, and is driven about by nature waxing ſtrong, then there is wont to come vehement cold and rigour, and the feaver endeth. Which *Hippocrates* declareth 4. *Aphoriſ.* 58. ſaying, He that is taken with a burning feaver,

it

if it be vehement cold, and rigor come upon it to him, he is delivered from the disease. A burning feaver is knowne by these signes; their tongue that have this feaver, is drie, grosse, rough and blacke; there is gnawing of the stomacke, intollerable thirst, watchings, and also many times raving, and egestions of the wombe be liquid and pale: which signes *Hippocrates* rehearseth *in Libr. 4. Vict. Acutorum*. They which have this feaver, let them lye in a cold place, and in a sweete ayre, from whence pure wind commeth. Also let him lye in a soft featherbed, which must be made often: let the coverings be very thin and cleane, which must be continually changed, & let his bed be of a great wideneſſe, that he may easily move his members that be hot to other cold places of the bed. And if the aire be quiet, stirre it with a fanne, or such like. You must give him meates that have vertue to coole and moisten, as is, Lettuce, Gourds, Sorrell, Ptisan broth, and such like. Let his drinke be water, wherein a little Cinamon hath bene sodden, or Verjuyce. If the sicke have used it, or if no other thing do let it, after meate give him cold water a spoonefull or two, or mixe Iulep of Violets, or some Iulep of Roses, or such like with decoction of Barley. Moreover, the stomacke must be refreshed with juyce of Roses: and other cooling things must be used, as strewing of the floore with greene Vine leaves, & with the leaves and floures of Roses water Lillies, and Violets, and by sprinkling & powring often of cold water on the floore up & downe. For the cure, in the beginning straightway, you must cut a veine, if age, time, vertue, and strength do permit it. Hereupon *Hippocrates* saith in his Aphorismes thus: In great burning feavers, if bloud be drawne till the heart faint, by and by the state of the whole body is cooled, and the feaver is quenched. In many also a laxe is caused, and sweats flow forth. Afterward let the breast and stomack be nourished with Dates braied with oile of Roses, or of Quinces, or of water Lillies. Also other cooling medicines be good, as be Vine buds braied, Endive, Succory, Knotgrasse, Lettuce, Sorrell, Vine leaves, & such like. Also a fine napkin folded together and dipped in oile and water made hot, and applyed to the breast and stomack, it ceasseth the burning of fevers marvellously. Also a handfull of wool soaked in water & oile of Roses heat greatly, & being holden up aloft to drop upon the breast, doth easily quench the vehemency of the burning heate. These things must be hot, for warme things do dissolve the strength & vigor of the members. Neither shall you rashly also commixe Vineger against vehement burning feavers. You may not apply epithemes nor other cooling medicines in the beginning and increasing of the fits: for at that time the effect of the bodie is driven about, & the heat is in the inward members: therfore cold things applyed do drive the heate to the innermost parts, and be an occasion of greater hurt: for fierie heate being oppressed and stopped within, it raiseth a more vehement and burning heate againe. Therfore in the force, strength, and vigor of the fits, when the heate is already spread over all the body, these cold things may be well applied: for then the residue of the universall heate which remaineth about the inward members may be really quenched. Hereupon the patient will begin to breathe better, and shall be troubled with an easier thirst. Also some by breathing out of a deawie vapor do fall on sleep. The epitheme which you must use in this feaver, is this: ℞. of Rose water, and Lettuce water,

Signa.

Diet.

Curatio.

Outward medicines.

Epitheme.

ana.℥.iij.ß.waters of Endive and Succory,ana.℥ j.ß.good Vineger,℥j. all the three Sanders,of each,℥ ß, seed of Purſlaine, gra iiij commixe all together, and make an Epitheme. Moreover, when the vigour and ſtrength of the ſickenes is at hand,you may ſafely miniſter pure cold water,if none of thoſe things which be rehearſed in the third Chapter do let it. And if feare of any hurt, although it be very little, do let it, you ſhall miniſter the firſt draught refrained after this ſort, Take one cup full of temperate water, and commixe five cup fulls of pure cold water with it, and ſo miniſter it to ſuſpected bodies. To conclude, in the curing of burning feavers, you muſt needs bring to paſſe one of theſe things, that either the cholericke humours may be voided and emptied out,or elſe that they may be quenched within. They may be voided and emptied out by ſweats,vomits and egeſtions. They may be quenched by drinking of cold water, wherewith very often great burning feavers have bene cured quite and cleane. A bath of ſweete water is good onely to them which have a burning feaver without any ſwelling tending to the nature of an inflammation or *Eryſipelas*, but if ſignes of concoction do appeare in the Vrine,it is much more convenient for the patient. Let the ſicke which in a vehement burning feaver deſireth to uſe a cold bath,be yong,and of a moderate ſtate of the body as alſo *Hippocrates* witneſſeth and moniſheth. Neither let it be done to him in Sommer time,and in hote times of the yeare,and in the vigour and ſtrength of the feaver, and let it be one that hath uſed to waſh in cold water in his health. But when the feaver waxeth more moderate, and vertue is ſtronger, and if there be ſignes of concoction together with it, a bath of ſweete and temperate water is ſufficient,and doth good. For annointings, oyle of Cammomill doth good,eſpecially if the weather be cold. But the abundance of matter whereof you ſhould make competent remedies againſt burning feavers,you ſhall find in the chapters following.

When cold water may be miniſtred.

Nota.

To whom a bath is good.

Unctions.

CHAP. VII.

Of a pure intermitting Tertian.

Cauſe.

Exquiſita Tertiana febris intermittens in Latine,an exquiſite and pure intermitting Tertian feaver in Engliſh, it is cauſed of choler carried by the ſenſible parts of the bodie, and by the proper nature of it, it remaineth pure, ſincere,and unmixed. Therefore ſeeing it is ingendred of choler that is ſincere & pure,and not commixed with any other humour, it is called of the Phyſicians exquiſite. This feaver ingendreth in perſons that be cholericke by nature, & in their flouriſhing age,in Summer time, in hote and drie regions, and when the weather is hote and drie,and in bodies oppreſſed with labors,watchings,cares, deep thoughts,and burnings of the Sunne. Alſo this feaver by and by in the beginning,and in every fit cauſeth a vehement cold, rigour, and ſtiffeneſſe, and by this meanes it differeth from a burning feaver, as is before rehearſed. And the cold in this feaver differeth from the cold in a Quartane feaver, thus, becauſe in this feaver the patient thinketh his body were pricked, and as it were ulcerated: but in a Quartane,the cold ſeemeth to the patient,like the cold that haile folke feele in Winter time. Therefore a Tertian feaver doth not chance without vehement rigour and cold, pricking and wounding in the fleſh: but a

Signa.

Differences of coldneſſe in a Tertian and Quartane.

Quartane

Quartane feaver doth not by and by the first day invade the patient with vehement rigour and cold. For as it proceedeth forward and increaseth, so also the rigour and cold increaseth, and the patient doth not feele pricking, but rather feeleth great cold, and as it were nipped to the bone with it. There is in a Tertian feaver, an exact and perfect order and equality of the pulses: but yet in the increasing of the fits, the pulses are raised and provoked to vehemencie, greatnesse, and frequencie. Moreover, in the vigour and force of the feaver, it causeth thirst, and burneth up the patient, so that he casteth off the clothes to make him bare and naked, and he breatheth largely and often, and he bloweth out as it were a flame of fire, and requireth to drinke cold water. Afterward the heate spreadeth equally all over the bodie, so that the breast is no better then the extreme parts and members. And when you lay your hand upon him, at the first touching you shall feele much gnawing and biting heate, bursting out as it were with a certaine vapour and moisture: but not long after your hand will vanquish it, if you hold it still. Moreover, there followeth this feaver vomiting of choler, and the belly is laxative, and they pisse vrine that is cholericke, subruse, and somewhat yellow, and moderately thicke. Also their vrine hath by and by a white cloud, or a laudable sublation in the midst. If the vrine be redder, and if in the first fit there do appeare neither sublation in the midst, nor cloud, the feaver will extend and remaine seven fits. Moreover, this feaver leaveth off till another fit, when the fit hath endured the space of twelve houres at the most. For this is the longest time of a fit in true & pure Tertians. But sometime the fit is shorter then the aforesaid space of time, having difference more or lesse according to the quantity and quality of choler within, or because of the strength of the patient, or through the present affect of the patients body at that present time. Therefore we name that an exact and pure Tertian feaver, which endeth his fit within twelve houres: but that which hath a longer fit, is not called an exquisite Tertian, but an extended and stretched out Tertian. And if the feaver doth invade the patient daily with vehement rigour and cold, and with the signes aforesaid of the vrine and pulses, as also of other things afore rehearsed, then it is called *duplex Tertiana*, a double Tertian. But as for an exquisite Tertian, because it is ingendred of pure choler moved about, you must moisten it and coole it, as much as you may possibly by all meanes. For this humour (as *Galen* witnesseth) is the hottest and driest among all the other that be in the body. Let the sicke lie therefore in a cold place, against a sweete and pleasant ayre. Also you may not suffer many to be in the house, because they should make it hot with their breath. Let the floore be sprinkled often with cold water, and with Rose water, Violet water, and such like. And strew on the floore Willow leaves, floures of Roses, Violets, water Lillies, and such like. Let the patient use meates that have vertue and power to coole and moisten. And you must give him so much of them as he can very well digest. Let his pot-herbs be Orach, Beets, and Spinach, Mallows, Lettuce, Gourds, Sorrell, Endive, Succory, and such like. Also give him Prisan broth, and soupings made with *Alica*. Of fishes, let him eate such as live in gravelly places: for such, besides that they do coole and moisten, they ingender good juice, and are easie to digest. Of fowles, let him eate them that be of soft flesh, as be chickens

Signes of a double Tertian.

Victus ratio.

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Nota.

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Unctions.

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Signes of a double Tertian.

Victus ratio.

kens and Partrich, Doves, yong Sparrowes, Feasant, and such like: but of those that have not soft flesh, let him eate their wings, which are without excrements, because of their often exercises. Also he may eate Cocks stones and Sowes feete, for they be without excrements, because they are exercised: and their braines, specially if they be well sodden. Also if you minister the flesh of Pigs well sodden, you shall not hurt, for so it may the easilier be consumed of the stomack. Also rere Egs, which be but only hot through, may be suffered, specially the yolkes of them: for they be easier to digest then the whites, and they do coole meanely. You may suffer him to eate fruites which be not very hard to digest, as be, Cherries, Prunes, Mulberies. He must abstaine from Honey, because it will easily turne into choler, and from Mustard, salt meates, and all sharpe things. Also you must keepe the sick altogether from wine, untill the disease be digested, and let him drinke in the meane season water wherein a little Cinamon hath bene sodden. Or let him use to drink this: ℞. Iulep of Violets, ℥.iij water wherein a litle Cinamon hath bin sodden, ℔ j commixe them together, and powre them out of one vessell into another often. But when the disease beginneth to digest, you must give him in the beginning a little wine that is thin & alayed with water, & give him more liberally of it whē the end of this disease is at hand. This is the order of diet for many, but not of all men: for they that are not daintily brought up, but do live hardly, and are strong of nature, you must ordaine for them a thinner diet, that is, let them be contented with Ptisan broth untill the judgement of the feaver. As for sleeping, they may not sleepe in their fits, but rather let them watch, that thereby the bloud, and spirits, and naturall heate may be letted and stopped from creeping to the inward members, and contrariwise may thereby be drawne to the outward parts: for otherwise the feavers will scarse be dissolved, and they will come very slowly to their state, and fluxes will increase and be multiplyed: when the fit is ended, sleepe is not hurtfull. The patient must eschue exercises, and all other vehement motions. Also let him refraine perturbations of the mind, specially anger, feare, sorrow, and such like. But you may not onely use the diet before prescribed, but also you must minister medicines to the patient which can coole and moisten. In the beginning to quench the boyling of choler, and to mitigate the cholerous heate, let him use this decoction: ℞. of flowers of Violets, Borage, and red Roses, ana M j. flowers of water Lillies, M. ß. Endive, Succory, Lettuce, ana. M j. ß of Raisins picked, ℥ j. Damascene Prunes, number ij. seeds of Endive. Succory, Lettuce, Purcelaine, Gourds, ana. ℥. iij. of the roote of Succory, ℥. vj. seeth all together in ℔ ij. of well water, untill the third part be consumed, then straine it, and make the liquor of that decoction sweet with Sugar, and purifie it with the white of an Egge; then adde to it sirupe of Endive with the broad leaves, and Iulep of Violets, ana ℥ ij. ß commixe them together, and make a potion, and let the sicke drinke thereof every morning fasting, ℥. iiij. ß. But if the sicke be more delicate, and do abhorre potions, let him take daily of this medicine. ℞. of conserves of Violets, Borage, Roses, water Lillies and Succory, ana. ℥. ß *Electuarii de prunis Damascenis* without *diagredii*, ℥. vij. *diarrhodon abbatis*, ℥ j *Diatrion santalon* in powder, ℥ ij of Iulep of Violets as much as is sufficient to commixe them, and make a loch. Moreover, you must remove

Potus.

No sleepe in fits.

Curatio. A decoctiō to digest choler.

Mistura.

the

the cause of the Feaver, which you shall do if you empty out the cholerick humour. Therefore you must emptie out the choler which is crept into the stomache by provoking vomite. By what meanes you may provoke vomite it is declared in the former books. The choler which is carried downeward, it is best to empty it out by a laske of the wombe, which also is wont to come sometime of it selfe in an exquisite Tertian. Vomiting should be provoked chiefly in the beginning of the fit, for at that time nature is wont to thrust in choler thither: as in the declination and slaking of the fit nature thrusteth it to the neather parts, and to the skin. Therefore at that time you must cast in an easie and soft clyster, that it may both bring out the choler easily, & that also by his gentlenesse, the sharpenesse of the choler, which is wont to vexe and gnaw the guts, may be stopped and broken. Make therefore such a clyster: ℞ of Mallowes, leaves of purple Violets, Mercury, Endive, and Succory, ana M. j. seed of Purslaine, and of Melons, ana ℥. j. ß. seeth them all in a sufficient quantity of water, till the third part be consumed; strain it, and adde to the liquor of that decoction, of the marrow of *Cassia fistula*, newly drawn, ℥ j. oile of Violets ℥. iij. common salt, ℥. j ß. commixe them and make a clyster. Also you must empty out choler by provoking Vrine, and sweats, specially if it be carried thither by nature. This thing you may well do by medicines that provoke vrine, but not by all such, but by those that can do it without drying. Therefore you must provoke Vrine with potions, wherein *Apium* or Dill hath bene infused or wet, & if signes of concoction do appeare, then you may minister wormewood safely, which is a speciall remedy for the stomach when it is vexed with choler, specially if you take of the tops of it as much as is sufficient, & infuse it in *Melicratum*, that is, wine and hony sodden together: for it purgeth choler out of the wombe and stomach by egestion, and dust of the veines it purgeth it by Vrine. You shall provoke sweating with this and such like medicines, ℞. roots of *Apium*, Sperage, and Succory, ana ℥. ß of the seeds of Parcely, Fennell, *Bruscus*, and Lovage ana ℥ ij. blacke Cicers, ℥ iij. Dill, M. ß seeth all in sufficiente quantity of water that runneth, unto the third part then let it be strained and make it sweet with sugar, adding to it *Oximel compositum*, ℥ ij. and make a potion. Or beate all the aforesaid things into powder, and minister of it every time, ℥ j. or ℥. j ß. with ℥ iij of *Oximel simplex*. These medicines which provoke sweat, must be ministred in the declination of the fit, or on that day that the sicke hath not his feaver. For this purpose also anoyntings with oyles of Cammomill, Dill, and such like, are not a little profitable. Moreover hote baths of sweete and potable water, do profit two wayes, both because they provoke out some of the choler, as also because of their qualities, they do much good: for such baths do mollifie and coole. But baths of sea-water, salt-water, salt-peter-water, and brimstone-water, they bring out more choler, but they profit much lesse then potable waters. Therefore it is best not to call them profitable, seeing they do more hurt by drying, then they do good by emptying and valding: for the remedies must have contrary qualities to the humours that have invaded against nature: for that doth more good then the emptying by any meanes, (as *Galen* witnesseth *ad Glauconem*) by the which words it is evident, that emptyings and purgings in an exquisit Tertian

Vacuatio.

Vomitus.

Clyster.

Provokers of vrine.

Absynthium

To provok sweate.

Bathes of sweet waters.

tian

tian, do but litle please *Gale*: specially those emptyings that are done by bloud-letting, and by a vehement purging medicine, for all such kind of purging medicines be of a hot faculty and quality. But seeing this feaver is the hoteſt of all other, therefore it rather deſireth to be cooled and moiſtned, then to be vehemently purged. It rather permitteth and requireth emptyings by other meanes, and ſpecially when nature laboreth and aſſayeth to drive out the humour. Alſo nature muſt be holpen, if of herſelfe ſhe be not able to performe her intent. As for a bath, this is the effect and ſcope of it, thereby to have the body wet and moiſtned. Therfore you muſt ſtrew in, neither Salt-peter, nor Salt, nor Muſtard ſeed, but it is good to powre much oile, being made hot, upon the patient, and to bring him into the bath, and to waſh him. And if he will ſwimme in it, you may ſuffer him to do it as long as he can. And they that are delighted in bathing, if you ſuffer them to waſh twiſe in a day, you ſhall not do amiſſe. But you muſt have this in memory, that it be done opportunately, and in due time: for if ſignes of concoction do now appeare, then if you waſh him oftener, you ſhall not erre from *Galens* doctrine.

Balneum.

CHAP. VIII.

Againſt the baſtardly Tertian.

Cauſe. A Baſtardly Tertian is cauſed, when choler is mixed for the moſt part with fleame. Hereupon it commeth that all the ſignes of this feaver do not declare the nature of pure and ſincere choler, as in an exquiſite Tertian they do.

Signa. In this feaver alſo the time of the fits doth exceed twelve houres, neither is this judged in ſeven fits, as an exquiſite Tertian is. Moreover, in this baſtardly Tertian, the ſignes of concoction do appeare more ſlowly, neither is there ſuch great heate in the vigour and ſtate of this feaver, as in the exquiſite Tertian. Beſides all theſe, it doth not end with abundance of ſweat, as an exquiſite Tertian doth.

Diet. Therefore the diet in this feaver muſt not be altogether cooling and moiſtening, as is in an exquiſite Tertian: but let it have ſome power and vertue to heate, cut, and divide, for the choler in this feaver is groſſer, neither is it ſo hot. They therefore that have this feaver, may profitably take broth of Piſan, wherein ſome Pepper is put, and you muſt give them *Mulſa* to drinke, wherein hath bene ſodden, Hyſope, Origan, and Spikenard. Alſo you muſt give them ſoupings and broths eaſie to digeſt. Moreover, ſeeing the time of the fit is long, and ſo endureth a whole day, you may not give him meate daily, but each other day: for by this meanes we ſhall beware and take heede that Nature be not called away from her office and worke, and ſo the diſeaſe ſhould be increaſed: for you muſt onely take heede that the diſeaſe do not increaſe, and that the ſtrength of the ſick, which muſt ſtrive and fight a great while, be not weakened, debilitate and caſt downe. But it is hard to keepe and ſave both, becauſe hunger, looke how much it profiteth to the digeſtion of the diſeaſe, and ſo much the more it hurteth and debilitateth the ſtrength. And meates, looke how much they increaſe the patients ſtrength, and ſo much they hinder and let concoction and digeſtion. To conclude therefore, you muſt uſe hunger to them that be ſtrong and luſtie, and their diſeaſe hard to digeſt; and you muſt feede them more largely, whoſe

ſtrength

strength is debilitate and weake, and their disease not stubburne for to digest. Let their drinke be water, in which a little Cinamon and some Hysope or Origan hath beene sodden. Quiet and rest is good for them, but exercises do hurt them: for this doth call forth outwardly nature and naturall heat, which could concoct and digest crude matter within. For the cure, if you may let the patient bloud, you may not faile to do it, but by and by in the beginning, if the age, time, region, and state of the body will permit it, you must draw out so much blood as the present state of the body requireth and will suffer. By the present state, understand the state as well of the patient, as of the disease: for the sicke, if he be strong, may suffer bloud-letting, if not, the contrarie. If the disease remaine, and be caussed through abundance of humours, it requireth bloud-letting, not a meane quantity, but according to the abundance of them. But when the disease will endure long through cruditie and lacke of digestion, you must draw out but a meane quantity of blood, that the strength of the patient may be kept and endure untill the end of the disease. Also you must cast into the belly, very easie Clisters, that they may bring forth the sluggish and hurtfull matter, and make them thus. ℞. Mallowes, Mercurie, leaves of Violets, Origan and Hysope, ana. M. j. seed of *Cardamum*, ℥ iij. seeth all together in sufficient quantity of water, and adde to the liquor of that decoction, *Benedictus laxativa: Hierapicra*, ana. ℥ iij. *Mel rosarum*, ℥ vj. oyles of Violets and Cammomill, ana. ℥ j ß common salt, ℥ ij. and make a clyster. Also you must minister to the patient, decoctions made of such things as can cut, and divide, and also provoke Vrine without any great heating and drying: as is this, ℞. roots of *Apium*, Fennell and Succory. ana. ℥ j. Endive, Succory, Origan, and Hysope, ana. M. j. Lettuce, M. j. ß. the foure common cold seeds, ana, ℥ j seeds of Fennell and *Apium*. ana, ℥ j. ß. seeth all these in two pounds of water, untill the third part be consumed: then straine it, and make the liquor sweet with Sugar, and purifie with whites of Eggs the strained liquor. Then adde to it *Sirupus acetosus simplex*, *Mel rosarum* clarified, *Oximel simplex*, ana, ℥ j. ß. and make a potion, whereof minister daily every morning, ℥ iiij. After these you must minister such medicines as do empty the bellie gently, as is, infusing of Rubarbe, *Electuarium è Psyllio*, and *Diaphœnicon*, and such like, which are able by themselves, or mixed with other, to bring and purge out choler together with fleame, whereof we have rehearsed many in our former bookes. After the seventh day, you may minister continually decoction of Worme-wood: also *Oximel* drunk alone, helpeth many. Also vomiting after meat is so healthfull and profitable to these old and inveterate Feavers, that many (as *Galen* witnesseth *in lib. 1. ad Glauconem*) have bin cured with this one remedie. For a feaver which hath continued long, doth ingender and breed many flegmaticke excrements in the stomacke, which being cast out by vomiting, the patient is delivered from the feaver. Also the sides must be nourished with hote medicines, that therby the winds and bolving which stretcheth them out, may be dissolved and dispersed. Among other this foment is very good, ℞. flowers of Cammomill, Melilot, and Dill, ana. M. j. Worme-wood, M. ß. red Roses, M. j Linseed, and Fenugreeke, ana. ℥ iij. boile these in sufficient quantitie of water; unto the third part, then dip a sponge in it, and nourish the sides therewith.

Potus.

Curatio.

Bloud-letting.

Clyster.

Decoctum.

Purgatio.

Absynthium Oximel.

Vomitus.

Fomentum

with. Also it profiteth to annoynt the stomack with this or such like oyntments

Unguentū. ℞ oiles of Mastick, Roses, and Cammomill, ana. ℥ ij. of Cloves, ℥ j. ß. Waxe as much as is sufficient, and make an ointment. Moreover, bathing in this feaver

Balneum. is not healthfull before that signes of concoction do appeare, because crude and raw humors, which should be digested within, are brought out by it to the skinne, and so it doth increase obstructions.

CHAP. VIII.

Of a Quartane Feaver.

Cause. AN exquisite Quartane is another kind of the intermitting feavers, which

Signa. is ingendred only of a melancholy humour, putrifying and rotting without the vessels. This feaver doth not by and by in the beginning invade the patient with vehement rigour and cold the first day, but it is like to them that are cold in Winter through vehement frost: but when the feaver hath continued and proceeded forward and is increased, then also the rigour and cold increaseth with it, and waxeth greater and stronger daily, till the whole disease be come to his full increase and force: and the cold doth not seeme to the patient as it were pricking and vexing the skinne, as it doth in an exquisite Tertian, but there is caused vehement cold, and as it would breake the bones. Their pulses are very rare and slow in the beginning of the fits, but when the feaver is in his full force, or also when it is increased, then of necessity the pulses are swift and often: but yet they do keep their naturall slownesse and rarity, if you consider the swiftnesse and frequencie comming in the fits. But the moving of the heate, the increasing, and the vigor and force of this feaver is cleane contrary to that in Tertian feavers. For in this feaver the melancholy humour is kindled and inflamed by little and little, and as it were a stone, or a shell, or a bone, or some other such cold and drie body. And when that any flame or heate is kindled in it, then in the fit it leaveth nothing fumous or smoakie, but it burneth and consumeth it. And therefore there is longer ceassing and intermission of this humour betweene the fits, then there is in fleame. And the intermission and ceasing betweene the fittes seemeth to be exquisite and pure without any griefe at all: because in this feaver, looke how much melancholie is kindled and inflamed, and so much in the time of the fit is dispersed, consumed and drawne out cleane. Moreover, in a Quartane feaver there followeth not vomiting up of choler: their urines are thinne, white, and waterie, and as it were strained from a grosse matter. Also this feaver beginneth specially in Autumne, and Harvest, comming after erraticke feavers. But you must behold both the nature of the patient and his temperament, also his diet used before, his age, the region, and other such like. For if those things be cold and drie, then you may looke more surely that a Quartane feaver will ensue, specially if at any time Quartanes be rife among the people. They that have

Cause of long intermission in Quartane fits.

Curatio. a Quartane feaver, in the beginning must be handled and ordered moderately and gently, neither may they be vexed with any vehement medicines, or by vehement emptying and purging, for the humour which causeth the Quartane is stubburne to be drawne and handled. Therefore in the beginning, and before it be digested, it will hardly and scarcely follow the medicine

than

that draweth it: and that because of his grosseneſſe and coldneſſe, and alſo because it ſtoppeth the narrow wayes by the which it ſhould paſſe out. Yet if bloud do ſeeme to abound much, then you muſt take away that. And if when you have ſtriken a veine, the bloud that commeth out do appeare blacke and groſſe, as for the moſt part it doth in diſeaſes of the Spleene, you may then boldly draw it out. For great abundance of bloud being drawne out, nature will get the upper hand in digeſting the reſt of the humour, and will make the feaver ſhorter. You muſt cut the innermoſt veine of the left arme, which is called *Lienaris vena*, the Spleene veine, or *Mediana*: for this veine emptieth out the melancholy humour, ſpecially from the Spleene, which is wont to be diſeaſed in a Quartane feaver: but if when the veine is ſtriken, the bloud doth appeare thinne, and yellowiſh, you muſt ſtop it by and by: for ſuch an humour is not unprofitable in a Quartane, but it correcteth and amendeth the groſſe and cold humour, as well becauſe of his ſubſtance, as alſo with his quality. You muſt ordaine for the patient a very good diet, ſuch one as is not windie, and ingendreth good juyce. Therefore you muſt keepe the ſicke from ſwines fleſh, and from all other meates that be groſſe, tough and clammy, and ſlow of digeſtion. Moreover, let him abſtaine from all things which do coole and dry the body. He muſt eat birds that live upon mountaines, and do ingender good juyce: for thoſe that do live in fennes and mariſhes, they be unwholeſome and full of excrements, and do ingender a groſſe humour. He muſt uſe fiſhes of gravelly waters, which be ſoft and without toughneſſe: but in this feaver ſalt things and Muſtard muſt be miniſtred in meates, that they may extenuate, cut, and divide the groſſe and clammy humours, and that they may conſume and feed up the ſuperfluous humidity and moiſture. They muſt uſe wine that is white, thinne, and meanely hot: for that by the thinneſſe it doth extenuate the groſſeneſſe of the melancholy humours, and by the meane heate that it hath, it heateth the body by little and little, which is cooled with the melancholious humour; and it helpeth digeſtion and alſo provoketh urine. They may not altogether be kept and refraine from frictions, deambulations, and other accuſtomed exerciſes, that is to ſay, you muſt ſuffer them to uſe exerciſes, but not ſo much as they did in their health. Neither may they uſe frictions, deambulations, and other exerciſes of the bodie ſo often nor ſo vehemently as they did in their health, for that would cauſe perill and danger of obſtruction. But if exerciſes be uſed moderately, and that in the time of intermiſſion betweene the fits, they will voide out excrements, and bring other commoditie which *Galen* rehearſeth *in lib. ſecundo de Tuenda ſanitate*. They muſt altogether abſtaine from bathing if they can, and be content onely with frictions and rubbings: for although bathing, becauſe it doth heate, doth profit, yet becauſe it calleth forth humours outwardly, it bringeth perill of obſtruction, ſpecially when the body doth abound with excrements. And if the Quartane be ſhort, and not violent, it is not hurtfull in the intermiſſion betweene the fits, when the patients haile dayes be, if he uſe his wonted exerciſes. As for the belly, if it can be by any meanes, it muſt be kept ſoluble, either with his accuſtomed meanes, or with medicines mixed with them, or with clyſters, firſt gentle and eaſie, and after ſharper: for you muſt increaſe

Bloud-letting.

Diet.

Vinum.

Balneum.

the

the ſtrength and ſharpeneſſe by little and litle, as the matter of the Feaver doth concoct and digeſt by little and little: for at the beginning (as is ſaid before) you muſt handle and order theſe Feavers gently and eaſily. You may ſeeke examples of eaſie Clyſters out of the former Chapters. A clyſter ſomewhat ſharper is this that followeth; ℞. Mallowes, Cammomill, Mercury, leaves of black Violets, ana. M. j leaves of Sene, the roottes of Polipodie, ana ℥. v. Harts-tongue. M. j ß. ſeeth all theſe in a ſufficient quantitie of water untill the third part. Then ſtrayne it, and commixe with the liquor of that decoction, the marrow of *Caſſia fiſtula*, ℥. j. *Diaſena laxativa*. ℥ ß. common oyle. ℥. iij. *Mel roſarum*, ℥. j. ſalt Gem, ß. j and make a clyſter. Within certaine dayes give to the patient *Diatrion piperion*: but becauſe it doth heate vehemently, you may not miniſter it dayly; whoſe making and vertue you muſt ſeeke out of *Galen, in lib. 4 De ſanitate tuenda*. Alſo (as *Galen* ſaith) the patient ſhall do rightly, if he drinke daily, only Pepper with water: for it heateth and diſſolveth the groſſeneſſe of windy ſpirits and vapours, and it extenuateth and digeſteth the crude and raw humours, which are heaped and gathered up together in the hypochonders and ſides. And theſe things muſt bee done from the beginning of the Feaver, untill it come to the vigour, force, and ſtate. And if the ſicke ſeeme now to be in the vigour and ſtate of the diſeaſe, then he muſt uſe a thinner diet then he did before or muſt do afterward, and you muſt command long quiet and reſt to the patient, leſt nature being occupied about digeſting of the matter of the diſeaſe, ſhould be called from her office and worke. Afterward you muſt provide and fore-ſee the intrailes, which are wont to be ſwollen and ſtretched out, with viſcous, tough and groſſe humours, and alſo with abundance of windie ſpirits and vapours, which being diſſolved and emptied out, the bowels waxe ſoft and are looſened. Therefore you muſt annoint them with thoſe things which can mollifie and looſen, as be, ointments which are made of Barley meale, ſeede of *Apium*, roottes of *Ireos*, Rew, and ſuch like. Among other, annoint the left ſide with this ointment ℞ of oyle of Capers, ℥ iij. oile of *Ireos*, and of ſweet Almonds, ana. ℥. ij ſeeds of *Apium*, and of Comin, roots of *Ireos*, ana. ℈. j. Waxe, as much as is ſufficient, make an ointment. After theſe things, you muſt miniſter medicines which have vertue and power to provoke Vrine, and not before this time: for if you miniſter ſuch things before the inward members be free from abſtructions, becauſe thoſe medicines be hote, they carry the humours downe with them, and do increaſe the abſtructions. For to provoke Vrine, you muſt miniſter *Muſſa*, wherein Dill, or Rew, or elſe *Apium* hath bene ſodden. If ſignes of concoction do appeare, then you muſt ſtraightway uſe purging medicines which can purge out melancholy: and you may not purge him once only, but oftener, if the matter ſeeme to require it: for that melancholy cannot be brought out all at once; ſeeing the body is not able to ſuffer & beare ſo ſtrong a purgation as ſhould purge out all that ſtubburne humour at once. You may ſeeke examples of ſuch medicines as do purge out melancholy, out of the firſt book in the Chapter of melancholiouſnes. But yet above other things, *Aetius* praiſeth ſweet wine infuſed in the inward part of *Coloquintida*, but ſo, that you commixe with it ſome *Apium*, or *Daucus*, to make it pleaſant. After meate

Clyſter.

Piper.

Proviſion for the intrailes.

Vnguentũ.

Provokers of vrine.

Purgation of melancholy.

meate, you must provoke vomite (if nothing let it) with white Hellebore first commixed with Radish, as is declared in the other Bookes, which if it worke little or nothing, you must minister Hellebore by it selfe. And if any man abhorre from Hellebore, let him use this or such like medicine: ℞. juyce of Radish, or distilled water of it, ℥.iij *Oximel simplex*, ℥.ij. commixe them and make them warme to drink: but they which cannot vomite, must be purged downward, such be they that have a straight and slender breast. After purging you must give them *Theriaca*, or somewhat that is of like vertue, as this is. ℞ *Liquoris Cyrenaici*, fine Mirrhe, Pepper, of each like much: beate them by themselves, and commixe them with the juyce of Rew, and make pilles thereof, and minister the weight of ℈.ß. They that minister any of these medicines at the beginning of the sickneſſe, or at all, before the vigour, state, and force thereof, they make of a simple Quartan oftentimes a double Quartane, or without doubt they make the single Quartane greater and more vehement: and of a double Quartane they make a triple Quartane, or else the double one is made greater. *Vomitus.* *Vomite.*

CHAP. X.

Of a Quotidian Feaver.

QVOTIDIANA *Febris intermittens*, that is, an intermitting quotidian feaver; it is ingendred of putrified and rotten fleame being thrust of nature by the sensible parts of the body. It is called of the Greeks *Amphimerina*, because it causeth a fit every day. But if glasen fleame, which is the coldest of all other fleames, do putrifie by it selfe the one halfe of it, that is, if the whole substance of it do not putrifie equally, but some parts of it do putrifie and some do not, then it ingendreth a feaver called *Epialos febris*: in which the patient is feaverous, and vehemently cold together, and at one present time he feeleth immoderate heate and immoderate cold in all the parts of the body together. For part of that humour which is not putrified nor rotten as yet, being spread by all the veines, or in the rest of the body, ingendreth the rigour and cold, but the other rotten part of the humour ingendreth the feaver. A Quotidian feaver doth not invade the patient with rigour and vehement cold by and by the first day, but in processe of time, it commeth rather like a cooling, then like a rigour. The pulse when the fit beginneth is inordinate and unequall, slow, little and weake. Neither also in the augmenting and increasing of the Quotidian is there swiftnesse of moving of the pulses, nor greatnesse, nor vehemencie. The heate in this Feaver is not so sharpe and vehement as it is in a Tertian: for it neither burneth them, neither are they compelled to make naked their bodies, and to throw off their cloathes, neither doth it compell them to breathe much and often, and to blow out of their mouthes as it were a flame, nor to desire to drinke cold water, but it is moist and smokie, and commixed with much vapour. Also it is hardly kindled, and it consumeth a long time, untill that by increasing it come to the force and state. Moreover, they that have this feaver do not thirst, because not onely the tongue, but also the whole body in this feaver is moist. The vrines in Quotidian Feavers either be white, and thinne, and wateric; or thicke, and troubled. *Cauſe.* *Epialos febris.* *Signa.*

troubled. There burſteth out no ſweat at all in the firſt dayes, neither is there any exact and perfect reſt from being feaverous: for the feaver remaineth each time almoſt the ſpace of 18. houres. There chanceth alſo to them vomiting of fleame: and thoſe things which are ſent out by egeſtion, are colder, moiſter, cruder, more waterie, and more flegmaticke. Alſo a Quotidian feaver doth chiefly vexe them that be moiſt and flegmaticke of nature. Alſo it chanceth in a moiſt ſeaſon, ſpecially in Winter that is cold and moiſt, and in old folke and children. Hereupon *Galen* writeth, that he never ſaw a yong man that was cholericke and dry by nature, taken with this feaver: but they that be moiſt and moſt flegmatick, having a groſſe ſubſtance of the body, and do live an idle life, ſerving their belly, and given to drunkenneſſe, uſing bathing often, and ſpecially after meate, they are ſoone taken with this Quotidian feaver.

Victus ratio. Let the diet in this feaver be altogether extenuating, cutting and dividing. Therefore you muſt now ſeeke ſuch places, wherein we have declared abundantly what kind of diet it ſhould be. In the firſt dayes, that is, when ſignes of

Curatio. cruditie and indigeſtion do yet appeare, the fleame muſt be divided and cut, and the pores and paſſages that be ſtopped, muſt be ſcoured and cleanſed. And therefore you muſt miniſter *Oximel* becauſe it doth ſcoure mightily, it cutteth and divideth the glutinous and clammy humours, and it delivereth the pores from obſtructions. And you muſt miniſter thoſe things which provoke urine, that the fleame (being already extenuated and divided) may the more readily paſſe by the conduits, and be emptied out. Therfore it is good to miniſter decoction of the roote of *Apium*, Parcely, *Irreos*, Fennell, and ſuch other like often rehearſed before, with *ſirupus acetoſus compoſitus*, and *mel Roſarum*, and *ſirupus è duabus Radicibus*, and other that have the vertue and power to extenuate, cut, and divide. About the vigour and force of the feaver, you muſt take heed and have regard to the ſtomacke, and ſpecially to the mouth of it. Therefore you muſt prepare thoſe things which being applyed outwardly may adde ſtrength to the ſtomack, ſuch as be, Maſtick, Spikenard, Wormewood, and ſuch other like. Therefore before meate, uſe this ointment: ℞. oiles of Maſticke,

Unguentū. Wormewood, and Nard, ana ℥ ij. ß. Maſtick, Cloves, and wood of Aloes, ana. ℈ v. Cinamon, ℈ j. with Waxe as much as is ſufficient, make an ointment, wherewith annoint the region of the ſtomack. The ſtomack being ſtrengthened, you muſt compell vomiting, firſt by miniſtring of Radiſh, the after meate muſt be eaten, for ſo it lifteth up the meats, and cauſeth the eaſier vomite. After he muſt uſe medicines that do purge out fleame: for fleame when it is digeſt, may conveniently be purged. What medicines thoſe be that can purge out fleame, it is evident in our other Bookes, and this here ſufficeth to cure a Quotidian feaver.

CHAP. XI.

Of a Feaver Hecticke.

HECTICA *febris*, is a feaver wherein an unnaturall heat is not only kindled in the ſpirits and humours, but now alſo it is kindled in the maſſie, ſound and fleſhie parts and members. This feaver knoweth no paine, and they that have it, do think that they have no feaver, neither do they perceive or feele any heate,

heate, seing all the members of their body be equally heate (as *Galen* declareth abundantly in his booke *De inæquali intemperie*.) The Feaver Hecticke is ingendred and caused two wayes. First, for the most part, of burning Feavers, which have continued so long, that in processe of time they consume the humiditie and moisture that is contained in the body of the heart: or also if it resist more abundantly, then those Feavers are not only Hectickes, but also *Marasmodes*, that is, consuming and melting Feavers. For Feavers being ingendred (the humiditie yet remaining still) when they have caught and occupied the body of the heart, hereupon they are specially kindled and inflamed, like the flame of a candle with a match. And this is one way of ingendring the Feavers Hecticke. Another way of ingendring them is this, when they begin of themselves by and by, being ingendred as Diarie Feavers be, either of sorrow, or anger, or overmuch wearinesse, together with burning by the heat of the Sunne. The Feavers that be thus ingendred, be not very hard to cure: but such Feavers of these as be turned into consuming and wasting, which the Greeks do call *Marasmos*, through the negligence and ignorance of Physicians: if those Feavers be in their force and strength, and not as it were beginning still, it is not only hard to cure these, but it is also impossible to remedy them. For the nature of them is hote and dry, so that the heart is in like case as the snuffe of a candle when it is very much burnt: for when it is much burnt, it will breake and dissolve, and through drinesse fall asunder, so that although you powre abundance of oyle to it, yet you cannot cause a great flame to be kindled: for the flame being small and weake, panteth alwayes up and downe in it, and waxeth continually lesse and lesse, till it be altogether quenched out. Even such is the Feaver which is altogether *Marasmodes*, that is, consuming. The Feaver Hecticke which turneth into *Marasmus*, or a consumption, is very ready & easie to know: so before you do consider the pulses and heat by touching them, you may see the eyes wonderfull hollow, as though they were hid in some ditches or furrowes: for then all the moist substance of them is exhaust and consumed, so that you may see the bones of the eye-browes sticke out. Also there hangeth on the haires of the eye-lids, dry gumme and filth, and uncleanly affects, as is seene in them specially that go a long journy in the dust, when the Sun burneth hote. Also the vitall flowre in them perisheth, and the skin of their fore-head is dry and retched out, and their eye-lids winke often, as though they were sleepie, but their disease is not to sleepe, but is rather impotency, and debility to watch. Also the flesh of their temples is consumed, so that they seeme hollow places: for what other thing have they but skin and bone. For, if you looke upon their bare belly, it shall appeare to you, that neither bowell or filme is left. The Hypochonders and sides are pulled upward to the breast, and if you touch the skinne, it is very dry, which if you take hold on with your fingers & pull it up, it is like the hide of a beast. The pulses be thinne, hard, weake, and often. The heate when you lay your hand first on him, doth seeme weake, but a little after it bursteth out sharpe and gnawing more and more, if you hold your hand long upon him. Also this shall be a great and undubitate signe to you: when you do give him meat, the heate is inflamed and increased, and the pulses are augmented in greatnesse

Cause.

Marasmos.

Signe.

Hectica febris. and swiftnesse. It is called a feaver Hecticke so long as naturall humiditie and moisture is kept and reserved: but when it is to be doubted that there is left no more humiditie and moisture in the body, then it is an absolute and perfect consumption, which is called in Greeke *Marasmos.* For the cure of a feaver Hecticke before it come unto a consumption, you must by all meanes coole it. And therefore the effect and summe of the whole cure doth consist in these points, that is, to coole & moisten, as well with those things that be outwardly applyed, as also by them that are ministred inwardly. Therefore let the ayre that the patient doth breathe in, be cold and moist. And, if it be not so by nature, make it so by Arte, as is taught before in the sixth Chapter, in the cure of the Tertian. He must also use meates that do coole and moisten, as broth of Ptisan, bread steeped in a little cold water, the flesh of kiddes, feasants, birds of the mountaines, cockes stones, capons flesh, rere egges, new cheese without salt, and fishes of gravelly waters, Lettuce, Endive, Suecory, Gourds, Spinach, Mallowes, and such like: Cherries, Proines, Pomegranates, Melons, Figs, and such like. He must also taste milke, for that profiteth him marvellously, so that this feaver be not compounded and mixed with another feaver that is ingendred of rottennesse of humours. Let his drink be cold water, but specially if the sicke have bene used to it before. Let him drinke thereof moderately, or let him drinke water wherein a little Cinamon hath bene sodden, or wine that is watered and thin. Moreover, it is good to them that have this feaver to eate meate often in a day, that by that meanes they may beware & take heed that they eate not great abundance of meate at one meale, which vertue, being weake, should not be able to overcome and digest. They must eschue immoderate moving, and all things that can resolve and weaken the strength. You may not minister any purging medicines to them that have a feaver Hecticke: for purgations are hotter and vehementer then they are able well to suffer: but if the belly be more bound then it ought to be, you must loosen it with easie clysters that can coole & moisten, adding to them marrow of *Cassia fistula.* You must minister such things within the body as have power and vertue to coole and moisten, as among the compound medicines be these, syrupe of Violets, of Water lillies, and of Tame endive, *syrupus acetosus,* and such like. Also *Diarrhodon abbatis, Diatragacanthum frigidum, Diapapaver,* and such like. Of simples these be good, the juyces and distilled waters of Lettuce, Purslaine, Tame-endive, and Poppie. Among those things that are to be applyed outwardly, bathes at all times are convenient and profitable to them that have this feaver: I meane bathes of sweet waters, to the which the sicke must be carried in a bed, or in a fine sheete, and let there be foure that carrie the sheet, at each corner one. The water of the bath must be most temperate: and also the patient must not tarrie in it long, lest any of his moisture within him should be drawne out by it: therefore in no case must he sweate in it. There be some that use to seeth in the water of the bath herbes, as Violets, Mallows, Lettuce, flowers of Water-lillies, and such like: some other do seethe calves feete, or lambes heads, untill the flesh be sodden from the bones. Also you must beware lest any thing be powred on his head, seeing it is sufficient for it to be dipped twise or thrise in the water with the whole body, the sheet being

Marasmos. Curatio.

Aer.

Diet.

Lac.

Potus.

Nota.

Balneum.

let

let downe easily, & then againe lifted up by foure yong men which must carry him. Straight when he is brought from thence, he must be dipped all over once in cold water, but he may not tarry in it any time at all. They that have this feaver and be brought into a bath, unlesse they be dipped in cold water, it helpeth them nothing (as *Galen* saith.) By and by, as soone as he is drawne out of the water, let another sheete be ready, and cast him into that, and then into another. Then lay him in his bed, and first wipe him with sponges, & after with soft linnen clothes; and let them not handle him violently that do wipe him, but as easily as they can possibly. To conclude, after this he must be annointed with cold oiles, and with other moistning things. Among other this Liniment is good: ℞. oile of Violets, ℥ ß. oile of Gourds, ʒ. iij. new butter without Salt, Swines grease, ana. ʒ. j. ß commixe them and make a Liniment, wherewith annoint the whole body. Or adde to it muscilage of *Tragacanthæ*, ʒ. ij. marrow of calves shankes, ʒ iij. Waxe as much as is sufficient, and make an ointment. Also oile of water Lillies and of Poppie, are good, and specially oyle of Roses, which (as *Galen* saith) doth marvellously moisten dried bodies. When he is annointed and clothed, you must bring him againe upon a bed or a sheet, into the place where he is fed, and you must nourish him with meates. Also it profiteth him to have his heart cooled and moistened with Epithemes: as is this: ℞. waters of Violets, water Lillies, and Lettuce, ana. ʒ iij strong Vineger ℥ ß. red Roses, all the Sanders, ana. ʒ. j. powder of *Diamargariton*, ʒ. ß. seed of Purslaine, ʒ iij. Saffron, ϑ ß commixe them and make an Epitheme, & apply it to the region of the heart cold. *Epithema cordis.*

Likewise it is good to coole & moisten the liver thus: ℞. water of Lettuce, ʒ. ij. Vineger, ʒ. j. *Diarrhodon abbatis*, ʒ. j. ß. scraping of Iuory ℥ ß. Purslaine, ϑ. ß. commixe them and make an Epitheme, and apply it to the liver. *Epithema jecoris.*

Also for them that have the feaver Hectick medicines are good which can coole and moisten with their odour and savor, as be floures of water Lillies, Purslaine, Violets, Roses, and such like. *Odoramentum.*

Also you may find moe things that are good for the cure of the feaver Hecticke, in the second booke, in the Chapter of the Ptisick or Consumption. And in curing of the feaver Hecticke this only must be your study and labour, that the body may not only be cooled and moistened with those things which be ministred inwardly, but also by things that be applyed outwardly, and specially by annointing with oile. How much oile applyed and annointed outwardly specially doth helpe to the conservation of the body, and to the restoring of strength, we are taught by the notable example of *Pollio Romulus*, who being above an hundred yeares old (as *Pliny* telleth) *Divus Augustus* his host asked him, by what meanes he kept that vigour, force, and strength of body and mind: he answered thus: *Intus mulso, foris oleo*, that is, I keepe me moist with *Mulso* within, and oyle I annoint upon my skin. *Pollio Romulus.*

CHAP. XII.

Of an Hemitrice feaver.

ALthough there be diverse kinds of compound feavers, as is declared in the beginning of this booke, in the explication of feavers, yet in this place we will only speake of that feaver which is compounded of an intermitting Tertian, and a continuall Quotidian. And it is called in Greek *Hemitriteus*, and in

Latin *Semitertiana*, in Engliſh halfe a Tertian. It is ſo called becauſe this whole feaver hath halfe the nature of the ſaid feavers, each of them: by the example of this compound feaver, you may learne to cure all other compound feavers.

Cauſe. Therefore an Hemitrice feaver is cauſed, when putrified fleame is commixed with rotten choler. It is declared before that a Tertian invadeth the patient with rigour and vehement cold, and a Quotidian commeth with cooling of the extreme parts. Therefore the feaver which is compounded of them both

Signa. cauſeth horrour and ſhaking for cold, which is leſſe then the rigour of a Tertian, and greater and more vehement then the cooling of a Quotidian; ſo that it is a meane betweene them both. It is ingendred two ſundry waies; for either two fits are joyned together by and by at the beginning, and do invade the patient together both at once, or elſe each of them commeth ſeparate from the other. Therefore when the Tertian doth exceede the other, it cauſeth a more horrible feaver, and alſo it hath much rigour and vehement cold in the augmenting of the fit, and there is preſent greater heate and more burning, and choler is driven out either by vomiting, or by egeſtion, or it breatheth out a moiſt vapour: but when the Quotidian exceedeth the Tertian, then cold is in the extreme parts, and but a little ſhaking, and neither burning nor thirſt doth vexe him. But when the intermitting Tertian and the continuall Quotidian be equall, and of like force and greatneſſe, the fit doth come with horrour and ſhaking for cold. And when the Quotidian is of greateſt force, the pulſes and horrour waxe leſſe and gentler: but if the Tertian prevaile, by and by the pulſes and horrour increaſe and waxe greater. Note therefore when a feaver

Exquiſitus Hemitritæus. is ingendred of an intermitting Tertian and a continuall Quotidian, being equall, of like force, greatneſſe, and ſtrength, then it is called an exquiſite *Hemitritæus* ague: but if one feaver do exceed the other, then it is called an unpure Hemitrice. You may underſtand by the former Chapters, how this feaver

Non exquiſitus Hemitritæus. ſhould be cured. For ſeeing an exquiſite Hemitrice feaver is ingendred of two feavers equally commixed, that is, a Tertian & a Quotidian, you muſt alſo uſe a cure convenient and agreeing equally to a Tertian & a Quotidian. But in an unpure Hemitrice, when there is moſt of choler, or moſt of fleame, you muſt

Curatio. alſo varie and change the cure according to the humour & feaver that aboundeth. For if choler have the upper hand, you muſt chiefly uſe the remedies which we have declared in the cure of the Tertian: but if fleame abound moſt, uſe the things moſt that be declared in the cure of the Quotidian. To conclude, you muſt moſt covet the cure of that which hath moſt neede, and doth moſt abound, but ſo, that you do not altogether neglect the other. Therefore we need not in this place rehearſe the remedies wherby this feaver ſhould be deſtroyed and cured, ſeeing every man may learne the cure of them more readily according to the diverſity and nature of the humours, out of the Chapters of curing of the Tertian and Quotidian. Therefore if any man do firſt learne to know exactly and perfectly the curing of ſimple feavers, he ſhall alſo know how to cure compound feavers without any more labour: for the cures of ſimple feavers being knowne and conſidered, it is moſt ready to any man to cure compound feavers: ſo that here we ſhall not need to write ſeverally of the curing of compound feavers.

CHAP.

CAHP. XLII.

Of the Peſtilence.

SEeing that at this preſent time and day, there be every where Treatiſes of the Peſtilence made of diverſe new Authors, I need not now long diſpute here of it: but it ſhall be ſufficient, if we do briefly declare the cauſes, ſignes, and curing of it, as we have done in other diſeaſes before. There be two eſpeciall cauſes of the Peſtilence, as *Galen* writeth *in lib* 1. *De differentijs febrium, cap.* 5. The one is, an infected, corrupted and rotten aire. The other be humours gathered through naughty and corrupe diet of the body, which humours be ready to putrifie and rot when a man taketh any light occaſion to kindle a feaver of the corrupted aire. Therfore the chiefeſt cauſe why men are infected with the Peſtilence, is breathing in of aire, without which no breathing thing doth prolong their life. For it beginneth for the moſt part of breathing in of aire which is corrupted of a putrifying and rotting evaporation. The beginning of corrupted aire, and of the rotten evaporation, is either a multitude of dead bodies not burned or buried, as it chanceth in warres: or the evaporation of ſome pooles, fennes or marſhes in Sommer time. It chanceth alſo ſometime to come before immoderate heate of the aire: when the temperature of the aire is changed from his naturall ſtate to immoderate heate and moiſture, of neceſſity the Peſtilence muſt follow. Hereupon *Galen* ſaith, that of all temperament of the aire, the worſt is that which is hot and moiſt. Alſo oftentimes (as is aforeſaid) naughty and corrupt diet ingendreth humours in the body that be eaſie & ready to putrifie & rot, and ſo is the cauſe why ſuch bodies are infected with the Peſtilence. And then truly they ſpecially have the Peſtilence, which uſe a naughty & corrupt diet, and ſo be full of all kinds of ſuperfluities. Therefore it need not ſeeme marvellous, if ſometime ſome one among many (which yet doth very ſeldome chance) be infected with this diſeaſe, the aire yet not being peſtilent and corrupt. For they that keep a good and healthfull diet, and be without ſuperfluities in their bodies, they take no hurt at all, or elſe very litle hurt; although they be in the corrupt and peſtilent aire: and may eaſily returne and be brought to their naturall habite and ſtate. Hereby it is eaſie to anſwer them that aske, how it chanceth that all men are not taken equally with the Peſtilence, ſeeing every one is conſtrained to breathe in the peſtilent aire? The firſt cauſe why ſome remaine unhurt, is becauſe they be not full of ſuperfluous humidity and moiſture, but do uſe moderate diet and exerciſes, and have their body eaſie to breathe out vapours. Another cauſe is, becauſe all mens bodies be not of like diſpoſition and effect. For diſpoſitions of mens bodies are of many ſundry formes: for ſome bodies are quickely overcome and infected, and do moſt readily ſuffer any cauſe: but ſome againe be inſuperable, and cannot be overcome, nor will at all ſuffer the infection, or elſe very hardly. And therefore the greateſt portion of ingendring of diſeaſes, is the diſpoſition of the body of him that ſuffereth the diſeaſe. For elſe all men that taried long in the burning heate of the Sunne, or that uſed overmuch moving, or that were loden with wine, or inflamed with anger, or affected with ſadneſſe, ſhould fall into a feaver. Alſo we do not deny, but that ſometime great

Cauſe.

Whereof rottenneſſe beginneth.

Note.

Plagues from God. plagues and peſtilence be ſent of God, for the grievous ſinnes and horrible offences of men, whereby he puniſheth our great offences: whereof there be many evident teſtimonies in the Prophets, and ſpecially in *Ezechiel*, Chap. 5.

The time of the Plague The time of the yeare in which chiefly by nature the Peſtilence is rife and flourſheth, is the end of Summer, and the beginning of Harveſt or Autumne: for then both the ayre and mens bodies are moſt apt to putrifie, corrupt and rotte, for many cauſes.

Signes of the Peſtilence to come. There be many and divers ſignes of the Peſtilence to come, reherſed of the new authors, among which ſignes, the firſt is the changing of the times of the yeare. The ſecond is often *Phænomena* in the aire, ſpecially in Autumne. The third is, when puſhes, and pockes, and meaſles do not only vexe children, but alſo yong folke of perfect age. The fourth is, when the winds are often in the South and in the Weſt in Autumne. The fifth is, a darke and troubled aire in Autumne, threatning raine, but yet it doth not raine at all. The ſixt is, if women conceived with child, do ſuffer abortion for every light cauſe. The ſeventh is, when in Sommer after raine ſuddenly a great abundance of frogges of divers colours do gather together on a heape. The eighth is, a great multitude of flies, wormes and creeping things. The ninth is the dying of foure-footed beaſts, and fiſhes. The tenth is, the flying of Birds from their neſts, leaving their eggs there ſtill. The eleventh is, the dearth of victuals and Corne. The twelfth (which is the moſt certaine ſigne) is a hote and moiſt temperature of the yeare.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Signes of one infected. There be many ſignes that declare when one is already infected with the Peſtilence. The firſt is, if the outward members be cold, and the inward members burning hote. The ſecond is, heavineſſe, wearines, ſloath of the whole body, and difficulty in breathing. The third is, paine and heavineſſe in the head. The fourth is, carefulneſſe of the mind, and ſadneſſe. The fifth is, a marvellous inclination (for the moſt part) to ſleepe, for ſometime watching and raving do vexe him. The ſixt is, a diverſe & frowning look of the eyes. The ſeventh is, loſſe of appetite. The eighth is, immoderate thirſt, and often vomiting. The ninth is, bitterneſſe and dryneſſe of the mouth. The tenth is, a pulſe frequent, ſmall and deepe. The eleventh is, the Vrine for the moſt part troublous, thicke and ſtinking, like beaſts Vrine: although ſometime the Vrine of them ſeemeth to differ litle from the vrine of healthfull men, therfore by ſuch an Vrine, they that are unskilfull of the other ſignes be quickly deceived, ſuſpecting no hurt, becauſe of the good colour of the Vrine. The twelfth, which is the moſt ſure token of all, is, if there do ariſe and ingender botches behind the eares, or under the arme-holes, or about the ſhare without any manifeſt cauſe, or alſo if carbuncles do ſuddenly ariſe in any member: for when they appeare, they betoken ſtrength of nature, which being ſtrong and mighty, doth labour to drive the poyſon out of the body. Alſo they doe declare which members of the body being affected above other, do thruſt out from them the venimous humours. For if they do appeare in the necke, they declare that the veines be chiefly vexed: if under the arme-holes, the heart; but if they appeare in the ſhare, the liver is moſt affected. But ſeeing that botches do not alwayes appeare, (which is moſt perillous and dangerous: for it betokeneth that nature is weake and feeble, and is not able to expell and drive out the venimous humours) you muſt have reſpect to other ſignes, and tokens

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Signifying of botches

which

which be rehearsed a little before. As for the cure, if the aforesaid signes do appeare, then if nothing do let, by and by you must cut a veine on that side in which the pestilent botch doth appeare. If the botch do appeare behind the eares, or about the chinne, or in other parts of the face and necke, you must let bloud out of the *Cephalica* veine on the same side. If it appeare and come out under the arme-holes, you must cut the innermost veine of the arme on the same side, it is commonly called *Basilica*: or if that veine will not appeare, take the middle veine. If the botch do appeare in the share, you must draw out blond from the ankles on the same side. But if there do appeare no botch outwardly, you must draw out bloud from the same side where there is felt greatest paine and heavinesse. But out of which veine you must let blood, the paine and griefe of the members afflicted will declare to you well enough: for if the members above the breast be grieved and afflicted most, cut the *Cephalica* veine. But if the parts beneath the necke be most grieved and afflicted, cut the *Basilica* or the middle veine: and if the neather parts be most vexed, you must cut the veine of the hamme or ankles. And if nature be strong, and other things not letting, you must draw out bloud abundantly. But if through age, or for other causes, you may not use blood-letting, you must fasten cupping glasses to the necke and the shoulders, or to the backe, or to the leggs. And if the Pestilence do invade any man at his dinner time or supper time, when the stomach is filled with meat, then he must vomite straightway. At the last, when the body and stomach is emptied, you must by and by minister some medicine that can resist poison, that it may draw the poyson to it, and call it backe from the heart: for that is the property of such medicines. Among a great number of the which, this is praise-worthy, which is called *Electuarium de Ovo*, which once a good wise Emperour called *Maximilianus* did use. Why I do preferre this almost before all other, is, because of his marvellous effects and vertues which have appeared often in divers sicke persons: and because it is easie to make, except the roote of white Diptaine, which cannot well be gotten, for the which it is better to use the leaves of true Diptaine, which may well be come by, minister of the afore-laid Electuarie to them that be of perfect age ℥.j. and to them that be younger, sometime ℈.ij. will suffice: you must dissolve it in water of Roses, or Endive, or Scabious. Also this medicine used, is good to preserve a man from the Pestilence, if he take thereof daily the weight of a graine or two of Barley, or the quantity of a Pease. Also the taking of this potion doth helpe much ℞. *Theriaca Andromachi*, ℈. ij. *Mithridatum*, ℈ j. Bolearmoniacke prepared, ℈. ß. water of Roses, Scabious, and Bugloss, ana. ℥.j. Commixe them. What power and strength is in Bolearmoniacke to drive away the Pestilence, *Galen* teacheth abundantly *in libro nono, de simplicium Medicamentorum facultatibus*: where he writeth, that in a great Plague that was in Rome, as many as dranke this medicine were quickly healed. Wherefore this medicine ought chiefly to be used in the time of the Pestilence. Moreover, this powder doth profite very much, ℞. the leaves of true Diptaine, the roote of Turmentill, the root of Pimpernell, Zedoary, Gentian, roote of *Betonica altilis*, commonly called *Tunica*, ana. ℥. ß. Bolearmoniacke prepared, ℥ j *Terra lemnia* ℥.iij. *Aloes* Epaticke, Myrrhe, ana. ℥ ß. Saffron ℥.j. Mastick, ℈.ij.

Curatio.

Venæsectio.

Cucurbita.

Vomitus.

Alexiteria Electuarium de Ovo.

Potio. Bolus armeniacus.

Pulvis optimus.

and beate them all to very fine powder, and make a *Tritura*, whereof minister to the sicke, ℥.j. in Rose water, or Sorell water. When the patient hath taken some of the afore-said medicines, lay him in a warme bed being made with soft sheets, and well covered with clothes, that he may there sweat foure or five houres, or longer, according to his strength. But if by this meanes you can scarsely provoke him to sweate, you must lay Tyles being heate at the fire, to the feete of the patient; for these by reason of their heate will readily provoke sweate. And in all the time that the sicke doth sweate, you must only take heed, that he do neither sleepe, eate, nor drinke. After sweating, you must diligently wipe off the sweate with very cleane and fine linnen clothes. Then afterward let the sicke rise up from his bed, if he will, or if he can, and let him eschew the open aire. Let the aire of the chamber in which the sick doth lye, be corrected, amended, and purified with odoriferous things, and with sweete smelling perfumes, dayly foure or five times. It is best for the sicke to change from one chamber to another, because the ayre of one chamber, by the continuall tarrying of the sicke in it, is much corrupted, and cannot easily be corrected and amended. Let the ayre of the Chamber into the which the sicke shall remove, be first corrected and purged with perfumes. What those things should be, we will declare afterward. Two or three houres after the patient hath sweat, give unto him the broth of a Chicken, and that you must do often afterward, according to his strength: for the sicke must be nourished and refreshed by little and little. Therefore it is good for him to eate often, and but very little at once: for they that are thus fed, will sooner recover againe then other. Also he may use to eat the flesh of Chickens sodden with Sorrell, or with juyce of Lemons, or else Verjuyce. Also the sicke must be kept altogether from sleepe the first day by talke of the assistants, by rubbing of the extreme parts, by pulling of their eares, nose, and haire. For the which purpose it is not unprofitable to dip a sponge in very sharpe vineger, and hold it to the nose. If the patient have vehement thirst, he may use this potion: ℞. Iulep of Violets, ℥ iij. sirupe of the sharpe juyce of Cytrons, ℥.j. ß. sirrape of sowne Endive, ℥ ij. of the decoction of Sorrell, Scabbious, and flowers of Bugloss, ℥ x. or so much of their distilled waters: commixe them, and make a potion. Also you must take the water wherein Barley hath bene sodden a little, and commixe with it juyce of Roses, or Sorrell, or Limons, or of unripe Grapes, and minister it in stead of drinke. And you must minister medicines (especially if the strength be feeble) which can strengthen and comfort the heart, and other principall members of the body, as is this, ℞. conserves of Violets, Roses, and Bugloss, ana, ℥.j, ß Bolearmoniacke prepared, ℥.j. red Corall, ℈.j. Barkes of Citron apples, ℥ j. ß Camphire, ℈v. with sirupe of the juyce of sharpe Citrons, as much as is sufficient, make an Electuary or liquid Antidote. Also you must lay upon the region of the heart (specially if the sicke do yet feele heate about the breast) this Epitheme: ℞. waters of Roses, Bugloss and Sorell, ana: ℥.iiij powder of *Electuarium de gemmis* ℥.j. wood of *Aloes*, red Sanders, the barkes of a Citron apple beaten to powder, the bone of the Harts heart, ana. ℈.v. Saffron, grain six: commixe them all, and make an Epitheme. But you must note, that the Epithemes may not be applyed, except they be made hote:

Sudor.

Aeris correctio.

When meat should be ministred.

Of sleepe.

Potio.

Comfortatives.

Electuarium.

Epitheme.

and

and as soone as they are cooled, you must take them away straightway, for then they constraine and shut up the pores, and so do bring unto the patient no small griefe. Therefore it is better to use cordiall bags, as this is: Rx. flowers of red Roses, water Lillies, and of Violets, ana ℥ij of all the Sanders, Coralls white and red, *Spodium*, Pearles, ana ℥ iij, Cinamon, Cloves, the bone of the Harts heart, wood of *Aloes*, barkes of the Citron apple, Saffron. ana ℈.j. seed of Sorell ℈.ij seed of Purslaine, graine iiij. beate all these into fine powder, and make two square bags of silke, and apply each after other being heat. *Sacculus.*

Moreover you must altogether conct and labour that the venimous humours may be entised & drawne to the place where the botches appeare & burst, out and you must doat by setting to of cupping glasses, or by medicines applyed, that have vertue and power to draw those humours, as this is: Rx. fat Figges, in number six, great Raisins, ℥.ß salt Gemme, ℥ij. Hony. ℥.j. with oyle of Cammomill: make it into the forme of an Emplaister, and apply it hote to the botch. Or apply this plaister, which is much commended of all men: Rx. a great Onion, and cut off the head of it, and picke out all the kore within, then fill it with *Theriaca Andromachi*, adding to it juyce of Rew or Sage: which done, stop the hole fast that is in the top of the Onion with lute, and set the Onion in the embers to roast: and when you do thinke that it is roasted enough, pull off the barkes of it, and then bray it in a mortar untill it be thicke like an Emplaister, and apply it hote to the botch. You need not be afraid to apply *Theriaca* to the botches, because of the authority of *Gentilis* and *Valescus*, and some other authors: for *Theriaca* and such like medicines against poyson, do not worke their operation by driving the poyson from them (as they being in a wonderfull errour do affirme) but rather they worke by drawing the poyson to them, as *Galen* teacheth in his book *De Theriaca ad Pisonem*. Also this Emplaister is good, for it helpeth much to the rotting of the botch. Rx. meale of Fenugreeke, and Linseed, of flowers of Cammomill, ana ℥.ß roots of *Althea* and white Lilies, ana ℥.ß. Figs in number six, leaves of true Diptaine, ℥.iij. roots of Valerian, ℥.ij. Mustard seed. ℥.j.ß. Doves dung, ℥.ß. oyles of Cammomill and Lillies, ana ℥.j.ß. make them into the forme of an Emplaister or Pultice. Also this is practised: Rx. of *Emplastrum diachylon simplex*, ℥.ij. of gum Ammoniacke, and *Galbanum*, ana ℥.j. bray them together, and bring them to the forme of an Emplaister. But if the botch will not breake of himselfe by applying the aforesaid things, you must then lay upon it Goose-dung dissolved in the common oyle, or in oyle of Cammomill. And this is sufficient to speake of here, as touching the cure of them which be taken with the Pestilence. *Outward medicines.* *Emplastrū* *Errour of Gentilis and Valescus.* *Emplastrū suppuratorum.* *Aliud.*

Now we will briefly expound, by what meanes a man may preserve and defend himselfe from the infection of the Pestilence, which vexeth and infecteth in some certaine place or region. And seeing (as we have declared in the beginning of this Chapter) it is evident, that the Pestilence is not caused but through the breathing in of the Pestilent and corrupt aire, there cannot be a more present remedy to preserve one, then flying from the corrupt ayre. For there is no other meanes to avoid the pestilent ayre, because, whether we will or no, we must draw in such ayre, unlesse we get away into some other place, where the ayre is not corrupted nor infected, but pure and good. Which *A preservation frō the pestilence.* *Flight is the best remedie.*

you

you must the rather and more quickly do, if the evill be greatly infective. And you must flie farre off into such a place whereas the aire is knowne to be pure and good, and destitute of corruption: neither must you returne home againe from that place very soone. Hereupon it is not rashly said of the common sort, that these three Adverbs, *Citò, longè*, and *tardè*, in the time of the Pestilence, do more pleasure and profit then three shops very well furnished. Therefore they that may conveniently for their businesse flie away, let them not suffer themselves to be perswaded by any meanes to tarrie in the pestilent ayre: which if they do, they shall foolishly put themselves in danger of pestilent death. But if you may not flie for vrgent businesse and just causes, then let your first care be, that the house in which you must tarrie, be without all kinde of stinke, and kept cleane from all filthinesse and sluttishnesse. Let the windowes of it be close shut, specially in cloudy and rainie dayes, that the pestilent aire enter not in. But if you will open them, see that they open upon the East or North quarter, and do it when the Sunne is risen above the earth some houres. You must come abroad but seldome, and not except the element be cleare and bright: neither come then, unlesse you have first taken some medicine which is able to preserve you from the infection. You must make fires daily in your houses, with Oken wood, Iuniper, *Tamarisc*us, Laurel, or such like, that thereby the corrupt aire that is in the house, may be corrected and purged. For there is a marvellous vertue and strength in fire, to amend and correct the rottennesse and corruption of the aire. Also you must strew upon coales this powder following. ℞ Rosemary, M. ß. Sage, Betonie, Wormwood, Marjoram, Origan, ana. M, j bray all finely, and make a powder. *Suffimenta.* Or use this powder: ℞. of Iuniper berries, ℥ j. Myrrhe, ℥. iij. Frankinsence and Mastick, ana. ℥ iij. ß. roote of *Benedicta*, ℥. j Rew, ℥. ß. Cypresse barks, ℥ j. ß. roote of *Angelica*, Lavender, ana. ℥ ij. beate all together, and make a powder. Let poore folke lay upon quicke coales, Iuniper cleft in small sticks, or the berries of Iuniper. Let richer folke use wood of *Aloes*, or powder of *Gallia moschata*, Cloves, and such like. When necessity constraineth you to go abroad, carrie this or such a like Pomander with you: *A pomander.* ℞ *Lapdanum*, ℥. iij. *Storax calamitæ*, ℥. ij. Cinamon, Mace, Cloves, Nutmegs, ana. ℥ j. wood of *Aloes*, ℈. j. Spikenard, ℈. ß. Myrrhe, Masticke, Frankinsence, ana. ℥. ß. Muske and Amber, ana. gra. iij. powder them, and searce them, and with *Storax liquida* and water of Marjoram as much as is sufficient, commixe them, and make a *Pomum odoratum*. In Sommer time let the ayre be purified and corrected with cold things, as with flowers of Roses, Violets, Water-lillies, Vine leaves and branches, Willow leaves, and such other like. Also sprinkle the pavement with water of Roses, Sorrell, and such like: or with cold water wherewith some Vineger is commixed. Also it profiteth to smell Roses, Vineger, Camphire, Sanders, and such other like: or to smell to *Pila odorata.* this Pomander: ℞ *Lapdanum*, ℥. ß. *Storax calamitæ*, ℥ iij. flowers of water-lillies, Roses, and Violets, ana. ℥. j. barks of the Citron apple, ℥. j. ß. all the Sanders, ana ℥. ß. of Maces and Cinamon, ana. ℈ j. Masticke, ℥. j. white Poppie, ℥. ß. Camphire, ℈. ß. Amber, Muske, ana. gra. ij. bray and commixe them with *Storax liquida* and Rose water, and make a Pomander. But seeing *Galen* saith, that one of the chiefest things which they that would be preserved from

the

the pest[illegible]ce, ought to regard and take heed of, is, that their body be for the
most part without superfluities and excrements, and may well breathe out the
pestilent ayre: truly there is nothing more to be eschewed at such a time, then over-
much devouring and swallowing in gluttonously of meate and drinke. There- *Diet.*
fore let their meats be altogether easie of digestion, and such as ingender
good blood, and be not ready to putrifie and rot. And alwayes commixe with
the meates that be eaten at that time, some Vinegar, or some other sharpe
juyce, as Verjuyce, or juyce of Citron apples, or of Limons, or Orenges. In Som-
mer time he must use for pot-herbes, Bugloss, Endive, Succory, and Lettuce,
and in Winter, let him use, Sage, Parcely, *Apium*, Marjoram, Balme and Hysop.
He must abstaine from all fruits, unlesse they be sharpe, as be Pomegranats,
Citrons, Limons, Orenges, and such like, which are good for him to use. Let his
drinke be Wine that is thinne and waterie. Let every man beware of strong
Wine that is unalayed and new. To conclude, let his diet be altogether cooling
and drying. Therefore he may not use exercises, but in a meane and tempe- *Exercitium*
rate place, and in an ayre being first purified, amended and corrected by
medicines and perfumes. Therefore you must eschew common dauncings o-
penly, and also turnings, leapings, and whatsoever such like exercise there be
that requireth often breathing in the ayre. Therefore because of this also in the
time of the Pestilence, he must eschew companies gathered together by Magi-
strates by some open commandement, for matters of the Common-wealth, as
Courts, Sessions, and such like. Let his sleepe, watchings, and all other things be
moderate and in a meane. But he must sleepe in a chamber that is close, well
stopped and shut, lest the pestilent ayre should enter into it: the aire of which
chamber must be purified and corrected with some perfume aforesaid, mor-
ning and evening. He must use sheets that be pure and cleane, and that have
bene layed up a while with odoriferous things. When he is awaked from sleep,
let this be his first care and worke, to empty the body of superfluities and ex- *Excretion*
crements. And you must only take heede and beware, that the body be not
costive at any time: therefore if it do not of it selfe void out excrements dayly,
you shall provoke them out with *pitulæ Rufi*, or with a soft Clyster, or with a
Suppositary made for the purpose. When the body is emptied from super-
fluities and excrements, as well by the guts as by the bladder, he must take
some medicine that can preserve him from the infection of the Pestilence, for
the which, there be many things before rehearsed. And if necessarie businesse
do constrain you to go abroad openly, you may chew Zedoary, or roote of An-
gelica, or Pimpernel; or you shall smell to Rew, for the savour of it doth marvel-
lously resist the pestilent aire. He must eschew all carnall lust, specially immo-
derate using thereof. After copulation, he must keepe him out of the open and *Venus.*
infective aire. Bathes must altogether be abhorred, as a most present poyson,
specially common baths: because when the pores of the body are opened by *Balneum.*
the heate of it, the pestilent aire doth readily creepe into the body. They that
will use a private bath, let them preserve and defend themselves most diligent-
ly from the corrupted aire when they go out of the bath. But it is better, and
more wholsome to use frictions at home in a rectified aire, and let baths a-
lone; but yet you may wash the head weekly with lye, wherin hath bin sodden

Asarum,

Asarum, Marjoram, Lavender, Rosemary, Betony, Sage, Cammom[illegible] and such other like: but yong men and such as abound with bloud, must in the [illegible]e of the pestilence use bloud-letting; and that not onely once, but (if nothing be to the contrarie) bloud-letting doth often profit much to preserve them in health, because it doth much coole the state of the body, and bringeth it to a moderate heate. Also you must purge the body (if need require) with purging medicines, and that specially in the Spring time and Autumne. As for perturbations of the mind, he must eschue sadnesse, anger, hatred, feare, great cares, and heavie thoughts, and he must use joy and mirth in a meane. Now it remaineth that we describe medicines which can keepe and preserve us safe from the infection of the pestilence: among which the pilles that are called *pilulæ Rufi* or *Pestilentiales*, or else *Communes*, are principall and chiefe. ℞. Aloes epaticke, two parts, Saffron orientall, Myrrhe, an part. 1. with white Wine, or with water of Scabious, make pilles, of which minister daily ʒ. j. and more or lesse according to the age and strength of the patient. These pilles, because of the Aloes and Myrrhe in them, which do most resist putrifaction, they have a marvellous efficacie & vertue against the infecting of pestilent ayre. Also you may use these pils following: ℞. Aloes epatick, ʒ iij. Myrrhe, ʒ. j. ß. Agarick prepared, ʒ. j Saffron orientall, ʒ ß. Bolearmoniacke prepared, ʒ j. seede of Citron apples, ʒ ij. Mastick, ʒ ß root of Pimpernell, ʒ ß with Rose water, make 15. pils of ʒ. j. of which minister one or two. Also you may use that medicine that is commonly called *Electuarium de nucibus*: ℞. of Walnuts in number xx. of fat Figs in number 13. Rew, M. ij of Wormwood, *Cotula fœtida*, and Scabious, ana. M. j. root of *Aristolochia longa*, ʒ. ß. roote of *Aristolochia rotunda*, ʒ j. ß. of Turmentill, *Petasitis*, and Pimpernel, ana. ʒ. ij. ß. leaves of true Diptain, M. j. of Laurell berries, ʒ iij of Harts horne burnt, ʒ. ij. ß. Maces, Myrrhe, Bolearmoniack, true *Terra lemnia*, ana ʒ iij. Salt of the Sea, ʒ. j. ß. *Nux vomica* ʒ. ij flowers of Bugloss, M. j. beate them all, and commixe them with ℔ ij. of clarified Hony, and make a liquid medicine like a Loch. Also this powder is very good: ℞. leaves of true Diptaine, ʒ. ß of the rootes of Zedory, *Punica*, Pimpernell, and Turmentill, ana. ʒ. ß. barkes of the Citron apple, ʒ. iij. *Terra lemnia*, ʒ. vj. Bolearmoniack, ʒ j. Myrrhe chosen, Aloes epatick, ana. ʒ ß Saffron, ʒ. ß. Mastick, ʒ. j ß Liquorice, ʒ. j Scabious and Sorrell, ana. ʒ iij. red Sanders, ʒ. j. scraping of Ivorie, and *Auribera*, ana. ʒ. ß the bones of the Harts heart, red Coral, ana ℈. ij. seed of Purslaine, gra. v. bray all finely, & make a powder. If you will, you may make of these, Lozenges, with Sugar, and waters of Roses and Scabious, and minister daily of them, ʒ. j. or more, or lesse, according to age and strength. Also onely Bolearmoniack taken with Vineger, is notably praised. Likewise *Theriaca*, *Mithridatum*, and such other are good, whereof there is plenty named of them that have written of the Plague. We therefore here will make an end of speaking of this kind of evill.

Blood-letting.

Purgatio.

Preservatives

Pilulæ communes.

Pilulæ.

Electuarium de nucibus.

Pulvis.

The end of the fourth Booke.

THE FIFTH BOOKE, CONTAINING THE CVRING OF TVMORS WHICH HAPPEN ABOVE NATVRE.

CHAP. I.

When that swelling is which happeneth besides nature, which commonly is called by this generall name Apostema: and the sifting out of the true definition, and of the division of the same, according to the opinion of the Neoterickes.

THose Tumours which have their being besides nature, the later sort both of Phisitions and Chirurgians, and not they onely, but almost the uniforme consent of old writers, have comprehended under this name *Apostema*: whereas indeed *Apostema* both by *Galen* and other Grecians, hath bene reputed but as one kind of those swelling tumours which commonly are said to chance besides nature, which the Latines have very fitly termed *Abscessus*, and the crew of yonger Phisitions do call it *Exitura*, deriving the originall of the word from the interpreter of *Avicen*: of the which, as also of all other kinds we will intreate particularly in his severall Chapter. Although, indeed, it hath pleased some of the later sort to make *Apostema* as the *species* or *differentia* of those tumours besides nature, appointing it to be diverse from that which they call *Exitura*, and also from that other kind *Pustula*: for under the name of Apostemes, they will conclude and place those tumours onely which being lifted up into a great bignesse, do fetch their procreation from the influence of naturall humours (as they terme them,) whereupon they call them *vera Apostemata*. Therfore when *Apostemata* is taken for the *genus*, comprehending under it all the tumours besides nature, by *Avicen* and his followers, it is thus commonly defined, An Apostеme is a disease compounded of three kindes of maladies, all aggregated in one bignesse. Which definition they do affirme to be essentiall, consisting (as they say) of *genus* and *differentia*, which do very sufficiently explane the nature of that which is defined, appointing this word disease to be the *genus*, and the other words which are annexed, do stand to manifest the difference of other the like infirmities which do happen by the composition and construction of the instruments: all which distinctions and diversities, *Galen* doth recite in his Booke intituled, *De morbo & symptomate*. But these three kindes of sores, which in that swelling besides nature commonly called *Apostema*, do concurre as establishing the essence of one onely disease, are these: intemperature, which they,

Apostema.

Abscessus.

The common definition of Apostema.

Three kindes of diseases causing the essence of tumors besides nature.

they also call an evill complexion: immoderation, whereby they intend a sinister composition: and the solution of that agreeing unity which nature affordeth to every body. To which three kinds, the Greekes have assigned three opposite and fit termes, calling the first συνεχειαν, the second διαλυσιν, the third συνεχειας λυσιν: but they bring also many other descriptions rather then definitions of this *Apostema*: for definitions I dare not terme them, when as they do not convert with that which is defined, neither do they serve either to the sufficient explication of his nature, or the constitution of his essence: which they very well knowing, are content to let them go under the name of accidentall definitions. One of them they have desumed and taken out of *Galen* his booke which he wrote *De tumoribus præter naturam*. An Apostеme or tumour besides nature, is one of those things which happening unto the bodie, doth inflate that part which it occupieth, to the extremest dimension. This definition they have extorted out of *Galen* his words, which he set not down as an exquisite difinition, but as an ordinary assertion. You may fashion (if you please) many such definitions, as this for one. An Apostеme is an increment exceeding naturall constitution. Or this: An Apostеme is a tumor, in the which the parts have departed from their naturall state and habite in quantity and bignesse. Whereas *Galen* in his *lib.* 13. *Therap. Meth.* hath these words: In this thirteenth part of our whole work we will begin to discourse of those tumours happening besides nature, in which the parts have forsaken their naturall constitution, by becomming more bigge: so that you seeing the slender weight of these definitions, must annexe this particle, *actiones lædens* hurting the duties of the body: or thus, inducing an evident detriment to the actions, or else they will not be absolute or essentiall: for every tumour making distention, or swelling in length, breadth, or profunditie, beyond the ordinary constitution of nature, either in all the bodie, or in any part thereof: or, every excrement or greatnesse exceeding nature, must not according to the vulgar acception be named either *Apostema*, or a swelling besides nature. For (as *Galen* saith in his booke *De tumoribus præter naturam*) such like augmentations may befall not only to the diseased, but also to the healthfull, as well in the whole bodie, as in any member of the same. For grosse men although they be inlarged, and as it were distended both in breadth and profunditie, yet they have not this distension besides nature, but (as he saith) only not naturally. For they have not yet passed the bounds of nature, neither are the actions and duties of their part maimed or annoyed, which is the border of those increments which are besides nature: and those tumours which abide in those parts which are yet sound and without the taste of griefe, may well be said to be above and beyond nature, but not besides nature, as for example: if both the teats, or one of them only, be marvellously increased, or inflated, yet so that his substance be free from all annoyance, this cannot appositively be said to be besides nature, but onely beyond nature. Therefore if you desire an absolute definition of this tumour which happeneth besides nature, collected out of the writings of *Galen*, you shall thus define it. A swelling besides nature is an increment surpassing the ordinarie habite of nature, bringing with it a maime to the actions thereof. But such like tumours besides

Accidentall definitions.

Definitio prima.

Secunda.

Tertia.

A perfect definition besides nature, taken out of the writings of Galen.

sides nature are wont to be divided into three kindes by *Guido* and those of his age, into impostumes, abscessions or pushes, and vlcers. Impostumes they call great tumors, in which the matter whereof it springeth doth offend in plenty or quantity. Pushes are those little tumours (which they call *Bothor*) in which, the substance whereof they arise is troublesome rather in quality then in quantity; yea and in them there lurketh a poisonous venime (as they say.) But the Abscessions are those tumors which the Latines call *Abscessus*, & of the Greeks may well be named ἀνίσηματα, as we proved before: but let it be lawfull for every man to impose what titles or names he will, so that (as *Galen* saith) they do not swarve or stray from the naturall meaning of the things themselves. Therefore leaving all the scrupulous and scholer-like contentions which some do use in the intreatie of this subject, as impertinent to our purpose, I will orderly set downe the branches of all the tumours or impostumes (if so you will terme them) which happen besides nature: and first we will beginne with inflammation.

The division of a tumour besides nature into his species, after the opinion of the later sort.
Apostemata.
Pustulæ.
Exituræ.

CHAP. II.

Of the difference of those tumours which happen besides nature.

The division of a tumour into his differences.

THere be many and sundrie differences of tumours besides nature, which are commonly called by this generall name Apostemes: the differences whereof, of the later Chirurgians are observed, to proceed either from the substance of the sore, or from the matter thereof, or from the accidents, or from the affected parts, or else from the efficient causes. The differences which they desume from the substance, are supposed by *Avicene* and his sect to be two, either the greatnesse of the swelling, or the littlenesse thereof. Amongst the bigge tumours they do reckon *Phlegmone* (which appeare commonly in the fleshie parts, which are fit to be distended) and *Oedema*, *Erysipelas*, and *Scirrhus*, which do all grow up to a great bignesse and quantity. Little tumours are called of them litle eminences or appearings, or breakings out called pushes, which are commonly seene in the skinne and the uttermost parts of the body; as the Greeks leprosie, the scab, the ring-worme, and such other like, of the which we will speake more largely hereafter. The matter of the aforesaid tumours are the foure humours, as well naturall as not naturall, that is to say, fleame, melancholy, choler, and those humours which are altogether besides nature; sometime the soundnesse of certaine bodies, and sometime a yellow or pale humour; the handling of all which differences we will referre unto another place. The symptomates or accidents which are commonly incident to these tumors, are, griefe, heate, softnesse, hardnesse, and such like: from the which they will derive some differences. But those which they take from the members and from the affected parts, are *Ophthalmia*, the inflammation of the eye, the squince, the inflammatiõ of the throat, *Phyma*, *Phygethlum*, and those inflammations which we terme *Glandulæ* and *Bubones*. But the efficient causes from the which certaine differences be borrowed, are congestion and fluxe, and *Crisis*, that is to say, judgement therof, which happeneth

Frõ whẽce the differences of tumours besides nature are takẽ of the later sort.
Substãtiæ.
Materiæ.
Accidẽtiæ.
Pars affecta.
Causæ efficientes.

in

in diseases. There be also certaine other causes, both internall and externall, wherof, we will dispute more copiously and earnestly, in that which followeth. But yet truly all diversities and differences of these kindes of swellings, chancing above nature, have their beginning from the nature and substance (which provoketh the swelling) of that which floweth; as witnesseth *Galen* in his booke which he wrote of Tumors above nature. Likewise in his second booke that he wrote *ad Glauconem cap. 13. Meth. med.* In which places he declareth, that the variety of all swellings which are above nature, doth arise of the nature of that which floweth: for when (saith he) a flatuous matter hath more free accesse, then also the tumours are made more flatuous, but they are more like unto *Phlegmone* when as blood aboundeth: as likewise *Erysipelas*, when choler hath his course: and they also be more vexed with *Oedema*, when fleame or rheume descending from the head doth reigne. Also they be grieved with the disease *Schirrhosis*, when either a thicke or too cold humour is seded in some part thereof. Therefore (as *Galen* saith) all tumours do chance besides nature, which proceed either of humours, or of a flatuous and windy spirit, which is gathered sometime under the skinne, sometime under the thinne filmes that cover the bones, sometime in the belly, sometime in the intrailes, oftentimes in the midst of these, and of the *Peritonæum*. The Greeks call it *Emphysema*, and *Avicen* termeth it a windy *Apostema*. If such swellings happen of humours, then they are either hote, or cold, or mingled together. Hote tumours come of the best blood, that is to say, which is perfectly ruddy, and of a meane soundnesse and moderate qualitie: and then the Greeks call it *Phlegmone*, the Latines *Inflammatio*: or they proceed of yellow choler, or of burning and thinne bloud, or else of those things which be hoter then blood or choler. They terme this evil *Erysipelas*, but these name it *Sacer ignis*. But cold swellings are provoked either through thin fleame, and then the Greekes call it *Oedema*, but our Physicians terme it *Laxus tumor*, the interpreter of *Avicen Undimia*: or also it is caused through the humor melancholy, or through thicke cold, and clammy fleame. They call this *Schirron*, the Latines, *Durities*, the Arabians, *Sephirus*. And swellings sometimes do chance by reason of a late taking away superfluous blood, as hereafter it shal be declared. Tumors are said to be mingled, when such kind of humours are tempered together: and if one maistereth the other, the name is given to the swelling from that humour which exceedeth in the mixture: as in bloud-ruling choler, we will call *Phlegmone* the principall to be *Erysipelatodes*: and also because melancholy governeth, *Erysipelas* is said to be *Phlegmonodes*. Now of other mixtures, there is the like interpretation, both of *Schirrus Phlegmonosus* with *Phlegmone Schirrhosa*, and of *Oedema Phlegmonosum* with *Phlegmone Oedematosa*. And after this example you shall name the other tumours, although there chance commixtion of three or foure humours together at once. Moreover, if the humours be of like force, and equally incorporate, so that the one cannot overcome the other, then we will name the tumours by the coupling together of those humours which they stirre or raise up. As if bloud be equally mingled with choler, that evill may be called, by reason of their joyning together, *Phlegmone* and *Erysipelas*, or (as *Galen* hath it) it may be tearmed a meane in the

Fro whete the difference of tumours above nature doth come.

Emphysema.

Galidi tumores.

Tumores frigidi.

Tumores seroſi.

Tumores complicati.

One evill seemeth to have affinity with another.

the kind and nature of *Phlegmone* & *Erysipelas*. These truly be the chiefe swellings & tumors which are recited in *Galen* by the flewing of humours (that is to say) *Phlegmone*, *Erysipelas*, *Aedema*, *Scirrus*: whereunto innumerable other tumors exceeding the measure and bounds of nature, are reduced, and comprehended, although they have chosen to themselues diverse names according to their sundry causes. Therefore there pertaineth unto a kind of *Phlegmone*, *Phygethon*, which is called *parus*, (*Celsus* being the author) but of our men *Phyma* and *Tuberculum*: also it is named of the same *Celsus Terminthon*, of *Oribatius*, the kinds or *species* of *phyma* but of *Aetius*, *phigethlum*: also they be called *Dothiens* which *Celsus* calleth *Furunculi*, felons. Likewise *Gangrena* of some member, *σφακελος*, that is to say, mortification, but not absolute, and also *Sphacelus*, which is called of the Latines, *Syderatio*, & of *Avicen*, *Ascachilos Carbunculus* also is called of the Greeks *Anthrax*, wherof *Avicen* writeth in the chapter *De pruna & igne Persico*. But unto *Erysipelas* are referred *Herpetes*, which in kind be two maner of waies, that is to say, *Miliares* and *Excedentes*, biting & gnawing, which the Greeks do call *ἐσθιόμενον*. He which expoundeth *Avicen* hath called both the kinds *Formicæ*, but he being deceived with the likenes of the name hath mixed them in the same Chapter by great overslight, with those *Verrucæ* which the Greeks call *Myrmeciæ*, the Latines *Formicæ*. *Celsus* seemeth to have comprehended those *Herpetes* under the name of *ignis sacer*: but the Chirurgians of later times have numbred them among the cholericke pustules, as they terme them. There commeth also of choler almost all those diseases called of the Greeks *Phyctænæ* and therefore they belong unto *Erysipelas*, whereof *Avicen* doth intreat in his chap. *De vesicæ inflammationibus*. Vnto the tumours caused of fleame, that is to say, unto *ædemata*, are referred certain tumours comprehended of the Greeks under the name *Apostema*, which be called of *Avicen*, *Nodi*, of *Haly Abbas*, *Selaa*, and *dubeleta phlegmatica*, of the Latines *abscessus*: wherof there be divers kinds, according to the divers matters cõtained in them. Moreover in *Galen* there be three kinds of *Abscessus* chancing very often, whereof every one hath borrowed his proper name of the Greeks: those be *Atheromata*, *Stratomata*, *Melicerides*, which indeed be called after the likenes of bodies contained in the, as we will declare hereafter more at large. There is also a kind of *Apostema*, that is, of *abscessus*, wherein are other things contained, which do represent not onely the properties of humors, but also of certain sound bodies: but these (saith *Galen*) chance very seldome, & of these we will also speak hereafter when we shal intreate of abscessions. But now unto the said kinds of *Abscessus* there appertaine certain names of tumors being devised of the later sort, and never as yet found out amongst ancient writers, as *Testudo*, which is a soft swelling cleaving to the whole head of a man, and *Talpa*: the one seemeth to belong unto *Arberoma*, the other unto *Melicerides*. But unto *Stratomata* doth belong a certain swelling without paine, which they call *nata*, or *napta*, whereof we will speake in his place. Hitherto also do pertaine the evils called of the Greeks *Ganglia*, of *Avicen*, *Glandulæ*, which do differ from the aforesaid *Nodi*. There commeth also of fleame that which the common sort call *Scrofula*, and therefore they are reduced unto *ædemata*. These be called of the Greekes *Chierados*, of the Latines, *Strumæ*. Notwithstanding *Galen* in a certaine place

The chiefe tumors that are caused of flowing humours.
What tumors do associate phlegmone
Erysipelatosi tumores
Aedematosi tumores.
Certaine new names of tumors given of the later sort of Phisitions.
Testudo.
Talpa.
Ganglium
Strumæ.

amongst

amongst the diseases named *Scirrhi*, doth take it for *Duities*. Also unto *edema* is referred in *Galen* that kind of *Hydrops*, which is named of the Greekes, *Leucophlegmatia*, & *hypofarca*. But the swellings or tumors which pertaine unto choler, and which be comprehended under the said *Schirrus*, are *Cancri*, which of the Greekes be called *Carnici*, and *Carcinomata*: Notwithstanding *Celsus* maketh a difference betweene *Cancer*, and *Carcinoma*, that he might say that it did come and proceed by litle and litle of those things which do chance outwardly, and that it is ingendred within (some member being corupted.) The same *Celsus* divided *Cancer* into many parts or kindes, that is to say, into *Erysipelas*, *Gangræna* & *ulcus nigrum*: of this kind also is *Elephantus*, or *Elephantia*, or *Elephantiasis*, called of the common sort of Phisitions *Lepra*, & of some, *sancti Lazari morbus*. Therfore the name of *Lepra* signifieth with *Avicen* & with the unlearned company, a most grievous and deadly disease, when yet with *Gal. Paul. Aegineta*, & with other Grecians it is counted but a light griefe not much differing from that which we call *Scabies*, which is called of the same writers *Psora*. Among this hard swelling kinde of tumors, are accounted the diseases called in the Latin tongue of the interpreter of *Avicen*, *Verrucæ*, which be swellings like unto little hillocks appearing in the skin, whereof they have this name, being called of the common sort *Porra*. To this kind also may be referred *Myrmeciæ*, as if one should call them *Formiculæ*, & *Acrocordones*, which of our countrimen are termed *Pensiles verrucæ*, & *Clauus* also, which in forme is like to a hard round pillar called of the Greekes θύμος, of *Avicen* they are called *Almismar*, *Thymion*, or *Thymon*, representing the knobby tops of the hearbe Time. *Avicen* seemeth also to have given it this name *Tufium*, or (as another translation hath it) *Tarsecum*. Also among the divers kinds of *Verrucæ*, there be evils called of *Avicen Cornua*, so called, because they being very long, are turned againe crooked like unto hornes. In like case also there be *Calli* which the Greekes call τύλοι, these are ingendred by means of the skin being obdurated and hardned through much labour. Vnto choler also there seemeth to pertaine this evil, which the Grecians cal *Dracontion*, the Latins, *Draunculus*: according to the lively similitude or likenes of that name, *Avicen* calleth it *Venæ medeni*, *Haly Abbas*, *Venæ sanieſæ*. Whereof *Paulus Aegineta* intreateth, *cap. ultimo lib.* 4. This disease is not very rife with us. Besides these tumours which we now have rehearsed, there chanceth other also, affecting oftentimes the superficiall parts of the body, that is to say, certain smal appearings, which they cal *Pustulæ* and *Bothor*. Which although they differ both among themselues, and also from those tumours which we have above recited, yet they are caused of the same humors, of the which also they are now called great tumours. Therefore they onely seeme to differ from them in respect of their greatnes and smalnes. But that such little tumours (which truly a Chirurgion ought not to be ignorant of) might appeare most manifest, and easie to be conceived of every man, I have thought it expedient, and a thing worthy the labour, to set downe in this place the names of them, both in Greeke and Latine, and also their barbarous title, with a certaine rude description thereof, as we have already done in the greater. Therefore, that we may enter into the matter it selfe, there are of the kinde of pustules or pushes, *Lepra*, so called of the Greekes, and retaining

Leucophlegmatica.
Scirrhosi tumores.
Cancer.
Carcinoma.
Elephantiasis.
Verrucæ.
Porra.
Myrmeciæ.
Acrochordones.
Clauus.
Thymion.
Cornua.
Calli.
Draunculi.
Pustulæ.

the

the ſame title amongſt the Latines, and *Pſora* called of the ſame writer *Scabies*, being truly diſeaſes very neare of affinitie among themſelues: for there is roughneſſe and ſharpeneſſe of the skinne, with itching and pritching in the bodie, comming of the ſame humour, that is to ſay, of choler. Notwithſtanding they differ in this, becauſe *Lepra* doth conſume the skinne with manifeſt ſcales ſomewhat deepe, as it were in a circle: but *Pſora* doth onely hurt the outward part with diverſe formes, and doth unlooſe a certaine ſcurfe of the body. Hitherto alſo doth pertaine that light infection of the skinne called of the Greekes *Lychene*, of the Latines *Impetigo*, in Engliſh the Ringworme, and commonly of ſome (as *Manardus* reporteth) they be called *Volaticæ*. This chanceth by reaſon of the mingled putrifaction of wilde bloud being thinne and ſharpe, with other that be thicke: and very often and eaſily it doth turne it ſelfe (*Galen* affirming the ſame) into the aforeſaid evills, that is to ſay, into *Lepra* and *Scabies*, which they call *Pſora*. Yet there are ſome which thinke, that that which the Greekes call *Lepra*, is called of *Celſus*, *Impetigo*. But truly ſeeing he doth write ſpecially of *Impetigo*, appointing foure kindes thereof, *Libro quinto ſuæ medicinæ*, it is evidently apparent, that he meant ſome other thing by this word *Impetigo*, then *Lychene* amongſt the Greeker, ſeeing that truly we never reade in any Greeke Author, that there were ſo many kindes of *Lychene* ever agreed of or acknowledged. Therefore if we will with *Galen* ſpeake properly, *Lepra*, and *Lychene* or *Impetigo*, cannot be one and the ſame evil: otherwiſe the ſame ſhould be changed into it ſelfe. That I may therefore draw the whole matter into few words: when the skinne is lightly infected, with an onely roughneſſe and itching, that is called in Greeke *Lychene*, but in Latine *Impetigo*. But when the griefe waxeth worſe, it changeth the name together with the forme. But if *Lychene* doth cauſe manifeſt ſcales, and doeth pierce the skinne ſomewhat deepely, it is properly called *Lepra*. But if it be ſtretched out onely by the outward *Superficies*, and doth cauſe brannie or ſcalie bodies, it is called *Pſora*: of the Greekes, of us it is called properly *Scabies*. Although this word *Scabies* doth extend very farre commonly alſo among the Phiſitions of late time, who do name all the evill of the skin to be *Scabies*. But they ſpeake very improperly: for the pure and true *Scabies*, ſo called of the Latines, is without all doubt that diſeaſe which is called of the Greekes *Pſora*, of *Avicen* alſo *Albara* and *Morphea*, cleane contrarie to the opinion of ſome. For that which is ſaid of him and almoſt of all the Phiſitions of Africke to be *Albara*, is named of the Greekes and of *Celſus* alſo *Leuce*. But amongſt them it is called *Morphea*, among the Greeks *Alphon*, in which diſeaſe the whole fleſh is not affected, but only the externall parts of the body, even as though (as *Galen* ſaith) it were ſet about with certaine ſcales. But theſe *Alphi* (as it is in *Galen*) in their kinde are of two ſorts, that is to ſay, white, which come of fleame: and blacke, which proceede from a melancholike humour. But theſe things we have ſpoken of, being led by the conſequence of things. For neither *Leuce* not *Alphi* themſelves are accounted amongſt the tumors beſides nature, but rather among the evils of the skinne. Which things although they hurt very little, yet becauſe they do diſhoneſt and bring ſhame, they are wont to be for the moſt part a greater heavineſſe

Lepra. *Pſora.* *Lychene.* *Foure kinds of Impetigo.* *Lepra.* *Pſora.* *Scabies.* *Albara.* *Leuce.* *Alphon is of two ſorts.*

and wearineſſe (eſpecially unto women) then many other diſeaſes which only do hurt, but yet they be ſecret. Both theſe evils, that is to ſay *Leuce* and *Alphi*, *Celſus* hath comprehended under the name of *Vitiligo* (making three kindes therof) although other Students of Phiſick, turning Greek into Latin, do convert *Leuce* in all places into *Vitiligo*, which would more aptly agree, if it were put with his Epithet or addition, as to ſay, *Alba vitiligo*. *Vitiligo* therfore if we wil comprehend it under any certain head or kind, is a filthy colour of the skin proceeding of an evill habite of ſome part of the body, which could not well receive any nouriſhment to it ſelfe. For this evill chanceth through the default of the nouriſhing facultie, whereof ſome do conſtitute two kindes, the one which doth infect the skinne only with certaine markes, which do cleave faſt unto it like unto little ſcales, the other which goeth in ſomwhat deeper, ſo that it toucheth the very fleſh, and coloureth the haires: for in it there ariſeth gray haires, like unto a certaine kind of moſſineſſe: this is gathered together of viſcous and glutinative fleam; but both of them do defile & ſtaine, either with their white, or eſpecially with their black colour. The firſt *ſpecies*, which is aloft & ſuperficiall, whether it be white or blacke, it is called of the Greeks *Alphis*, by the ſame name, as before, becauſe it changeth the colour of the skinne, for ἀλφοῦν (whereof ἀλφὸς is derived) ſignifieth amongſt the ancient Greekes to change. *Avicen* calleth it *Morphea*. But the other kinde, which we have declared to pierce ſomewhat deeper, is called of the Greekes, and of *Celſus* alſo *Leuce*, and of the reſt of the Latins *alba vitiligo*, of *Avicen*, *Albara*. *Haly Abbas* onely among the Arabians calleth it *Lepra*, a filthy diſeaſe which is hard to be cured, yet he doth not declare it to be pernicious and deadly, who hath not accounted it altogether as a light thing (as the Greeks affirme it) & litle differing from a ſcabbe neither, (as *Avicen* thought) pernicious and grievous, but onely lothſome and filthy. Whereby we may conjecture, that little credite is to be attributed to words or names, unleſſe the matter be throughly diſcovered. For one and the ſelfe-ſame word by varietie of Authors, hath enforced to uphold many diverſe and different ſignifications, as in their Commentaries doth everie where appeare. But we have ſpoken by the way of the evills and defedations of the skinne, onely that the confuſion of things might be eſchued, which happeneth by words miſ-underſtood. Therefore omitting theſe things, we will returne unto our purpoſe, and with as much brevity as we can we will diſpatch the diſcourſe of the reſidue of ſwelling ſores, among which, beſides thoſe which we have rehearſed and touched alreadie, are reckoned by the Greeks, *Ionthi*, *Epinyctides*, *Hidroa*, *Pſidraces*, *Exanthemata*, *Cleſi papule*, & *Plinij mentagra*. *Ionthi* are little ſwellings, and thoſe hard, which ariſe in the outward skinne and *Superficies* of the face (as *Paulus* and *Galen* thought) proceeding from a groſſe humour, which are either reſolued, or elſe ripened by a litle matter which ſpringeth with it. The Latines call them *Vari*: *Galen* maketh mention *libro quinto, De medicam. ſecundum locos*, of an affect, which he calleth *Ionthoſus affectus*, which he ſaith is the foundation and beginning of *Elephantiaſis*, under the which diſeaſe he ſeemeth to comprehend the third and fourth kinde of that which *Celſus* nameth *Impetigo*. *Epynictides*, (as *Celſus* ſuppoſeth) are Peſtilent puſhes, either of pale colour, or of a blacke co-

lour

Vitiligo.

Small credit to be given to words or names.

Ionthi.

Epinyctides.

lour; or of a white hew, not exceeding the bigneſſe of a beane, ariſing either in the legs or in the feet. About them there is alwaies a very vehement inflamation, and when they are opened, there is found a very thick and clammy exulceration within. His colour is like unto his humor: but the griefe greatly surpaſſeth the bigneſſe of the ſore, which in quantity ſurmounteth not a beane. They borrowed their title from the night, either (as *Celſus* thought) becauſe that in the night time they pricked and moleſted more grievouſly, or becauſe they moſt cõmonly ariſe in the night. *Plinie* termeth them blewiſh puſhes, diſquieting eſpecially in the night time. The Arabians cal thẽ *Eſſere*, *Sere*, or *Seire*, which words explane the forenamed nature of the ſore. Thoſe which are called of the Greeks *Hidroa*, the Latins terme *Sudamina*, and *Pliny Papule ſudorũ*. *Auicẽ*, *Plãta noſtis*, & *Almãſorus*, & *Alhaſaphũ*: wherby it cõmeth to paſſe, that *Epiyctis* doth much differ from *Auicens* his *Planta noſtis*, although the Greek word *Epieyctis* doth draw his originall from the night. But theſe *Sudamina*, as *Galen* ſaith, *lib. 4. Aph. Aphor. 21.* are reckned amongſt thoſe kind of puſhes or whelkes, which ſticking in the very *ſuperficies* of the body, do prick and ſhoot, not unlike to our common ulcers; and they come (as their name doth declare) by many bilious ſweats, which bite the skinne, and make it to itch and pricke like ulcers. But this affect is common to boyes and yong men, and to thoſe which are cholericke, and in the time of heate: but it is ſo eaſie to be cured, that of it ſelfe (without any aid) it will heale, ripening with a white top. But *Auicene* thinks, that theſe deſudations, by their deſcription, agree rather with *Celſus* his *Exanthemata*, then with *Galẽ* his *Sudamina*. But he who will obſerve the nature of the words, will thinke that *Auicen* his deſudations may well be the Greeks *Hidra*, which the Latins call *Sudamina*. But we muſt not follow the names ſo much among the Barbarian and Arabian writers, but the genuine and ſincere deſcriptions of the things themſelves. *Pſydraces* or *Pſydracia*, are puſhes which abiding in the very vttermoſt part of the skin, are reſembled to bladders excited by fire, which are called *Phlyctene*. Theſe riſe ſpecially in the head. *Pſiracion* is not truly read in *Celſus* for *Pſydracion*. Thoſe puſhes which grow in the skinne, firſt comming by thicke humours ſtuffed in the skinne, and are commonly called *Morbili* and *Variolæ* of *Galen*, becauſe they ſwell, and waxe big, as it were the bud of a flower, they are called *Exanthemata*, but of *Hippocrates* (becauſe they do breake out of themſelves) they are termed *Eſthymata*. For ἀνθος whereof *Exanthema* is derived, ſignifieth a flower, and ἐξανθεῖν (whereof *Eſthyma* commeth) ſignifieth to burſt out. *Plinie* calleth ſuch puſhes, whelkes, and the eruptions of flegme. But theſe are of two kinds: for ſome of them are ſteep, and ſome go out into breadth. Thoſe which are ſteep, do grow of a more thinne and hot humour, and do excite itch: but thoſe which are broad, do flow, and proceed from a more cold and thicke humour, and do not a whit procure itch. The firſt ſort, of the common Phyſitions are knowne by the name *Morbili*: the ſecond by this name *Variolæ*. But the Frenchmen prepoſterouſly abuſing the names, have called the low and broad kind *Rubeole*, but the higher ſort of *Variole Hippocrates lib. 3. Epi.* doth devide theſe kinds of puſhes into little and great *Eſthymata*, in calling the ſteeper kind *Magni herpetes*, either becauſe (as *Galen* ſaith) they occupie a great place, or elſe becauſe they happen with a vehement gnawing.

Why they be called Epiyctides.

Sudamina. Planta noſtis.

Deſudationes Auicene.

Pſydraces.

Morbili. Variolæ. Exanthemata. Eſthymata.

For indeed these sometimes appeare great in height onely, sometimes both in height and breadth. *Cornelius Celsus lib. 5. medicinæ* in his treatise of *Impetigo*, remembreth two kinds of whelks: the one somwhat small, which if it be dayly rubbed with fasting spittle, it waxeth whole: the other somewhat greater, wherein the skinne is made more sharpe, and is exulcerate, and groweth very vehemently, and looketh red, and is hardly cured. He saith that this is termed of the Greekes, ἕρπης, in Latine *serpo*. But in both these kinds he confesseth that their is lesse impediment or corruption then in *Impetigo*, so that he affirmeth; that euill, whose cure is hard, except it be taken away, doth change and turne into *Impetigo*. The Frenchmen (if I may iudge thereof) do call both these kinds, but specially the first, *Dartre*. For that euill beginneth to be very round, and after the same manner it commeth (as it were) into a circle, and creepeth slowly. Which whelks or pushes do agree in all things to be those which are said of *Celsus* to be of the first kinde. Some do constantly affirme, that these whelks so named of *Celsus*, do nothing differ from *Lychene* among the Grecians, or the *Impetigo* among the Latins. And we haue read, that that onely author among the Latins haue turned *Lychene* into *Papulæ*. *Mentagra* a Latine word vsed of *Plinie*, wherein he seemed in the beginning *lib. 26.* to haue altogether ment another thing from *Impetigo*, and that it was farre away a worse euill then that which the Greeks comprehend vnder the name of *Lychene*, although in his Physick he hath interpreted sometime *Lychene* among the Greeks, to be *Impetigo*, and the like disease called *Mentagra*, he termeth also in the same place *Lychene*. Furthermore, the same *Plinie* reporteth, that this euill crept first into Italy in the raigne of *Tiberius Cæsar*, which griefe in all the time before was vnknowne to all Europe, much lesse vnto Italy. It was of so great filthinesse and corruption, that any death was to be preferred or wished before it, and also of so great infection, that by the swift passage thereof, onely by kissing one another it infected the people, but chiefly those that were gouernors and rulers among them. This euill began almost at the chin, for that it did chiefly affect and annoy, whereupon it tooke this name *Mentagra*. This perhaps is that scab, which certaine of the Frenchmen call *mala dartra*. *Galen* also seemeth to acknowledge this disease: for in his first booke *de medicam. compos. secundum locos*, he remembreth a most vile kind of *Impetigo* of the chin, which (as he rehearseth out of *Crito*) prouoketh itching, it afflicteth also the patients, and bringeth them into no small danger. For sometimes (saith he) it runneth ouer the whole face, and goeth vp to the very eyes, and it causeth the greatest deformitie of the body almost that can be: which description of *Impetigo*, doth consent in all things with the *Mentagra* of *Plinie*. But they do greatly erre, which do think that this most contagious *Lychene*, called of *Plinie mentagra*, is that disease which at this day commonly some do call *Gallicum malum*, some *Neapolitanum*, othersome not bearing any hate or iniurie to their countries, do call it *Venereum*. For this infection was altogether vnknowne to the ancient Phisitions, and also of the former age: and first of all it crept into Neapolis in the yeare after the incarnation of Christ 1493. at which time *Charles* the eight, that most inuincible king of France did ouercome and winn the Alpes, going about also to inuade

Papulæ Celsi.

Dartre Gallicæ.

Mentagra.

Plin. l. 26.

Galen acknowledgeth Mentagra.

Morbus Neapolitanus, & Venereus.

invade Italy although not long before, it had spred it selfe abroad through the countries of Spaine, as some report. Wherefore having as it were the originall and beginning from thence, it began to be called *Hispanica lues*, the Spanish pestilence: which plague being sent upon the earth as it were by the just revengement of God (as we may thinke) for their filthy and abominable whoredome forbidden of God, hath corrupted and overthrowne with the contagion thereof a great part of humane kind. For the same sickenesse the magistrates and officers tasted of, the prisoners and captives felt, the heads of their countries sustained, and the common people also were infected withall: so swift was the passage thereof from one to another: and now also it strayeth and wandereth through the countries of Spaine, France, Italy, and all Europe, to the great annoyance of the people. There are also certaine pushes besides these, rehearsed even now out of *Avicen lib. 4.* called *Glandosæ*, which do seeme to differ nothing from the disease called *Ganglion*, but in respect onely of the lesser or the greater. *Pustulæ glandosæ.* There is mention also made by the same *Avicene lib. 3.* of certaine whelkes, which he calleth in the same place *bothores iunsturarum*: and in lib. 4. he calleth them *almatim*, which because he sheweth that they be blacke, and resembling greene corne, they must doubtlesse be those which the Greekes call *Terminthi*, which a little before we accounted among the *species* of *Phyma*. *Terminthi.* These *Celsus* seemeth to compare unto *vari*, which be spots in the face; who also judgeth them to be called of the Greekes *heleodes*, that is, *ulcerose*, full of scabs or sores. *Pustulæ albæ.* These white and milky pushes, so called of *Rasis* & *Serapion*, and of *Avicene*, *lenis bothor*, if their descriptions be throughly considered, they will seeme to pertaine unto the whelkes called of the Greekes *Ionthi*, which we in Latin have named *vari*: although the selfe same remedies which *Avicene* hath set downe for them, be taught of *Dioscorides* for the disease *ephelide*, that is to say, for the roughnesse and swartnesse of the face, being caused by the heate of the Sunne. Hitherto we have intreated of the differences of tumours above nature, which chiefly have their residence outwardly above the body. Now let us proceed to declare the causes of them.

CHAP. III.

Of the causes of tumors above nature, appearing universally on the outside of the bodie.

The causes of tumors besides nature.

THese are two causes of tumors chancing besides nature, agreed of among the latter sort of Physitions and Chirurgions: that is to say, generall and speciall causes. General causes are these, the fluxe, which the Greeks call ῥεῦμα, and the congestion or heaping together of humors. Again, by the same writers there are appointed to be five causes in number of this fluxe, that is to say, 1. the strength of the repulsive member: 2. the weakenesse of the retentive: 3. the abundance and plentie of matter: 4. the loosenesse or fulnesse of the pores of the body, through the which the fluxe happeneth: 5. the straightnesse of the repulsive parts: 6. and the lower situation of the place retaining the fluxe. But these may be reduced unto foure heads, as unto the repulsive member, the part that retaineth, the state of the humour that floweth, and the place or course through the which the flowing chanceth. But the fluxe is provoked either

Fluxionis causæ. Pars propellens. Particula excipiens. Humor fluens.

either by the meanes of the expulsive member, or because of the fortitude of the expulsive vertue, or by reason of the naturall knitting together that it hath with the retentive member, or because of the straitnes of the particular pores: but some part receiveth the fluxe, because it is either painfull, or hot, or somewhat weake, or seldome, and base, or setled in the neather roome. Furthermore by means of the humor, there is a defluxion or flowing downe into some part of the body, because it is in abundance superfluous, of nature troublesom, and of substance thin. But the space or place is a cause of the fluxe, by reason of the largenes of the passages, as of the veines, arteries and pores. But of congestion, (which is the other generall cause of tumours which chance above nature) there are assigned two causes, that is to say, the fault of the vertue nutritive, and the imbecillity of the vertue expulsive. By which things we gather, that hot tumours happen for the most part through the defluxion of humors, but cold tumours are rather provoked by their congestion. But after what manner a hot fluxe exciteth the tumour, *Galen* doth declare plainly and wittily, in that little book which he intituled *Inæqualis intemperies*, writing after this manner: A hot descending of a fluxe (saith he) as soone as it hath once placed it selfe in the muscle, first the greater arteries and veines are filled and stretched out, then by their meanes the lesser are distended, and so it proceedeth untill it commeth to the least of all. In them, when a fluxe is strongly compact together, and can no longer be contained, part thereof issueth out through the extreme parts of them, and part is strained out through the holes of the tunicles, and is speedily sent forth; and then those void places are filled with the fluxe, which are betweene the best and chiefest bodies. Thus all things proceeding of the humour, do waxe hot in every place, and also are still powred forth. And these are the sinewes, the bindings or ligaments, the small filmes, the very flesh, and besides these, the arteries and veines, which truly being the principall, are diversly and many waies afflicted above the rest. For inwardly, by reason of the fluxe they are both made hot, and also are stretched out, and torne and pulled asunder. And outwardly also, they are not onely made hot, but also are suppressed and made heavy. But the other parts of the body, some truly are only made hot or kept downe, and some are affected with both. And this disease is called *Phlegmone*. Hitherto *Galen*. Therefore in such kind of tumours chancing besides nature, which are caused of the flowing of humors, something already (at the least way at the beginning, and before the fluxe did begin to strive) is made & ingendred, and something is yet to come, and resteth in the generation. That which doth happen as yet, is the matter which went before, which as yet abideth in the fluxe: but that which is ingendred already, is the joyned matter, which hath already flowed, and is compact in the agrieved place. Hereupon therefore there must be used a diligent care of the Physition in such kinds of *Phlegmone* which as yet remain in generation (as in all other tumors also and diseases which are yet in beginning, neither as yet have obtained perfection) as *Galen lib. 13 meth. med.* doth declare them to be knowne and perceived, both by that which foreseeth, & that which cureth: but these things pertaine to another kind of study. But it is convenient that we set downe the speciall causes of tumors which are above nature, to

Spatium.

Causes of congestion.

How a hot defluxion provoketh a tumour.

There is a twofold declaration of all those evils which are yet in begetting.

the

the which these three are commonly appointed: Primitive causes, which we call both *Pregresse* & *Evidentes*; & causes antecedent, which we name *Antecedentes*: and joyned causes, which we terme *Conjuncte* or *Continentes*. These be called of the Greeks. The primitive causes are said to be these, which while they do work any disease, are separated, as a fal, a stripe, a blow, a bruise, a tumor, or a solution, or that evill which is committed by admitting a dissolute diet. Antecedent causes, are those which of themselves are fit and materiall to beget any disease or affect, as are foure humours both naturall, and not naturall. Naturall humours are those which serve to nourish the body, and have their being with the blouds, and are comprehended under the name of bloud. Which if they be sent out from the veins and arteries, they do suddenly congeale and gather together, whether they flow without the body, or do remain still in the place wherin they be contained. But they call those unnaturall humours, which are found severed from the bloud, with the which the body is nourished, and by reason of their corruption & naughtines by their owne nature are not nutritive, the which do sometime grow, although they remaine in the aire which compasseth us. And these, as it were, by a certain kind of providence of nature, being destined and ordained for some use, are demitted and sent into certaine receptacles, either into the vtterm̃ost parts of the body, and so ingender unkind swellings, called *abscessus*, or whelks, scabbes, defedations and alterations of the skinne, and unnaturall sweats: or sometime by an insensible ayre inwardly infused they dor excite sweatings. Sometime also they putrifie within, and beget feavers. But such like (say they) are improperly termed humors, assuming to themselves the names of naturall humors. For they hold this opinion, that onely those juyces which come from the liver in the generation of bloud, and of nutrition and moisture, are properly to be termed naturall humours. Such are sincere and pure bloud, cholerick also, flegmaticke and melancholicke; by the which foure kinds, all the parts of the body are generally nourished and maintained: some parts with a more pure, (and as I may say) a more bloudie humour: other with a humorous more cholerick, others with a flegmatick, and other with a melancholicke, as the nature of every part requireth. Therefore all the humours are contained in the veines and arteries, the which may appeare by their variety of colour and consistency (as *Galen* hath expressed in *libro de atra bile*. Furthermore, of those foure humours which are called naturall, foure especiall tumors are ingendred, which are commonly called *apostemata*. In the which the swelling is very big, and the matter doth offend rather in quantity then in quality. They are called by their proper names, *phlegmone*, *erisypelas*, *edema*, *schirrus*. Of humours not naturall (as it pleaseth the latter Physitions) do proceed *abscessus*, which they also call *exitura* and *pustule*, which they think cannot well be called Apostemes. To the which they will adde and reduce two other kinds also, flatuous and watery, which proceed of a fluible substance, and are commonly called *apostemata ventosa & aquosa*, that is, windie and watrish apostemes. There be therfore six titles attributed unto simple tumors, that is, *phlegmonosi*, *erisypelatosi*, *edematosi*, *scirrhosi*, *flatuosi*, & *aquosi*. But the compound tumours are not called according to the concourse of humors,

Speciall causes of tumours above nature.

Pregresse Antecedentes.

Which are said to be naturall humours.

Which are said to be unnaturall humors.

What juyces are properly termed naturall humors.

Of the foure naturall humors are ingendred foure lawfull and especiall tumors.

What humours do come of unnaturall humors.

has

mors, (because a great many may happen in one disease) but they are named by the predominant humor, especially as we have manifested heretofore, and will hereafter more plentifully in his owne place. But *conjuncte causæ* or *continentes* of those tumors besides nature, which they commonly call *apostemata, pustulæ*, and *exituræ*, are matters & several substances, which are found to be aggregated and stuffed together in the affected part, and which do yet remaine after they have excited the swelling: and while they increase, the tumors also do greatly augment, and when they decrease, the tumors are diminished; and when their substance is utterly spent and extinguished, the tumors also of themselues do fall away. And this cause, called *conjuncta* or *continens causa*, of all the maladies and sundry dispositions of the body, is after this manner by *Auicenne* defined, that when it is present, his disease alwayes accompanies him, and also when it is taken away, his disease also vanisheth. But for all this, some Phisitions of our age, and those very well learned, do contend that *Galen* would admit but two causes, that is to say, an externall, and an internall: or as they say now, a primitive and an antecedent. Of the which, that (he saith) doth happen to the body outwardly, which altereth and changeth the same greatly, the which alwayes is separated, until it hath established his maladie, as heate, cold, the biting of a Scorpion. But the internall hath his being within the body, & doth presently procreate the maladie, as are humours affected besides nature. But they do constantly affirme, that he never so much as dreamed of that, which they terme *causa conjuncta*, when as according to his opinion, every affect which letteth and hindereth the actions and duties of the bodie, is a malady it selfe, and not the cause of a maladie; and that *conjuncta causa*, which *Auicenne* and his sect haue inuented, according to their owne description, which they assigne unto it, is nothing but a certaine kind of affect letting the execution of those duties pertaining to the bodie which is the very definition of a malady it selfe. And therefore they prove, that it nothing differeth from a disease it selfe, which is wont to prejudice those actions which agree with nature. But because one and the selfe same opinion hath occupied all mens minds of this latter age, concerning this triple kind of the causes of all such diseases, it shall not seeme altogether absurd, if that I throughout all this treatise of mine, for plainnesse sake, shall devide and distinguish these three causes into these three kinds and titles: I meane *primitiva, antecedens* and *conjuncta*. And thus much for the causes of tumors happening besides nature. Now the course of our treatise doth enact, that we should adde the signes and tokens of the same, if that before, we shall intreat somewhat of the nature and generation of the *abscessus*. *Abscessus* therefore, called of the Greeks ἀποστήματα, and of the common Phisitions *exituræ*, are called of *Galen* (*libro de tumoribus præter naturam, & secundo ad Glauconem*) dispositions, in which the parts of the body do depart one from another, which before did touch and meet: for the matter which doth excite these tumors, being thrust out without the flesh of the muscle, doth bring the parts out of their places, and maketh them part and sever. Therefore saith *Galen*, there must of necessitie be a place voide in the middest, which borroweth either some flatuous, moist, or tempered, or mixed substance from the parts, which in length of time is altered into many

Conjuncte causæ tumorum præter naturam.

What it is which is called continens causa.

Some think that conjuncta causa nothing differeth from the maladie it selfe.

What abscessus Galen thinketh to be.

and

and sundry circumstances. But there is a double kind of those *abscessus*: one is, when as the inflammation being turned into matter, the matter it selfe is packed vp together in a corner or hole: the other is, when as no inflammation proceeding or going before a certaine humor, either vaporous, or else a substance mixed of both parts, is in some parte collected together, which also happeneth two wayes: for either in the space lying betweene the seuered parts, such like substance is ingendred, or else it runneth into the parts themselues, and that either in the beginning, or else that way by the which those diseases happen, called ἀναστόμωσις: which (saith *Galen*) then doe chance, when as humors which before haue infested and grieued some one part, do thence remoue, and are enforced into another. And this substance which begetteth this *abscessus*, worketh himselfe a place betweene the skinne and the flesh. And in time it doth fley off all the skin, either because it is very vehement, or else because the plentie of matter doth putrifie, and so breake the skinne. But if those humors, whith the which the space situated betweene the seuered parts is filled, do continue any time, they haue (as I said before) many alterations, and are changed into many substances, which do represent the properties not onely of humours, but euen of solides and hard bodies. For you shall find sundry matters within these spaces, some like vnto stones, some to gravell and sand, some to wood, some to coales, some to dirt, some to the fome of oiles, some to the dregs of wine: the varietie of substances some ignorant men haue thought to proceed from the force of incantation.

Two kinds of abscessus Galen lib. 14. Therameth. & lib. 2. ad Glauconem.

ἀναστόμωσις.

What things may be found in abscessus.

CHAP. XLII.

Of the signes of tumours besides nature generally appearing, together with the iudgements thereof.

TVmors besides nature, being resiant in the extremest parts of the bodie (the examining and speculation whereof doth appertaine vnto the Chirurgion) being surueyed by the iudgement of the senses, and the affected parts being touched and felt with the hands, are easily descried and knowne. For in every part of the body, there appeareth a certaine kind of increasing exceeding the naturall state, and distending aboue the measure of nature, that part which it affecteth, and it letteth the duties or actions thereof, because either some humour, or some such substance proceeding of the humor, or which do sauour somwhat of the nature of the humour, or a vaporous spirit hath excited it, there also must needs happen a tumor besides nature. But the tumors which they call true Apostemes, are discerned by their swelling, by their paine, and by their heate, being stretched out more or lesse. But they are not counted to be true Apostems indeed, which we haue termed *pustule* and *Abscessus*, besides that tumor which malady the Grecians cal *cacoethia*, and also in the greater or lesser sequestration, *determinata*. But the signes of euery particular difference, and of their matter whereof they be ingendred, shall be declared in their due place, in that which followeth. In the meane time we will handle the simple differences of those tumors which are aboue nature by the which the compound differences shall also be easily knowne. But we must not

Generall signes of tumors aboue nature.

Particular signes.

come unto particular thinges, before we have throughly discourſed of univerſall for that order is wont to be obſerved in the inſtitutions of the Arts, neither truly unworthily, or without cauſe. For thoſe univerſall and common things are more manifeſted unto us then particular, becauſe theſe particular things are more confuſed and more mixed one with another, as *Ariſtotle* teacheth, *lib. 1. Phyſicorum, cap. 1.* Let no man therfore marvel, though every where in this treatiſe of Chirurgery, we alwaies begin of more common things, and of thoſe which comprehend many things under them. But let us returne to our purpoſe, and let us proſecute the judgements of tumors conſiſting above nature In the which firſt of all we muſt note, that all thoſe tumors which they call true Apoſtemes (if we will credit *Galen* and *Avicene*) are greatly complicate and folded together, neither can any of them be eaſily judged or found out to be pure and ſincere: for (as *Galen* ſaith) with *Phlegmone*, that is, with an inflammation cõming of bloud, there is ſomething chiefly mingled which doth preſerve the nature either of *Eryſipilas*, or *œdema*, or *ſcirrhus*, but chiefly *Eryſipelas*, becauſe it repreſenteth a kind of *Phlegmone*, or *Œdema*, or *ſcirrhus*: and ſo conſider and mark in all the reſt of the tumors. But truly thoſe tumors beſides nature, which they terme not true Apoſtemes, are very often found ſincere and pure. But we will handle the cures of ſimple and ſincere tumors in thoſe things which follow, by the which the remedies alſo of compound and intricate tumors ſhall manifeſtly appeare. For I think it good to diſcourſe of all the kinds of tumours, and alſo to diſpoſe aright that which ſhall ſeeme ſuperfluous. For if a man ſhall know all the ſimple tumors, and learne after what manner they be compounded together, he ſhall be furniſhed ſufficiently to exerciſe himſelfe particularly in the reſt. But now let us ſee other opinions and judgements generally concerning the tumors themſelves. *Periodi, paroxiſmi*, and the *criſes* of tumors beſides nature, do follow the analogie of the humors whereof they be conflated or ingendred, (*Guido* affirming the ſame) which analogie, we here declare to be a propertie or proportion, a nature or a likeneſſe of ſubſtance, which they call *formæ ſpecificæ & occultæ*, a ſpeciall and hidden forme. Such kind of tumors, eſpecially they which be wholſome, and which are cauſed of the flowing of humors, are diſtinguiſhed by foure times, that is to ſay, by their beginning, by their increaſing, by their ſtate, and by their declination. The ſigne of their beginning is, when the member beginneth to be ſtretched out, and when the beginning of flux is preſent, but yet with ſmall griefe. We may alſo judge augmentation to be preſent, when we ſee the tumor to be raiſed like a heape or pile, and the place affected to be filled, and the ſymptomates which are wont to follow every tumour, to be manifeſtly increaſed. But the tokens of their ſtate is, when all the aforeſaid things, that is to ſay, the tumour, and the ſymptomates of the differences of every tumour hath his owne proper force and vigour, neither can they any longer admit any increaſing, but the matter cauſing the tumour doth degenerate and change it ſelfe into another kind of ſubſtance. But their declination is then knowne to be preſent, when the pile of the tumour and the proper ſymptomates thereof are decreaſed and diminiſhed, or when the matter which provoketh the tumour beginneth to be transformed into another ſubſtance. Therefore ſuch

kind

1. *Iudicia.*

Lib. de differ. morborum.

Foure kinds of tumors beſides nature.

1. *Principium.*

2. *Augmentũ*

3. *Status.*

4. *Declinatio*

kinds of times do receive their differences from three kinds especially, that is to say, from the essence of the tumor it selfe, that is, from the greatnesse or smalnesse, from the disposition of the matter, and from the accidents, which do very much alter the declaration of the cure. But these foure times, sometime do seeme to happen all together, because of the short hardnesse of everie one of them, which almost cannot be perceived, (as it chanceth in the venimous inflammations,) yet not most all or deadly, which straightway do flourish and increase. Furthermore these kinde of tumours, which do chiefly happen thorow the influxion of humours, except they be hindered by tepressing the matter that floweth, or except they lurke secretly within, eyther of their owne accord, or without any manifest cause, (the fluxe having recourse thither) it is necessarie that they should be comprehended under one of these foure, either under insensible exhalation or resolution, or under suppuration, or putrifaction, or induration and hardening. But of all these wayes the best, and the most to be desired, is that which is made by an insensible dissolution, and next to that, that which commeth by suppuration or mattering. But that which is caused by induration and hardening, is said to be evill, and that which happeneth by the corruption of the affected part, is to be thought the worst of all the which *Galen* doth insinuate *in libro de inæquali intemperie*, writing on this manner: Therefore of the two, we must of necessitie follow the one, either that the body be putrified and corrupted, because fluxion is predominant, or else we must grant that this putrifaction being resisted and overcome, the muscle must returne to his naturall habite and constitution. Let us therefore imagine that all fluxion is withstood and impeached, then you have two meanes to cure it, eyther by digesting those humours which were in the affected part, or by dissoluing or loosening them: of these the dissolution is best. But in the concoction of the humours, these two things are specially required, viz. the perfect generation of the matter, and also his abscession into some space by it selfe. And a little beneath he addeth also these words. But if that fluxion do make the parts as it were subject to it, then they do fall to so great an intemperature, that their ordinarie action perisheth, and in processe of time they are corrupted and putrified. Thus farre *Galen*. The tokens of dissolution and loosening of the humours are these: the softnesse of the sore, and the little throbbing and beating thereof. But the signes of predominant fluxion, and of the putrifaction of the part it selfe, are the blacke and blew colour, to which also sometime happeneth an odious stinch. But the tokens of a stony hardnesse of the tumor are, the imminution of the tumor, and also the extreame hardnesse thereof. The notes and signes also of the egestion and lurking of the tumor, are, the sodaine diminution thereof, which chanceth sometime by too much refrigetation and coldnesse, sometime by reason of a secret venime, which lurketh in the place. And this same sodaine and often imminution of the tumour succeedeth commonly some feaver, and also other evill symptomates. And thus farre of the signes and tokens of those tumours which our common Phisitions have comprehended under this name *Apostema*. The tokens also of those tumours which we call *Pustule*, shall not be forgotten, when we shall have occasion to handle them

The times of tumors do take their difference from three things.

chiefly.

Tumors above nature are contained under foure moodes.

Gal lib. de inæquali intemperie

Signes of dissolutiõ.

Signes of putrifactiõ.

Signes of induratiõ.

Signes of the regression and lurking of a tumor.

them. But the signes and tokens of the abscesses, commonly called Exsture, either those which foreshew their comming, or else those which do manifest their presence already, are these. When thou seest (saith *Avicen*) pulsation and beating, or hardnesse to have continued a great time, and also that the griefe together with much heate doth augment, then you may imagine that the next event that followeth, is, that the Apostеme will be turned into matter and suppuration, and so consequently to be an abscession. But when thou findest that the place is soft, and that the griefe is somewhat asswaged, and the heate mitigated, and that one place of the tumor is supereminent above the rest, and againe if by thrusting it with your finger, you shall perceive a waterish inundation to subsist; and againe that the colour of his top shall waxe white, then you may well thinke that the tumour is mattered, and also that it is turned into abscession. And therefore it was well judged of *Hippocrates*, that Feavers did oftner happen when that the matter was in ripening, then when it was aleadie come to his maturitie. Moreover, the markes and tokens as well of the present abscession, as also of the abscession to come, are comprehended in these common verses,

Signes of abscession to come.

Signes of abscession already present.

Aphо.47. li.2.

Durities longa, pulsus, dolor, & calor auctus,
Signant pus fieri: sed factum, dicto remissa,
Sub digitis undans, albescens pars & acuta,

Which may be thus Englished,

By hardnesse long, by pulse and griefe, and eke by heate increasd,
We know that matter doth approch but made we judge indeed,
If that it yeeld to fingers weight, and whitenesse doth appeare,
——— and painfull be also.

But you must be very attentive and vigilant in discerning and judging of the matter it selfe. For the manifest knowledge of the matter and suppuration is sometime withholden from the Phisition, by reason of the thicknesse of the skinne in the which it is included, (as it is proved by this Aphorisme of *Hippocrates*:) Whosoever is ignorant of the suppuration which is in the body, his ignorance proceedeth of the thickenesse of the matter, or of the place wherein it is comprehended. And thus much for the signes of abscessions. Now of the judgements of them, these things are delivered unto us of *Avicen* and his Sect. Abscessions which are planted neare unto any strong member or unto any juncture or joynt, and in those places where there are most veines and sinewes; and againe in a weake part, having gathered his debilitie by the defect of naturall heate, being indurate also and covered with a thicke skin, containing also thicke matter, and so the more slow in motion, the outward place being plaine also, and even, not ascending like a little hillocke, I say, such a like sore is greatly suspected, and very hardly and slowly ripened: and such a one as is everie way by description opposite and contrary to this, is of good and laudable habite, for both soone and easily it mattereth, and oftentimes also (no outward medicine aiding or assisting) of it selfe it gapeth and openeth. If therefore the abscession do grow up into a sharpenesse, and the substance of the matter be thinne, and the skinne not thicke or hard, of his owne nature and power it will expell and thrust foorth the conceived humour without

Aphо.41. li.6.

Indicia abscessium

What abscessions may easily be digested.

any

any forreine aide, unlesse a man by making incision will antevert and preuent his voluntary opening. Such like abscessions are digested sometime by breathing or wind (no solution being made subject within the skinne,) but that happeneth when the matter is small in quantity, good & thin, and not sticking very deepe. But if there be any emissarie or way made into the tumour, either by Nature or by Art, the humor conceived within doth breake foorth oftener then digest. But that opening or apertion which is made by nature, is a great deale safer then that which is made by the hand: but if it be so, that it must be mollified by Art, you shall safelier do it by a sharpe pen-knife, or other cleare and bright instrument of yron, then by that medicine which they call *Ruptorium medicamentum*. And therefore (as before I said) every apertion which is made & enforced by Art, is worse then that which Nature affordeth of it selfe, because such like manual openings to make the matter ranke, may perhaps turne into a *Fistula*. But when necessitie urgeth, and when we cannot use a better remedy, we must boldly attempt that. And by this meanes you shall eschue those discommodities, which before I named if (when the matter so requireth) you do seasonably make apertion, and by that meanes hasten the ripening of the other baggage which lurketh in the tumor. *Hippocrates* in his last Oracle of his first booke of Prædictions hath expressed the very notes and markes of the worst matter, and of the best, speaking after this maner: That matter is esteemed best, which is of colour white, and every way like it selfe, and soft and gentle to the toucher, and as little unpleasant to the nose as may be. And that which is every way contrary to this, is the worst of all. But the tokens & signes of all the other humours and solide substance also which are included in these abscessions, shall be manifested and shewed in their particular chapters, as they shall by consequence and order ensue.

What abscessions may soonest be ended through resolution.

Abscessions are safelier opened with a penknife then with ruptorium medicamentum.

The notes of the best and worst matter out of Hippocrates.

CHAP. V.

Of the generall method of curing all tumors besides nature, but of those especially which proceed from the influxion of humours, as Apostemes, and Abscessions, commonly called Exiture.

The common order of curing of tumours.

OF all tumors above nature, as well those which are already ingendred, as those which are not yet in generation, there is one common and principall order of curing (as it is in *Galen libr.* 13. and 14. *Method. med.*) namely that that which is above nature resident in any member, and raiseth the same into a tumour, should altogether be emptied out. But those which are yet in begetting, in them there is a certaine obstruction of the humour that floweth to the aggrieved place, before the evacuation. In them therefore is required a diligent and singular care of the Phisition, to declare the cure of them. But these common manifestations, according to the difference of the tumour it selfe, and the nature of the affected member, do very much differ and alter. For truely in all tumours already ingendred, and in everie part of the bodie, the evacuation of that which annoyeth and infesteth, is in no case to be used and ministred, as *Galen* teacheth *libro secundo ad Glauconem*, and in the places above recited, which also shall manifestly appeare in that which followeth.

The common method of curing of tumours doth change according to the difference of the tumour and the member affected.

But

Hath

But we muſt not cure thoſe tumors with ſuch remedies, which are yet but beginning and occupying every member, or empticie out that which is alreadie ingendred in them, but we are enforced (if we intend to follow the right order in curing) to uſe ſometime one remedie, ſometime another, which is of force to ſtop the fluxe, and avoyd out that which is ingendred, ſo farre forth as the kinde of the tumor, and the nature of the affected member doth require. *Galen* therefore chiefly ſtandeth upon the demonſtrations of the cure of tumours above nature from theſe two things, viz. from the diſpoſition it ſelfe or eſſence of the evill, and from the nature of the affected member. Moreover the diſpoſition of the evill (which we have now in hand) or the eſſence thereof doth comprehend three things in it, according to the judgement and conſent of the later ſort, that is the quantitie, the qualitie, and the matter or ſubſtance which provoketh the tumor. By meanes whereof that chiefe and common declaration is changed, and from them is taken alſo the particular order of curing. For a great tumor is cured one way, and a ſmall tumour another way. For the difference of them is knowne by their greatneſſe and ſmalneſſe (as ſome ſuppoſe.) And one way is a mighty *Phlegmone*, and another way a little *Herpes* healed. Otherwiſe alſo is that tumour remedied, which is cauſed by fluxe, and is yet in begetting, then that which is procreated through congeſtion, or is alreadie ingendred and congealed. Alſo a hote tumour, as *Erysipelas*, is otherwiſe cured then a cold, as is *œdema* and *Scirrhus*. The quantitie therefore which in a tumor above nature varieth the cure, is either great or ſmall. The qualitie is the fluxe, or (as ſome terme it) the derivation and congeſtion. The matter thereof is the humour, be it either hote or cold. But in the nature of affected members foure things chiefly are to be conſidered, viz. their temperature, their forme or faſhion, their ſituation or place, and their power and ſtrength. To the which alſo may be added a fifth thing, which is, the facilitie (as I may terme it) and difficulty of the ſenſes. Except you will with *Galen* comprehend & containe it under the laſt thing, which is, the vertue and ſtrength of the tumor. Theſe things therefore alſo do march after that generall order of curing, which is commonly obſerved throughout all kinde of tumours above nature. It is therefore requiſite, that in curing thoſe tumours which chance beſides nature, we remember all thoſe declarations which are taken from them. For *Phlegmone*, or any other tumor which hath his abode in the fleſhie parts of the body, is otherwiſe cured then thoſe which are ſituated in the ſinewy places. Otherwiſe in the eye, then in the knee or necke: and otherwiſe are the kernels in the throate cured, then thoſe which are reſident in other parts of the body. But to be ſhort, the temperature, the faſhion, the ſituation and the ſtrength of the member that is affected and beſet with the tumour, do change all thoſe operations, which we ſhall attempt and prove in their cure: retaining ſtill that generall invention, which *Galen* hath taught to be alwayes taken from the diſeaſe. Therefore firſt we have here decreed to ſet downe a common and generall method of curing of tumors above nature, eſpecially of thoſe which are cauſed through the influxion of humors, taking their manifeſtation from the affect or evill it ſelfe, nothing reſpecting the affected part. Afterward we will teach the univerſall cure of them, but chiefly of inflammations, when as they

The order of curing of tumors is chiefly taken from two things.

The eſſence of a tumor doth containe three things in it.

Foure things to be conſidered chiefly in the nature of affected members.

Libr. 3. of Glaucone.

The order of handling that which followes.

ſhall

shall degenerate and change into abscessions. Then moreover, we will declare the particular order of curing all differences, especially of those which be simple, by whose proportion or analogie the one of compound tumours shall easily be learned. And in the meane time, as the place shall require, we will rehearse out of *Galen* certaine things concerning the order of curing, which have their assumption from the parts which are affected, and as it were besieged with a tumor: which thing being rightly weighed and considered, it shall be easie for any reasonable Physitian or Chyrurgian, by our certaine method and order, to cure all kind of tumours which are incident to any part of the bodie. We therefore imitating *Galen*, will draw the beginning of the cure of tumours which are sayd to be above nature, from the flowing of ingendred humours, and from the invention of the cause of the very evill, that so both the causes which excite the same may be prevented, and that which is already in it may bee taken away. Therefore by example and analogie of one difference of tumours which are caused through defluxion (for here we minde to intreate onely of them) we will understand also other differences, which do grow through flowing of humours. And here we will set downe a briefe and compendious curing of one kinde of *Phlegmone*, which chanceth very often, and procureth feavers and other very dangerous evils & symptomates. But in this place, under the name of *Phlegmone*, our intent is not to comprehend every hot and flaming disposition which the Greekes call *phlegosis*, but that only which proceedeth by the meanes of a bloody fluxe, chiefly incident to fleshie and fat bodies, wherein is vehement paine and redneſſe appearing in the outward parts, and as it were a burning heate, a stretching out, and a striving or thrusting, and when the evill is increased, there is sense of the pulses beating. For this inflammation with *Galen* and other Greek Writers, as *Paulus Aetius*, and *Oribasius*, which do follow him as their best guide, we properly call *Phlegmone*. That we may therefore come to the matter it selfe, these are the very words of *Galen*. The common ingendring of every *Phlegmone* commeth by the influxion of blood, and that more abundantly then was wont to happen to that member: for blood doth flow very abundantly (sometime one or other member sending it foorth) and that part doth entertaine and receive it, which beginneth to bee affected with *Phlegmone*: but sometime that member which is afflicted doth draw to it selfe. But the parts which send it foorth doe drive out the juyce, being either superfluous, by reason of the plentie thereof, or grievous, because of the qualitie, or else because of both. But they which are attractive, doe draw or pull with a sickly heate or griefe. But to these are adjoyned certaine helping causes, viz. the weaknesse and baseneſſe of the member, the fulneſſe of the conduits and passages through which the fluxe passeth, the straitneſſe also and narrownesse of the porie and expulsive parts, and the inferiour places, as we have already declared. Therefore of all these, there are three inventions of curing those tumours which have their beginning of flowing, collected and gathered of the latter sort of Chyrurgions. 1. The first is to turne away the fluxe, and prevent it altogether. 2. The second is to mitigate the griefe, and altogether to remove that cause for the which the member entertaineth or also draweth the fluxe unto it. 3. The third

The finding out of the cause is the beginning of the cure of tumours above nature.

Phlegmone quid.

Galen lib. 13. Meth. med.

The cõmon ingendring of every Phlegmone

The helping causes of flux.

Three orders are set downe for the cure of those tumors which are caused through influxion of humors

Primus scopus.

third is, to emptie out all that humour that hath flowed in the aggrieved place. But how the first intention should be finished, *Galen* hath fitly taught, *lib 3. Method.* where he declareth unto us, all the wayes to avert and turne away the fluxe, and the meanes to stop and inhibite *Phlegmone* which as yet remaineth in generation, writing after this manner: When humors are equally augmented amongst themselves (which the Greeks call *Plethora*) yea also when all the bodie is void of excrements, and doth containe a mediocritie of juycie humors, (paine and the heate of that member also wherein *Phlegmone* reigneth raising the fluxe) through the emission of blood wee helpe and remedie *Phlegmone* which now beginneth to rule. *Plethora* also is cured, both with often bathings and with exercise, and also with much friction and rubbing. Furthermore, it is cured by medicines that will digest, so that a feaver be not present, and besides all these, it is helped through hunger, and a good diet, although the sicke be feverous. But when the bodie is stuffed, either with melancholie, or choler, or fleame, or with other clammie and vitious humours, (which state of the bodie the Greeks call *Cacochymia*) the evacuation thereof must bee laboured by a purgation, which is a fit remedie for every humour that reigneth. But of them we will speake more at large in their particular Chapters. Now *Antispasis*, that is, a revulsion the contrary way, is a common remedie against all these kinds of tumours, while the fluxe doth yet strongly prevaile, as in the beginning and increasing of the evill: but in the end of the state, & in the declination thereof, while the fluxe now remaineth and sticketh in the member, and the whole bodie is sufficientlie emptied, the evacuation must be attempted, and fetched either from the affected part, or from that which is next adjoyned thereunto. The second intention containeth remedies to provoke sleepe, viz. which doe mitigate paine, and also binde and prevent the fluxe. Moreover, it teacheth remedies which are able to loosen and dissolve the naturall pores, by the which the affected member is wont to be throughly purged. But the matter of all these shall be abundantly described hereafter. Now we will handle the third intention, which is perfited with such things as doe evacuate the matter that exciteth the tumours from the affected place. And that matter is evacuated not onely by medicines that doe evaporate and dissolve, but also by such as do repell and represse, such as the Greeks call ἀναστελτικὰ. And therefore, in the beginning of these phlegmonous tumours, and other whatsoever do derive their beginning from the influxion of humours, we may rather use repelling medicines, then those which do evaporate, except in certaine cases, of the which (saith *Guido*) *Galen* seemed to have appointed foure. 1. The first is, when that such tumours be in cleane and pure members. 2. The second is, when the subject thereof is venimous. 3. The third is, when the matter is thicke, and not pliable to repulsion. 4. The fourth, when it is very vehemently packed together. *Avicen* excepteth only two cases, viz. when it happeneth in any cleane or pure part, or in any other place, out of the which it is to be feared that the matter will flow to some principall part of the body. Some other appoint only one case, other five, other ten, other ninteene, other twenty three. But before we doe establish any thing of this so doubtfull a case, we must know that there

Plethora quid.

Cacochymia.

Antispasis.

Secundus scopus.

Tertius scopus.

Cases in which we may not use repelling or repressing remedies.

there be two kinds of repulsives, both among the late Physitians and also the Arabians, that is to say, common and proper. Common repulsives are such as doe inhibite all fluxe, keeping under and repressing the same, and that is done either by cooling it, or by thickning it, or else by stuffing it, that is, by reason of the thicknes of his substance, by shutting & occluding the pores and wayes whereby it should flow out, or else by confirming the parts affected. These things following doe represse fluxe by refrigeration & cold, Syngreene, Lettuce, *Psillium*, *Cotiledon*, that is to say, *Umbilicus Veneris*, *Lenticula palustris*, *Caphura*. And these also do stuffe & stop the passages, *Farina*, called *Volatilis*, the white of an egg. *Amylum*, *Gluten*, & the kinds of gums: to conclude, al such things as do refrigerate with ease and without biting. But those things which do confirme and roborate (I meane such as do restore the naturall temperature to the part affected) as oyle of Roses, *oleum Omphacinum*, oyle of Myrtles, oyle of Cammomill, *Absynthium*, Horehound, *Nuxe cupressi*, & such like things, which being applied, do strengthen the affected part, & so do free it and defend it from imminent fluxe. But proper repulsives are such, as when the humours do slide into some other part, do meet with the same, and do enforce them to retire againe. And these are to be used then, when the member is growne thicke, as attractive medicines are commonly applyed to thin tumors. Of these many are of a cold qualitie, and many of an hote, but both sorts, that is, both hote and cold, are in operation astringent, and binding. The medicines repressing, which of nature are cold, are Vine leaves, Plantaine, Night-shade, *Dipsaces*, viz. *Virga pastoris*, or *Bursa pastoris*, *Glaucium*, *Balaustium*, *Omphacium*, *Sarcocolla*, *Terra cimolia*, commonly so called, and *Terra sigillata*, and others of that kinde. Those be the simples out of the which many compounds are made, as *Oxicratum*, the oyntment of Bole, the ointment of *Galen*, and such like. But the hote repulsives are, Alume, Cypresse nuts, called *Galbula*, *Juncus rotundus*, or *Odoratus*, called of the Grecians, χύπειρος, called also *Blatta bizantia*, *Lupinorum farina*, and certaine austere and sharpe wines, and many other such like things. But we will set downe the whole order of applying of repelling medicines in the beginning of fluxion, prescribed by *Guido* in two severall Prologues. In the beginning of all tumours which proceed from the influxe of humors, but specially of such humors as are phlegmonous, it will be availeable to use repulsives, as they are called, these ten cases only excepted, that is to say, when the tumour is in a fat member, or when it proceedeth of a venimous matter, or a substance which is very thicke, and so unfit to be repelled: or else when the humour is vehemently packed in the affected part, and deepely also, if the tumour be inclined to suppuration, or descending from a primitive cause, if it be in a plethoricke or full bodie, and very weake, if it be seated next unto a principall member: to conclude, if it happeneth with vehement griefe: for in these cases, we may better use medicines which will mitigate the tumour and the paine, rather then such as shall repell and resist the humors. The second Prologue is after this manner: In the beginning of all tumours, but chiefly of those which are phlegmonous, common repulsives are profitable (three causes only excepted,) that is, if the tumour happen in those parts which are called *glandulosæ*, if they be inclined to suppuration,

Repellentia communia.

Repellentia propriè dicta.

Frigida reprimentia.

Calida repellentia.

The first Prologue of Guido in repressive things.

Gal. 2 ad Glauc.

The second Prologue.

tion, or if they proceed of a veninous matter. And in all these cases, but especially then, when the humour doth stand, and when the fluxion consisteth, and is almost made a tumour, it is behovefull to dissolve and scatter the matter, applying to the swolne place *Diapheretica*, not biting or sharpe, but milde and gentle, being moderately hote and moist, but this must be done principally in the three last remembred cases, in the which wee must endevour to attract and draw the matter which is dispersed, to the head where the tumour most appeareth: and we must increase the tumour as much as we can, and so inhibite the course and fluxion of the mixed humours. Which truly we may sometime do, by using attractive emplaisters, and oftentimes by fastning cupping glasses to the aggrieved place, (as *Antcen* teacheth.) Let this therefore be a generall rule of Art. In the beginning of all tumours which proceed of the influxion of humours, (those three excepted which were named a little before) onely pure repressives are to be used But in their increasing we must mingle with these repulsives, some of those things which doe dissolve and discusse. But in the state of tumours, yea and somewhat before the state, we must commixe repressive medicines equally with discussives: and when there is declination present, or the end of the state, we may lawfully use only resolving and releasing remedies. To conclude, so long as the humour doth yet abound, we must labour to repell it, and drive it away: but if the fluxe doth still remaine, we must seeke to digest it. But if it dependeth upon both, that is to say, that partly something hath already flowed, and cleaveth fast to the place; and partly something may yet abound and flow, then it shall be lawfull to use commixed remedies, that is, partly those which can resolve and unbinde, and partly those which are able to bring backe and repell. For contrarie diseases being gathered into one place together, we must use also compound cures, as *Galen* saith. 13. *Therap.* Furthermore, all these things truly are to be understood thus, as if a tumour above nature is to be dispatched and cured by resolving medicines, or (that I may speake generally) by the way of resolution But their cures, whereby we will finish all those intentions whereof we intreated before, according to their divers matter that exciteth the tumour, shall be described and declared in their particular Chapters, as by consequence and order they shall follow.

Si tumor jam fastus est.

Emplastrū Cucurbitule.

Artis canō generalis.

CHAP. VI.

Of the cure of abscessions generally.

Of the cure of tumors which are turned into abscessions, which they call Exiture.

Tetrapharmacum.

BVt if *Phlegmone*, or any other tumour doth degenerate and turne into *Abscessus*, the cure thereof in the beginning is finished and ended (as saith *Galen Libro 2. ad Glauconem*) by helpes and remedies that do mitigate, which the Greeks call *Chalastica*, that is, by resolving and remitting medicines: of the which nature and force is that medicine which is called of *Galen*, *Tetrapharmacum*, being very soft, and provoking sleepe: with the which according to the opinion of the same *Galen L. b 11. Therap* there must be commixed a little honie. But *Tetrapharmacum* consisteth of foure things, of the which there must be of every one a little portion or quantity, that is to say, of wax, of rosin, of the gumme of the Herbe *Colophonia*, which distilleth from the roote thereof, and of Bulles tallow. But in processe of time we must passe over unto

these

those things which are able to concoct and digest, or to ripen and bring to suppuration. But those which are turned into another kind, that is, into another substance, and that altogether besides nature, they are to be removed and cured by the Art of Chyrurgerie. Moreover in removing them according to the counsel of *Galen*. 14. *Therap.* It shall be requisite to consider, that among all the wayes and meanes whereby we intend to finish our purpose, we should alwayes make choise of the best of them. The best meanes and wayes are declared and manifested unto us three manner of wayes: viz. By the shortnesse of the time to cure in, by curing without paine, and chiefly by curing safely and without danger. Againe, that thou mayest cure safely, there are three speciall things diligently to be considered. The first and the chiefest is, that you throughly attaine to the perfection of your labour. 2. The other is, that if you cannot attaine to the same, yet at the least, that you hurt not the sicke. 3. The third is, that the evill or disease may not easily returne or come againe. By these considerations, if you will declare the best method of curing, you shall find in all those tumours before mentioned, when the cure is to be ended by the helpe of Chyrurgerie, and when by the force of medicines. But truly the study in Chyrurgene in those chiefly which now we do intreate of, that is, in those tumours which are altogether above nature, doth tend to the killing and destroying of them, and doth wholly declare after what sort they may be taken away. But if it cannot bring this to passe, the next counsell is, to transferre the evill, as we use to doe in those humours called *Hypochymata*, that is to say, the web in the eye. But that which is fetched from medicines, doth first tend unto this end, that that which is above nature, may both turne into matter, and also into putrifaction: but this he appointeth in the second place. These things hath *Galen*. Therefore when the parts which are troubled with *Phlegmone* do beat very vehemently, so that now you begin to despaire of their cure (they being not yet mattered) all the ancient Chyrurgians (saith *Galen* 4. *Therap.*) do minister and apply such kind of medicines which do speedily procure matter: but before it be mattered, they use none at all. And although those parts that are annoyed with *Phlegmone* be annointed with a Cataplasme, which may both heat them, and moisten them, and bring them to suppuration, yet the same doth not appeare by the first reason or way, that is, as the remedy and helpe of the evil, but as the mitigating & easing of the symptomate, that is, of the pain. For truly the remedies of *Phlegmone* are of a drying nature. And the same *Galen* addeth moreover a little after, that a short and compendious cure of those parts which are affected with *Phlegmone* is quickly ended and dispatched, by remedies which can dry & unbind, which truly doth altogether either remove the affect, or else, if they leave behind them some little relict, which may turne to suppuration, it is needfull to use some other sharpe medicine, which is able to bring out the matter; or if the skin about the tumour be thin, and you willing speedily to ease the sicke, you necessarily must use incision. And this truly is that which *Avicen* saith, namely, that the cure of an Apostеme (as it is an Apostеme) is the extraction and drawing out of the strange matter which raiseth the Apostеme. But to declare the remedies of them, wherewith it is expedient to draw and move the matter, and to manifest other things also which

The best order of curing is declared three wayes.

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3

Ex. lib. 4. Therap. meth.

Avicen.

When abscessiõs are chiefly to be cut and opened.

A mattered tumour is more safely opened with a knife then with burning medicines. Lib 13. Ther.

A section imitating the Olive or Mirtle leafe.

Great hurt commeth by wide incisions.

Woy mattered impostumes about the share must be cut overthwart.

Seven things to be diligently marked in the apertion of an abscession already mattered.

yve spoke of a little before, they are to be sought of in their particular Chapters. Furthermore, the abscession being already come to suppuration, or changed, or strongly compact together, if the matter or any other baggage therein contained, be not discussed and dissolved, or if in convenient season, and while the occasion is offered, it be not opened without the labour of the hand, you must make an issue by incision, for that which otherwise will not be digested. But this thing chiefly is to be proved and enterprised, if there be feared any erosion or gnawing to ensue, or any other danger; yea if necessity commandeth, it ought straightway to be opened, and the matter to be drawne out as speedily and safely as is possible, for the cause before alledged. But apertion is made more safely with a knife, then with burning and scalding medicines, if nothing do hinder it. And commonly such kind of phlegmonous tumours, being already turned into suppuration, are opened with a penknife. Moreover apertion or the letting out of the matter, ought to be done by reason both of the abundance of matter there gathered together, & also of the affected place. But if any part of the mattered member shall seeme to be putrified and rotten, it is needfull to cut it off, to the forme or likenesse of an Olive or Mirtle leafe, that it may heale the more easily. But *Galen* commandeth to avoid and eschew alwaies any great incisions, who did heale such kind of mattered tumors, both in the parts about the privy members, and also in the armeholes, only by incision (as he used chiefly to do) and by medicines that were of force to drie. Now if need sometime required to cut off somewhat by reason of the plenty, not only of matter, but also of the corrupted parts, he used no greater incision then the bredth of a great Mirtle leafe. For by wide and large sections, when the member is brought unto a scarre, besides that it is made most filthy, it also becommeth very weake & unfit to move withall. But these kinds of sections imitating the Mirtle leafe, are used in those tumors especially which do matter under the armeholes and about the share. And in those truly the lengths of them must be drawn overthwart, and not by the straightnes or rightnesse of the leg or body, for when we bend the legge or the arme, the skin naturally doth apply it selfe with it. But in other places we alwayes almost do use simple incisions. Now in this apertion or incision, seven things are especially to be considered, according to the consent of the later Chyrurgians. First, that incision be made in that place wherein the matter is contained. The second, that incision be made in the neather place of the tumor, that the mattered & corrupted filth may the better be voided out. The third, that it be made next the wrinckles & processe of the muscles. The fourth, that you do avoid and eschew the sinews, veines, and arteries, as much as you can. The fifth, that all the matter be not brought out abundantly all at once, especially in great abscessions, lest that by too much emptying out, and that suddenly, and also by the resolution of the spirits, there follow weakenesse and faintnesse. The sixt, that the place be handled & touched very gently, & with as little paine as can be. The seventh, that apertion being made the place be wiped very cleane, and filled with flesh againe, and brought to a scarre after the manner of ulcers. But *Galen lib. 13. Therap* warneth us chiefly to marke two things in the incision of a suppurated abscession, writing after this manner. 1. If at any time the abundance of matter exceedeth and over-

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Two things considered of Galen in the apertion of a mattered tumour.

commeth

commeth your medicines, neither do they seeme unto you to be able to digest all the corruption: it is requisite to make an issue by incision for that matter which yeeldeth not to digestion, in that place specially where it is most high. 2. Moreover in the incision also of another abscession which pertaineth unto fluxe, and yet respecting both the kinds, you must not forget to cut and lanch that which is already come to suppuration: and then applie some medicine thereto which can dry it without erosion or gnawing. But after the impostume is opened, you must use remedies that be of a scowring and cleansing nature, and fit to purge the filthy ulcer, as are, soft flaxe or lint, and soft linnen, Emplaisters and Oyntments which shall be spoken of in their particular Chapters. At the first time *Guido* did apply the yolke of an egge being thickened with Alume *Zuccharinũ*, which medicine *Gulielmus à Salicero* did also use. But afterward you must come to the applying of *Mel Rosatum*, and *Mundificativũ ex Apio*: and last of all, to *Unguentum Apostolorum*, and *Ægyptiacum*, if the matter so require. But above, without you must minister oyntments, as *Basilicon*, *Diachylon*, and *Diaphœnicon*, and other of that sort, which are appointed for ulcers. For when you have cut an abscession, it must be cured after the manner of other ulcers *Galen lib 13. Therap.* after the skin was cut in those phlegmonous tumors which chance about the armeholes and privy members, he did fill the affected place with that medicine which the Greeks call *Manna*, which is, *Turbis purgamentum*. For this hath a light astriction or binding. But you must also (saith he) first asswage the lanced member, (as much as you see cause, first with foments, then with Cataplasmes, and straight after with some moistning medecine, or else with such as do not much drie, (all these being applyed outwardly upon the ulcer.) For in the very ulcer, both of *Manna* (as hath bin sayd) and also of those remedies which are taught and declared by using of lint, those things are first to be layed on, which do move and provoke the matter, and afterward those that do purge and cleanse: after the applying of which things, if there remaine any hollownesse, you must minister such things as may fill the same: but if it fall out otherwise, you must use things to bring it to a scarre. Moreover if the sicke will not suffer incision to be made, either with some bright instrument, or with a penknife, by reason of the softnes thereof, then the apertion is to be finished with burning medicines. For this purpose *Avicen* praiseth the seed of Line or Flaxe, leaven and Doves dung, which you may make more excellent and forcible if you mingle them with a little soft Sope, or with the filthinesse that commeth of Mustard seed. But that medicine which is called *Ruptorium*, or *Causticum*, which is made of Lime and Sope, in this matter is most excellent, and obtaineth greatest fame. Hitherto have we spoken of tumours above nature generally: now it followeth that we intreat of the particular differences of them as they follow in order.

Detergentia.

Ointments are to be applied above a tumour that is opened.

The use of Manna and Thus, after the incisiõ, & the vertue of them.

The lanced part must first be eased.

What things are to be layed to an ulcer. Avicennæ in fine tractat. 1. Fen. 3. lib. 4

CHAP. VII.

Of a true Phlegmone, and of other tumors ingendred of blood.

HAving spoken generally of those tumours which consist above nature, it is convenient that we intreate particularly of the differences of every

one of them, taking our exordium from *Phlegmone*, as a tumor which chanceth very often, and excliteth (as *Galen* saith) very dangerous symptomates. Therefore *Galen lib. 1 de morbis & symptomatis*, taketh *Phlegmone* two kind of waies. One way generally, after the manner of the ancient writers which were before his time, that is, for every kind of inflammation of any member, or for any heating or burning, that is, for every hote and flaming disposition, which the Greeks do properly call φλόγωσιν. Another way, both with *Galen* and other late writers, it is taken for a true and pure tumour ingendred of blood that is the best, and that also which retaineth but meane thicknesse or grosnesse. And this truly borroweth his name of the kind therof, and of the Latines it is called diversly, by reason of the kind, *Inflammatio*, of the Greeks absolutely, *Phlegmone*. But this after the mind and consent of the later sort is two-fold, viz. *Vera & non vera*. A true *Phlegmone* is caused of good blood, which is the best both in qualitie and substance or essence, but yet more abundant then naturally should happen to the member. But *Phlegmone* which is not a true & lawfull *Phlegmone*, is caused of naughty and unnaturall blood. For blood is a hote and moist humour, proceeding from a more temperate part of the very *Chylus*, which is a certaine juyce that commeth of the meat in the first digestion, and it is two wayes, naturall and not naturall. Naturall blood is a hote and moist humour, slender, and meane in substance, but of a very red colour in savor and taste it is sweet, gentle and good. But that blood is said to be unnaturall, which differeth or digresseth from the former description of blood, yet notwithstanding, containing it selfe within the bounds of his bredth and largenesse which if it doth once passe, it is no more to be called a blood, but some other humor. But blood doth chance to degenerate from his proper nature, two kinde of wayes. The first way is (as they terme) in it selfe, that is, in respect of it selfe, (his proper substance being changed without any commixtion with another) The second way is by another, or in respect of another, and yet it consisteth two wayes by it selfe, that is to say, either because the substance thereof is more thicke, or more thinne then it ought to be: or because it is burnt, and that which is thinnest of it, is turned into melancholy, but that which is thicke into choler, and that without separation. But in respect of another, blood becommeth not unnaturall, when as another humour is mingled withall. Which may happen many wayes, according as the divers kinds of choler, fleame, or melancholy may be commixed with blood. By which thing it is manifest, that of blood, there are engendered foure kinds of differences of tumours above nature. First, of naturall and good blood there is engendred a true *Phlegmone*, but of blood which is corrupted through the admixion of other humours, there do grow three differences of that kind of *Phlegmone*, which is neither true nor lawfull, because that the three other humors, that is to say, fleame, choler, and melancholy, may be easily commixed with blood. Therefore if melancholy be mixed with blood, it is called *Phlegmone Scirrhodes*: if choler (which then is conflated of both kinds) it is called *Phlegmone Erysipelatodes*: if fleame, it is termed *Phlegmone Œdematodes*. But of blood, which is filthy and corrupted through the adustion and corruption of his owne proper substance, according to the manner of the thinnesse or thicknesse thereof, there are ingendred either

Phlegmone taken two wayes.

Phlegmone taken for Phlegesis.

Phlegmone also is taken for an inflammation comming of the best blood.

Phlegmone duplex.
1 *Vera.*
2 *Non vera*

Sanguis quid.

Sanguis quotuplex.

Blood doth degenerate from his proper nature two wayes.

Foure differences of tumours caused of blood.

Carbun-

Carbuncles, which are called of the Greeks *Anthraces*, or else *Gangrena* and *Sphacelus*, which we call Cancres. Of the which diseases we will speake hereafter in that which followeth.

CHAP. VIII.

Of the Causes, Signes, and judgements of Phlegmone.

THere are three causes of *Phlegmone*, as there are also of all other tumours besides nature, which do chance through the defluxion of humors, *videlicet*. 1. *Primitiva*, which we call both *prægressa* and *evidens*: 2. *Antecedens*. 3. *Conjuncta*. Evident causes of inflammation are outward causes, as beating or belking, disruption, convulsion, breaking or bursting a wound, a voluntary ulcer a loosenesse, and other of that sort which do provoke fluxe, by exciting paine in the affected member. The Antecedent cause, is abundance of blood, which is good and faultlesse, as when the veines touch nigh together to the moderate repletion of the Arteries. For then is bloud provoked (as a certaine superfluous thing) to flow and descend to some member which is either weake or immoderately hote, or affected with paine, where it is thrust, and abideth compact together, unlesse it be by and by repressed from the beginning, as we have said before in our generall Chapter: to the which we must therefore have continuall accesse, that we may attaine to a more perfect knowledge of particular tumours, whereof we now intreate. The Conjunct or continent cause, is the bloud it selfe, which is already stuffed in the affected place. The marks or tokens of *Phlegmone* are the tumour, or the augmenting of the member above the naturall habite, vehement heate, so that the member seemeth to burne. There appeareth rednesse in the outward parts, such as is wont to come through bathes which are made hote either with the fire, or by some other meanes. There is extreame paine, unlesse the member hath altogether a dull sense. There is also grievous beating, and pulsation very vehement inwardly. There is also extension or stretching out of the member, which not only we alone have found out, but also the patient himselfe may perceive by his owne feeling. There is furthermore resistance of the member if it be touched after the manner of extension. There be also other such like signes, which do testifie that abundance of bloud is present in some part of the body. *Phlegmone* hath foure times: 1. the beginning: 2. the increasing: 3. the state: and 4. the declination: except at the least way, fluxe hath recourse within, or it be straightway repressed by repulsive medicines. But when it shal lightly passe over these foure times, it is needfull either to resolve and draw out the matter of it, or to bring it to suppuration, or else to putrifie and rot it, or to turne it into a *Schirrus* and stonie hardnesse. And truly the signes of all these are to be sought out of the Chapter that intreateth generally of them: where the markes of all times, and the meanes to finish tumours above nature (which they commonly call *Apostemata*) be declared and expressed. But *Phlegmone* is accompanied with many other evill symptomates which do alter and change the order of his cure, as are, vehement paine, which doth greatly occupie the sensible part; recourse of the matter from the kernels (which the Greeks call *Adene*, and commonly they be called *Emunctoria*) to the internall parts. Also mortification of the affected

The causes of Phlegmone.

1. *Pregressa.*

2. *Antecedens.*

3. *Conjuncta.*

Signes of a true Pelegmone

Foure times of Phlegmone Iudicia.

Symptomates which hinder the cure of Phlegmone.

affected member (which they call *corruptio esthiomenica*) proceeding of too much refrigeration, & of a strong compacting or stuffing of the matter which did cause the inflammation. Also a stony and almost an indissoluble hardnesse commonly called *Sclirotica*, which proceedeth through a certaine overthwart and untoward dissolution of the thinner humour. Wherefore in curing tumors which consist above nature, we must diligently oftentimes marke and consider how farre we meane to proceed in the matter, and what accidents may chance unlooked for, that so we may chiefly insist, and be occupied about that most which appeareth, and is most urgent: which *Galen* hath admonished us of very well. *lib.* 2 *ad Glauconem* and 13. *Therap.* speaking after this sort: In diseases, whose resolution is difficult and hard, it is to be feared lest some remnant of them be left behind, which is very hard. Wherefore in every resolution, we must diligently consider into what thing every tumour, whose cure is once begun, may be changed. For that cure which is attempted by medicines that do mightily dry, doth leave very hard knobs, which are hard to remove. Hitherto *Galen*. But the time requireth, that we now declare the cure of *Phlegmone*.

CHAP. IX.

The order of curing Phlegmone caused of the defluction of humours affecting the outward parts of the bodie.

The method of curing Phlegmone which is yet ingeneration.

SEeing that *Inflammatio*, which is called of the Greeks properly *Phlegmone*, doth ingender and grow through the influxion of blood, happening more abundantly to some member then nature requireth, and fluxe also (*Phlegmone* being yet but beginning to raigne) is partly in begetting, and partly begotten already: there must needs truly be a double consideration in the cure of the *Phlegmone* being yet but beginning, that is to say, to empty out and avoid that which hath flowed already, & to hinder & stop that which is now a flowing. Moreover we shall stop fluxe, if we shall draw backe and repell the humor that floweth, if we will adde strength to the afflicted member, and if we shall seeke to remove that which causeth the fluxe. We shall draw it backe and bring it into a contrary defluxion of the other humours, by bloodletting, if strength and age will suffer it; but if not, we shall do it by applying cupping glasses, or by using bindings and frictions, and by heating those parts which have a direct passage to the affected part. We shall bring backe and repell fluxe, by ministring those medicines which are able to drive and turne the fluxe another way. We also shall remove the causes that doe bring or fetch defluxion to the member already infected with *Phlegmone*, by confirming and strengthening the member, if it be weake, by using astriction if it be too loose, by cooling it if be too hot, as it is wont to be, by easing the paine if it be vehement, and by emptying the whole body with bloodletting, if it doth abound with bloud & if it sendeth infection to the member: of all which things we will speake by and by. But we do empty out and avoid that which is flowed already, and hath gotten it selfe into the affected part, not onely by those medicines which doe digest, that is, which do discusse & dissolue, but also by those remedies which do bind together

By what meanes the fluxe is stayed.

1. *Retractio.*

2. *Repulsio.*

3 *Causæ summotio.*

Vacuation of that which is flowed already.

Gal. Ther. 13.

together and refrigerate. And truly in Phlegmonous tumours now beginning, we must rather use (saith *Galen*) cooling and astrictive medicines, then those which do concoct and digest, and so much the rather, if that which floweth be not of a thicke substance. But if bloud be greatly compact together in that part which *Phlegmone* hath caught and taken up, you must not apply any longer repercussive remedies, as we said before, but then it is convenient to use those which can digest. Also in an old and inveterate inflammation, which after the evacuation of the whole body, and some other fit cure, hath left behind it a certaine hardnesse & blacknes in the member, it is not unprofitable (*Galen* also affirming the same) to take away the bloud by scarification. And these things have we spoken briefly and by a generall method, concerning the cure of inflammations that do happen through the defluxion of humours, which the Greeks properly are wont to call *Phlegmone*: which things may be sufficient to content a reasonable Physitian, and one which is exercised in this kind of study. But because we have taken in hand to write these things for the practitioners of Chyrurgerie, and not for the learned only, it shall not be amisse, neither any thing from our purpose, if after this generall and compendious method, we set downe more particularly those things which not only the ancient Physitians, but also the later sort of Chyrurgians have left behind them in writing. Therefore above the generall rule, as they terme it, the Chyrurgians of our age are wont to reduce the order of curing *Phlegmone*, unto foure branches or particular intentions: that is to say, into a just observation of a good diet. 2. the stopping of fluxe, or the turning away of the matter which went before, 3. the emptying of the humour, which hath already entertained himselfe in the member (which they call *Materia conjuncta*.) 4. and the correcting or amending of the symptomats. The first intention therefore is made perfect by the due using or administration of sixe things commonly called unnaturall things, and by the using of those things also which are said to be annexed unto them. And these things which are sixe in number, called of the Physitians, *Res non naturales*, (as hath beene declared from the beginning of this treatise) are, the aire, meate and drinke, moving and rest, sleepe and watching, emptying and filling, the affections of the minde or the accidents. All which things (because *Phlegmone* doth commonly provoke feavers) ought to pertaine unto coldnesse and moderate moistnesse. For which causes we have thought good to set downe these precepts following. Let the sicke be in a pure and cleare aire, and that somewhat cold. Let him keepe a thin diet, cold and moderatly moist. Let him drinke small Ale, or Beere, or other small drinks. But if a vehement feaver shal have any accesse (which is wont often to happen) let him altogether abstaine from wine. Let him not exercise or move that member which is beset with *Phlegmone*. Let him be quiet as much as he can, especially if there be very great abundance of humours in the body. Let him keepe a measure in sleeping and watching: and let him shun sleeping on the day time, specially about noone. Let him diligently beware of drunkennes & gluttony. Let the belly be alwayes kept soft and soluble, and now and then let it be washed with Clisters if need require. Let him flie anger, cryings out, and wrath as deadly enemies. Let him abstaine from venerous acts as a mortall foe.

Scarificatio.

Foure intentions in the cure of Phlegmone

1. *The first intention is an order in diet.*

Res non naturales.

Aer.
Cibus.
Potus.
Motus.
Quies.
Somnus.
Repletio.
Inanitio.
Animi pathemata.
Venus.

The

2. The aversion of the fluxe is the second intention.

The second order in curing *Phlegmone*, which is the turning away of the fluxe, is dispatched by letting of blood, if strength and age do suffer. But in all members of the body, whether you intend to revell, that is, to draw backe againe another way, or to turne it from the place at the side, either straight over against the place, or directly foorth, which is called in Greeke ἀντίσπασις, a veine must alwayes be cut, although there be great abundance: but directly, the right sides doe answer to the right parts, and the left to the left. Therefore if *Ophthalmia* doth annoy the right eye, or the Squinancie doth affect the right side of the throat, the shoulder veine, or some other in his place (if that doth not appeare) must be cut in the right arme, by and by at the beginning of the fluxe. But if a humor doth flow in the knee, you must cut a veine in the elbow, either the outward or the middle veine, except you meane to scarifie the other leg, or breake the veine asunder in it, as *Galen* counselleth in a certaine place. Therefore the election of the cutting any veine, and the invention to turne the humour another way, which *Hippocrates* calleth *Antispasis*, is manifested and declared by the affected part, and by the place of situation of the member that is to be cured, as *Galen* 13. and 14. *Meth. med.* and in other places, doth oftentimes teach. But that body which *Phlegmone* occupieth, not only when it is plethorieke and full of humours, but also when the greatnesse of the evill doth exhort us to it, though it be but meanly stuffed with humours, we must empty and evacuate by letting of blood, if we will follow the advice of *Galen*, who *lib.* 13. *Meth. med* commandeth that it should be so, writing thus: Paine, and truly the heat of the member wherin *Phlegmone* hath setled himselfe, although the whole body be void of excrements, do happen by reason of the fluxe. But then it is expedient to doit but meanly, that is, to draw forth blood, and to make evacuation, no further then it shall best agree with the age and nature of the patient. Further, you must have consideration both of the time of the yeare, of the nature of the aire wherein the sicke remaineth, and also of the former custome of the man. Also these do profit not a little to draw backe the blood that floweth to the affected part, walkings, frictions, and binding of the opposite member, but first chiefly the detraction of blood, as hath beene sayd. Therefore if *Phlegmone* appeareth in the hands, the leggs are to be exercised, bound & rubbed; if in the legs, the hands must be also so used. But these things belong more unto the Physitian then to the Chyrurgion.

The choice of bloodletting is declared of the afflicted part.

3. The third intention is the evacuation of the humour already compact in the member. Repressives in the increase must exceed digestives.

We now dispatch the third scope or intention, in the beginnings of *Phlegmone*, only by applying repulsive things to that member which laboureth with the inflammation, excepting these cases before rehearsed. For that which is filled with corrupted water, as *Galen* saith, is emptied out, not only by those medicines which digest, but also by those which do bind and refrigerate: as be those which are called *repellentia* and *regerentia*, repulsives and restitiues. But in the increasing thereof at the present intention, that is, to emptie that which is flowed, and also to stop, that no more doth abound, you must joyne digestive medicines with repressives, but yet so, that the abundance and strength of the one may prevaile with the other. But in the state they must equally be commixed together by even portions, and somewhat more mild, in mitigating, remedies must be applyed, if paine be vehement. But in the end and

declination

declination of the ſtate, it is requiſite to evacuate by digeſtives only that which is compact together, if that *Phlegmone* muſt be ended by reſolution or diſcuſſion. If truly it doth turne into abſceſſions, and that it cannot be that the gathering together and eruption of the matter ſhould be letted, it ſhall be lawfull to uſe medicines which can both matter, open, and cleanſe the ulcer. Furthermore, thoſe remedies which doe drie, are profitable in the end of both the evils, that is, of *Phlegmone* and *Abſceſſus*, for they doe altogether conſume that which remaineth of the humour: but when inciſion is made in the abſceſſion, which is already come to ſuppuration, you muſt lay on ſuch a medicine as may drie without roſion or gnawing, as hereafter ſhall be ſhewed. But in thoſe Phlegmonous tumours which now are but in the beginning, the moſt apt remedy to repell and drive backe, is *Oxicraton* in *Galen*, which the Latines call *Poſca aquoſa*. It is a mixture of water and vineger, ſo tempered together that it may be drunke: and then a ſponge being wet and laid in this *Oxicratum*, muſt be applied to that part where *Phlegmone* is. But in ſtead of *Oxicratum*, by the counſell of *Galen*, we may take ſharpe wine, or apply cold things only to the parts which are about the ſinewes. Theſe are the words of *Galen*: In thoſe parts which are about the ſinewes, it ſhall be ſufficient in the beginning of *Phlegmone*, to lay on a ſponge dipped either in cold water, wherewith a little viniger is mingled, or in water only, or in ſharpe and ſowre wine. For the ſame purpoſe alſo this Cataplaſme of the ſame *Galen* is very effectuall, made of Syngreene and the rindes of Pomegranates ſodden in wine of *Rhu*, that is, *Sumach* and *Polenta*. This by reſtraining doth repell that which floweth, and by drying doth emptie out that which is contained in the tumor; and both wayes doth ſtrengthen and corroborate the affected parts. The remedie hath bin deſcribed of the latter ſort of *Auicen* after this ſort as followeth, ℞ of the juyce of Syngreene ℔ j of wine that is thicke of ſubſtance, and ſharpe in taſte, ℔ ß. of Barley meale one quart, of the rind of Pomegranates, and *Sumach* powdred, ana. ℥ ß. boyle them and make an oyntment. There is alſo another which greatly availeth for the ſame purpoſe, invented of *Haly Abbas*: ℞. of *Stantalum*, white and red, ana. ℥ iij of *Memitha*, which is called *Glaucium*, ℥ ij, of *Terra cimolia*, and Bolearmoniacke, ana. ℥ j ß. Let all be brayed into very fine flowre or powder, and well ſearced, then diſſolve them in the juyce of Syngreene, or Purſlaine, or Lettuce, & make a Liniment. Another alſo in the beginning of Phlegmonous inflammations, very common and much uſed, which is very profitable for greene wounds, and bruſes taken lately. It is made of the white of an egge, of oyle of Roſes, and of the diſtilled water of Roſes, that is, of Roſe water, wherein you muſt wet fine clothes, and lay them to the inflamed member, and let them be changed often. But there are many other medicines both ſimple and compound, which doe profit in the beginning of *Phlegmone* to reſtraine and repell fluxe, which are to be ſought out of other Authors which have written of this thing. But theſe ſhall content us for this time.

If Phlegmone doe turne into abſceſſions.

Repulſives are to bee uſed in the beginning of Phlegmons.

Oxicratū. Lib. 13. Method. Medendi. Galeni Cataplaſma. lib. 2. ad Glauc. Fren. 3. lib. 4. tract. 1. cap. 3.

Haly Abbas Linimentum.

Aliud.

Remedies to bee uſed in the increaſing of Phlegmone

Among the remedies which in the increaſe of *Phlegmone*, being outwardly applied, do greatly helpe, oyle of Roſes is marvellouſly effectuall, (the Greeks call it *Rhodium*.) For this doth partly draw backe, & partly doth digeſt through the

the vapour: becauſe it perfectly holdeth a middle nature betweene the oyle and the Roſes. Therefore in oyle of Roſes there is a certaine aſtriction, which cannot (ſaith *Galen*) overgo the weake parts of the tumour: but when they have pierced ſomewhat deeper, it beginneth then to worke outwardly according to the ſtrength, both to thruſt together, to draw into one place, and to thicken greatly; whereby it commeth to paſſe, that in the augmenting of Phlegmonous tumours, oyle of Roſes is a moſt excellent and ready helpe. In the augmenting of *Phlegmone* there is another in *Avicen* very profitable. ℞. of the leaves of Mallowes, M. j. of wormewood, Roſes, ana. ℥ß of Barley meale, ℥j oyle of Cammomill, quart. ß. Seeth them, and bray them together, and bring them to the faſhion of a ſoft Emplaiſter. Another of the ſame. ℞ of wine boyled either to the halfe or third part, (the one we call *Sapa*, the other *Defrutum*) quart. j. Roſe water, and Vineger, ana. quart ß. Saffron, ℥. ij. Let them be a little heat over a ſoft fire, then ſtraine them, and dip a cloth in the liquor of that decoction, which you muſt apply to the phlegmonous member after the manner of an Epitheme. Moreover ſuch kinds of remedies which are uſed in the increaſing of the inflammation, and have their power and vertue commixed together of repreſſive and digeſtive medicines, ought ſeldomer to be removed and changed, then thoſe which repel the matter, being miniſtred in the beginning of *Phlegmone*.

Lib. 3. de ſimp. medic.

Oile of Roſes a preſent remedie in the increaſe of Phlegmone.

Aëtius, in the vigor or ſtate of *Phlegmone*, and when there is vehement paine felt, hath ſet downe theſe remedies: as Mallowes mingled with a little bread, and with oyle of Roſes. Alſo Melilot boyled in the liquor called *Paſſum*, and applied with a little bread; of the like vertue (ſaith he) are Dates ſodden in *Paſſum*, and mingled with the bread and oyle of Roſes. Another alſo which digeſteth through breathing in the vigour of *Phlegmone* very effectuall. ℞. Pellitorie of the wall, Mallowes, ana. M. j fine branne, the flowre of meale, ana. pug j. Fenugrecke, Dill. ana. ℥. ß. oyle of Cammomill, quart. ß. Let them be boyled in wine, and brayed together till they be well incorporated, and make an Emplaiſter. Another taken out of *Galen lib.* 13. *Therap.* ℞. of the crummes of bread made of corne, ℔ j. ſteepe it in hote water the ſpace of one houre, then ſtraine it, and commixe therewith of the beſt honie, quart. j. and make it to the forme of a Cataplaſme. This doth diſſolve and mitigate paine. *Avicen* counſelleth to miniſter in the vigour of *Phlegmone*, *Unguentum Baſilicon*, and that which is made of the juyces thereof, called *Diachylon*: but the one is good to mollifie, the other to ripen and bring to matter, although notwithſtanding, both of them do carry with them a digeſting quality. But theſe and other ſuch remedies, which are miniſtred to diſſolve that which is alreadie flowed, and to eaſe paine, becauſe they are of a very moiſt nature, muſt be changed very ſeldome. Furthermore, when as by the remedies before mentioned, the humour which is fallen into the member that is troubled with *Phlegmone*, is diſſolved and diſcuſſed, and the tumour together with the extention thereof is diminiſhed, and the griefe ſomewhat aſſwaged, then it is to be judged that the declination of the inflammation is at hand, at which time you muſt uſe onely diſcuſſive things, as are wild Mallowes bruiſed and annointed. Raiſins (the kernels being taken out) applyed with bread and a little honie, and

What things doe helpe in the ſtate of Phlegmone

Emplaſtrū Galeni.

What remedies muſt be uſed in the declination of Phlegmone

Barley

Barley meale used also with honie. Also moist wooll, flaxe, a sponge or some such like thing, wet in hote wine, then strained or wringed, you must minister it: for all these have an excellent discussive nature, and provoke not paine. But if by reason of the stubburnnesse & hardnesse of the disease, the affected place doth containe too great plentie of matter, and that such as resisteth resolution, you must not by and by (as some do) breake foorth unto Chyrurgerie, that is, to make incision, or to scald it and burne it; but you must labour by all meanes possible, that the humour collected together may be digested and dissolved by such medicines as can worke this effect. For it is convenient to attempt the digestion of the humour by such medicines as can profit in that case, before you begin to cut the inflammation. But if the tumour will not yeeld to digestive medicines, and no further hope doth remaine to dissolve that which is compact in it, but the matter seemeth rather to pertaine unto suppuration, you must come unto those things which can ripen and procure matter. And we hope that a tumour (although it degenerate into abscession) may through the vapour be digested, if the matter which exciteth the same be thinne and liule, and fit to be resolved or if it remaineth not any thing deeply within, and the skinne of the affected member be thinne. But if the humour be plentifull, and thicke, and lurketh very deepe, and the skinne also thicke, exhalation or resolution is not to be hoped for. Therefore you must come unto those helpes which can ripen and provoke matter, of which sort is this Cataplasme made of wheate meale, sodden moderatly in water and oyle: for this (*Galen* being our author) doth speedily bring to suppuration those inflammations which will not yeeld to digestion, and it hath also a heate like unto our heate, that is, temperate and meane; and by reason of the meale and oyle (which have a certaine clammie and glewish propertie, whereby in stopping the pores they hinder the naturall heate of the member) it hath the force of an Emplaister: which two things are most required in medicines that do ripen and move matter. There are some which doe mingle with this Cataplasme a little Saffron to colour it. But if a tumor by reason of the thicke and viscious humours which are stuffed in it, be hardly brought unto suppuration, this Cataplasme doth notably helpe which is made of the decoction of the rootes of *Althæa*, and of figges that bee sweete and fat, which doe resemble the thickenesse of honie, commixed with wheate meale, as followeth. ℞. of the foresaid decoction, lb j. of wheat meale lb. ß. boile them throughly together, and bring them into the forme of a Cataplasme. But if in stead of wheat meale, you use barley meale, or crible bread, which the Greeks call ἐκλεκτὸν it more availeth to discusse the inflammation then to bring it to suppuration, as *Galen* hath noted, *lib. 2. ad Glauc.* There is another also exceedingly profitable to provoke matter in the declination of *Phlegmone*, which is commonly used of the common Chyrurgians, ℞ of the barke of the roote of Marsh mallowes, that is, of *Althæa*, of the root of Lillies. Grownsvel, called in the Greek ἀειφύλλον leaves of mallows ana ℳ. j. wheat meale quart j. of the meale of Flax seed, ℥ j. fresh swines grease, lb. ß. Seeth the herbes in sufficient quantity of water, and bray them with the other things in a mortar, and make a Cataplasme. But if (when the matter is gathered together and dispatched) the abscession whereinto *Phlegmone* is turned, doth not open

What resolution is to be hoped for.

Plus moventia.

Lib. 2. ad Glaucon.

Haly Abas remembreth this Cataplasme.

A common Cataplasme.

open of the owne accord (the members now being free from the inflammation) you must goe about to evacuate and empty out the matter which cannot be digested, with a penknife, or some other instrument, or by some drawing medicine. Then you must bring the ulcer unto a scarre, like unto other ulcers, which you must doe by cleansing the sore, by filling it with flesh, and joyning it togerher, which at the last will cause a scarre Moreover, if the matter be thicke which bringeth foorth the tumour, and very disobedient to resolution and digestion, and be exceeding compact in the passages of the flesh (as is wont to be in continuall inflammations which be naughtily cured, the thinne part of the humour being resolved, and the thicke part remaining still in the passages) then you must not be afraid to use scarification, especially (as *Galen* admonisheth, *lib. 2. ad Glauconem*) when hardnesse, blewnesse, or blacknesse doe appeare.

Symptomatum correctio.

The fourth invention, which in the cure of *Phlegmone* was propounded to the Chyrurgian or Physitian, is the correction and the removing of the symptomates which do so suddenly come upon the inflammation, and these are paine, recourse of the matter, whereof the tumour is raised to the outward parts, putrifaction and corruption of the mattery member, and as it were a certaine stonie hardnes remaining behind, by reason of some mighty drying and digesting medicines. Therefore if vehement paine shall happen to the tumour, you must labour by all meanes possible to mitigate and asswage the same: because (besides that it weakeneth the strength, and hindereth the lawfull duties of the bodie) it provoketh fluxe, and draweth bloud unto it. If paine therefore doe grievously torment in *Phlegmone*, straightway you must lay on those medicines which can lenifie and ease the vehemencie of the paine without any hurt, as is this of *Galen*, which was made of the liquor called *Passum*, of oyle of Roses, and a little wax mixed with them both: but this is to be taken in moist wooll, which hath much oile in it, and to be ministred cold in Summer, and hot in Winter. Therefore such a medicine being tempered and applied, as is said before, doth rarifie, extenuate, digest, and evacuate: it maketh the humour that is sharpe, vicious, grosse, or plentifull, and which cleaveth to the aggrieved parts, to be equall, constant, and moderate; and it discusseth the thicke vapour which can find no fit issue, and so it mitigateth paine: It bringeth no hurt with his heate, for it maketh dull or taketh away the heate of the oile of Roses. Whereby it commeth to passe that this remedy doth asswage paine without doing any hurt, and disprofiteth not the evill, as hote water, oyle, and wheate meale, which things in an inflammation that happeneth with paine, cannot be profitable (as *Galen* witnesseth.) For these doe loosen and release through their heate and moisture, and doe resolve the strength of the member, whereby it is made more weake and more prone and apt to entertaine flux. To the same use (that is, to allay the paine in *Phlegmone*) you may apply effectually oyle of Roses, yolkes of egges, crummes of white bread steeped in hote water, and then straine them, and commixe them with oyle of Roses. These also are a present remedy, Mallowes sodden in water, and mingled with branne and oyle of Roses, or with oyle of Violets. But *Avicen* in mitigating every paine useth Saffron, which he profitably commix-

Dolor.

Lenifiers of paine in Phlegmone

Lib. 2. ad Glaue.

eth

eth with asswaging medicines. Furthermore if the sharpnesse of paine be so great and vehement, that it cannot be eased with those things, which because they mitigate and lenifie paine, (the succors of nature being stretched out) are properly called *Anodyna & paregorica*, that is, provokers of sleepe, and helpers of paine, you must passe over unto those aydes which we call *Narcotica*, that is, stupefactives. Among the which we have tryed by daily experience, besides the authority of some Writers, that Henbane hath profited in this case marvellously, whose leaves you must take, and bake them in the hote embers, then mingle them with swines grease, and apply them to the place. This doth pacifie vehement paine, and bringeth phlegmonous tumours unto suppuration. But while you attempt this thing, you must have a diligent care, lest you apply too much moisture, because it is a thing which in the beginnings of inflammations, when fluxe aboundeth with great griefe, it is very pernicious (as we sayd a little before.) But if you feare recourse of the matter that exciteth *Phlegmone* to the inward parts, and that chiefly toward the principall members, you must cause it to come foorth by some drawing medicines, or else by applying cupping glasses, which do draw vehemently from the inward parts. But if by reason of vehement drying and digesting medicines being rashly applyed to the inflammation, the relicts of the tumour do turne into *Scirrhus*, you shall boyle in water, the roots of wild Cucumber (which is commonly called in Herbaries and shops, *Cucumer asinimus*) or of Briony, or of *Asarum*, seething them oftentimes alone by themselves (as *Galen* commandeth) and sometime putting to them fat figgs. Then commixe Meale with water, to the which also put a little suet, either of a Goose or a Cocke, but if there be not plenty of these at hand, adde swines grease, and make Cataplasmes. This doth notably heale that Scirrhous affect, which through mighty drying and digesting medicines in the member which *Phlegmone* occupied, doth still remaine behind: also the aforesayd Herbes together with the rootes of *Althea*, being after moderate boyling well mingled with bread and suet, and then applyed to discusse and dissolve such hardened tumours: as *Galen* doth plainly teach, *Lib 2. ad Glauconem*. Therefore if you feare, that Phlegmonous tumours, which are scarcely digested through their vapour, neither yet are easily concocted, be turned into *Scirrhus*, you must alwayes commixe with digestives those things which can mollifie and soften. Moreover if any part of the mattering member shall putrifie, you must straightway cut it out, or else seeke to cure it by many deepe scarifications, afterward you must sprinkle on it salt water, and then lay on it an Emplaister made of the meale of Beanes or Tares sodden in *Oximell*. There be other things also to be proved in this case, which we will by and by set downe in the cure of *Gangræna*. But now it shall be more profitable, if we comprehend the Chapters concerning the cure of such Phlegmonous affects, in some short sentences. And first we will begin to declare the summe of the cure of *Phlegmone*, being yet but beginning, & not yet vexing with any grievous paines. 1 Let the whole body be emptied with convenient purgations, and especially by letting of bloud, if nothing do let it. 2 Let the inflamed member be also washed and annoynted with such things as have power to drive backe the flowing of the

Nota de Hyoscismo.

Recursus materiæ ad interiora.

Duritiei relicta. Galens cataplasme for hard tumours.

Putrefactio.

Galen lib. 2 ad Glauc.

1

2

3. humour. 3. Let the humour which is contained in the aggrieved place, bee
4 emptied out by drying and digesting medicines. 4. Let the affected part, and
The summe of the cure of Phlegmone when it afflicteth with much paine. those also which are about it be strengthened and fortified. Now followeth the summe of the care of the sayd *Phlegmone*, when it tormenteth with a more grievous paine. 1. When as inflammation being caused through the defluxion of humours, doth vexe with great paine, you must mitigate the vehemency of the same without any hurt doing. 2. Then, you must not minister those things which do strongly bind, or unloosen, through their heate and moisture, or resolve strength. 3. But you must apply to the inflamed place such helpes as
1.2.3. by meanly binding can repell that which floweth, and evacuate that which
4. infesteth the infected member. 4. Apply to the tumour, a sponge dipped in sharpe wine or *Posca*, that so you may prevent the passage of the humour that
5. floweth. 5. If these things shall profit, and yet the matter appeareth not any where, you must use soft and gentle Emplaisters, and those especially which are
6. made as remedies against fluxe. 6. Among those things which are of power to drie and repell the fluxe of bloud without paine, you must chuse the best, as is that resolution with oyle of Roses, which is made of the stone *Chaleith*: then lay upon it pure wooll dipped in sharpe wine. 7. But when matter appe-
7. reth in the member, you must often apply the foresaid Cataplasme, or that ra-
8. ther which is made of Barley meale. 8. If the abundance of thick matter doth exceed the medicines, so that there is no hope of resolution, you must make an issue for that which yeeldeth not unto digestion, in that place especially where it is highest. 9. After incision, you must dry the wound, if paine be not urgent,
9. and cleanse it and scowre it without griefe. 10. If after incision paine be vehe-
10. ment, you must first asswage it with foments, then with a Cataplasme, straight after with some moist medicine, or with such a one as dryeth not. 11. If the
11. member be still inflamed, lay on a Cataplasme made of a certaine pulse called Chittes, which doth emptie out and drive backe.

CHAP. X.

Of a Carbuncle, and a Cancre, and of the malady named Sphacelus, all which they call sanguinea pustula, that is, bloud-pushes.

De Carbunculo. ἀνθρακι. γαγγραινα. σφακελος.

SEEING that we have intreated abundantly, as much as perraineth to a Chyrurgian, of *Phlegmone*, which is the first difference of inflammations, and most incident to mans body: it now remaineth that we speake first of *Carbunculus*, which is called in Greeke ἀνθρακι: next of *Gangræna*, the Cancre, and last of *Sphacelus*: (which with the expounder of *Avicen* they commonly call *Esthiomenen*) for that hath his beginning of a bloudy fluxe, as *Phlegmone* hath, and doth provoke a most sharp Feaver, but these are wont oftentimes to accompanie great *Phlegmones*, as *Galen libello de Tumoribus præter naturam*, and in many other places hath diligently noted. A Carbuncle therefore proceedeth of the flowing of bloud, which is blacke, thicke, filthie, burning, and exceedingly hote, with the which if there be mingled but certaine thinne humours, there are raised upon the out-side of the skinne, whelkes or

Gangræna & Sphacelus do follow great Phlegmones.

The generation and description of a Carbuncle.

pushes

pushes, like things that be burned or scalded, & then this inflammation is called *Carbunculus cum pustula*, the Carbuncle with the push, which evill doth happen very often. In the meane time notwithstanding it beginneth (although seldome) without push or pushes, but then is caused a crusty or hard ulcer. I say without push or pushes, because sometime there ariseth with this evill, one only push of some greatnesse, which being broken, the ulcer is brought forth with a scurfe or scab: but oftentimes not one push alone doth breake out, but many little and slender ones, sticking thicke in the member like unto the seeds of Hirse: which being burst foorth, there doth likewise arise a certaine crusty ulcer, such as hot Iron doth cause. But betweene their beginnings, before that the pushes do appeare, they trouble the member throughly. Now these scales or scurfe do sometime receive an ashy or earthly colour, sometime blacknes, and in that place the skin cannot be eased, but it is as it were fastened to the inner flesh. The flesh also about it is brought to an exceeding hot inflammation, which the Greeks call *Phlogosis*, and is blacke in colour, and shineth after the manner of Lime or Pitch, as though there were a little blacke commixed with a great quantity of red. This colour is caused altogether of melancholy. And these truly are the signes and tokens of a Carbuncle drawne from the very effect it selfe, to the which may be added a very grievous and vehement paine of the afflicted member, as though it were bound with strong chaines. They also which are thus affected, do necessarily fall into a Feaver, & that sooner then they which are troubled with *Phlegmone Erysipelatosa*. But if any poyson do lurke within (as oftentimes it chanceth) the sicke persons are miserably tormented with perbreaking and continuall vomiting, together with want of appetite, and loathing of meat. There are present also with them quaking of the heart, panting or mouing of the stomacke, & an often fainting of courage. This evill is called properly of the Chyrurgians of our age, *Anthrax*, differing from *Carbunculus*, by reason of the malice and cruelty of the evill: When as in very deed ἄνθραξ among the Greeks is the very same that *Carbo* or *Carbunculus* is among the Latines. Therefore it is superfluous to distinguish and to handle in divers Chapters the signes and cure of them (which all Chyrurgians almost do use at this time.) But these Carbuncles do chiefly arise of violent causes, killing the people suddenly; and they follow a pestilent Plague. Wherefore there is required a diligent heed or care about them, neither must they in any case be neglected. Moreover, although ἄνθραξ or every Carbuncle be a sharpe disease, dangerous and contagious, yet the worst of all, and the most deadly, is that of *Avicen*, which doth arise in the purest places, and neere to the principall members. For it is to be feared, lest the venimous matter which exciteth the Carbuncle, do suddenly returne to the inward parts, and to some principall member: which if it shall happen, the sicke is in great danger of his life, especially if any evill signes shall bewray the same. But if the exhalation thereof be only filthy and corrupted with abhominable poyson, it is enough to kill the man. If a Carbuncle chanceth about the stomacke, or about the cheekes, or jawes, it suddenly oftentimes (as *Celsus* saith) bursteth out the stomacke. And lesse deadly is that Carbuncle in *Avicen*, which appeareth first red, and then yellow, or of an Orange colour.

Carbunculus duplex.
Signes of a Carbuncle.
1. *Vlcus crustosum.*
2. *Some great Whelks, some small.*
3. *The colour of the crust either ashy or blacke.*
4. *The flesh blacke about it.*
5. *Grievous paine.*
6. *A vehement paine.*
7. *Nausea.*
8. *Vomitus.*
9. *Want of stomacke.*
10. *Cordis tremor.*
11. *Animi deliquium.*
Indicia.
1. *When a Carbuncle is most deadly (the indgement thereof being taken from the affected place)*
2. *Another judgement taken from the affected place.*
3. *Judgement of the colour.*

But if it waxeth blew or blacke, it killeth almost every man, and there is none that is judged more dangerous of the owne nature then it. If the accidents which are wont to accompany this disease be very much remitted or released, there is some hope of recovery: but if it be still more and more stretched out, and made more vehement, then truly the matter is in great despaire.

Iudgement of the accidents.

CHAP. XI.

Of the cure of a Carbuncle.

The cure of a carbuncle must be begun by bloud letting.

Galen lib. Method med. 14. & secundo ad Glauconem, commandeth that the cure of a Carbuncle (having set downe a conuenient order of diet) must be begun with bloudletting by and by at the beginning (if none of those things do let which are wont to forbid the cutting of a veine,) who also willeth to draw blood even to the fainting of the heart: for it profiteth much those that be troubled with this evill. And this alwayes is to be marked, that the veine be stricken directly against the ulcer. But the choice of the veine is manifested unto us of the affected member (as we have said in the cure of *Phlegmone*.) Therefore in that matter, even a skilfull Physitian must take counsell of the Chyrurgian, who hath the knowledge to declare from what place and how much blood is to be drawne out. The veine (as it behoveth) being cut, if nothing (as I said) do hinder you, it shall not be amisse to scarifie the said tumour, using somewhat deepe cuts or wounds, by reason of the thicknesse of that malicious humour, that is, such cuts as are somewhat deeper then ordinarie (as it pleaseth *Galen*.) There are some which would have scarification made in the crustie or hard ulcer only, and then they straight way sprinckle those incisions with hot sale water, that blood might not meete together in them and increase, but that it might be emptied out. Sometime they also apply some gnawing medicine, as Arsenicke, which in this case among the rest hath the greatest vertue: but some do minister to the scarified place horse-leeches, or blood-suckers. But strong repulsives are in no wise to be used or applyed to the aggrieved member (although refrigeration be needfull, which indeed doth belong unto the inflammation;) for you cannot so turne away the fluxe, or prevent the malice thereof, because of the thicknes of the humour. And if at any time you shall do it, you shall find some other naughty humour (as *Galen* saith) which is setled in the depth or inward parts of the body: but this humour must not be suffered to flow abundantly (the same *Galen* being our author.) Therefore such remedies are to be sought for, as by a moderate repression can digest or disperse the humour. Such truly is that Cataplasme, both that which is made of Plantaine, and also that which is made of Lintels twise sodden. But with this you must commixe crummes of bread which hath beene baked in an oven. Let the bread (after *Galens* counsell) be neither altogether without Branne, nor very full of it. But this kind of Cataplasme is called of the later sort *Emplastrum de Arnoglossa*, which they make after this sort; Ry. of Plantaine, Lintels, Bread baked in an oven, of each a like portion, let them be boiled in water. To these *Avicen* putteth Gauls, who also for this purpose doth allow the Cataplasme which is made of the two

Vena è directo secanda.

Deepe scarification.

Sprinkling of hote salt water.

Arsenicum Sanguisuga.

Flux in a carbuncle cannot be turned away, neither ought it.

Lib. 4. Ther A Cataplasme good for a carbuncle.

Cataplasma de Arnoglossa.

A Cataplasme of Pomegranates.

Pome-

Pomegranates sodden either in vineger or in sharpe or tart water, and these they apply both to the affected member, and also to the parts about it. Of this mind also is *Paulus Ægineta*, who saith, that if you will plucke up a Carbuncle as it were by the roots, and dissever it from having any society with the parts about it, you must seeth in vineger a sharpe Pomegranate cut in small peeces: when the sore is corrupted you must wipe it smooth, and cleanse it with a linnen cloth, and when it waxeth drie, you must moisten it with Vineger. Also the kernell of the old filberd nut, or of the young, doth ripen and breake Carbuncles. But the best remedy for the parts lying about it, is the oyntment made of Bolearmoniacke, of the oyle of Roses, or Mertles, and of Vineger. which is used, because the humour which hath flowed already, should not returne backe againe within. There are some which do draw, and allure the poyson and malicious humor in a pestilent Carbuncle, with sucking or drawing it with cupping glasses, and with medicines that can bring the humour to the place which is beset with *Carbo*. Which thing truly I would also counsell to do, if [illegible] doth occupie the arteries, and the parts about the lesser veines, and if the flux doth move but slowly. But if it rusheth or breaketh forth strongly and aboundantly, the rage of the humour must be tamed and bridled by medecines that can moderatly represse (as of late we recited out of *Galen*,) lest that there be caused too vehement paine through the fluxe that floweth so strongly in the affected member, & so the evill be made more painfull and angry. But upon this harder crusty ulcer, especially when the member is putrified, you must lay some strong medicine, both which can greatly dry (but not that which can concoct or digest) and also which can move the matter, (seeing that so you shall favour the putrefaction of the member:) of this nature is that of *Andron*, *Musa*, *Pasio*, or *Polyda*: and it must be washed in some sweete Wine, or in *Sapa*, by reason of the thicknesse of the filthy humour. That Cataplasme also which in *Galen* is made of the meale of Tares or Oximell, is rightly applyed, when as the ulcer is malignant and corrupted. But commonly the ointment called *Unguentum Ægyptiacum* is to be applyed. But if these things do little profit, you must come into more sharpe remedies, which have even a fiery force. Of the which kind are these, the roote of *Dracunculus*, of *Aristolochia*, broken and laid in Vineger, Lime, Arsenicke, yellow Oker, and other of this sort, which do burne like fire. These do profit sufficiently, if they do throughly resolve the corrupted member, even from the quicke. This being done, whatsoever is corrupted and dead within, you must by and by pull away, and plucke it up by the roots. But when after these gnawing medicines there followeth a scurfe or scarre, which is drawne every way from the quicke flesh, the wound truly, which is raised through them, must be diligently regarded, as in sores that be burned. But being in extreame diseases, as (*Hippocrates* saith) extreame remedies are perfectly the best: we are constrained sometime (our medicines not prevailing with the evill) to cause out a malicious Carbuncle by actuall or manuall instruments (as they call it) that is, with a bright knife or some other such thing. But the end of burning is, while there is sense of paine every way, as *Celsus* hath taught very well. After these things the crust or scabbe which is upon the ulcers,

Paulus.

Nuxavellana.

Remedies to draw the poyson in a carbuncle.

What must be applied to a crusty ulcer.

A Cataplasme of the meale of Tares or Oximel.

Unguentū Ægyptiacum.

Adurentia medicamenta.

When adustion must be used.

Finis adurendi.

ulcers must be resolved by such medicines as are meete for that purpose. But if the sicke shall refuse to suffer adustion, the helpe of some poore and base fellow is to be used, who by laying hold on the Carbuncle with his teeth, may quite extinguish and pull up the same, as were in time past certaine people in Italy named *Psilli*, who did sucke their wounds which they received by the stinging of Serpents, and that without any harme taking thereby. Moreover the Carbuncle being thus taken away, or consumed any other way, the hollownesse thereof (the inflammation now ceasing) must first be cleansed, and afterward being made pure and cleane, it must be healed with filling medicines (which the Greeks call *Synulotica*,) which when it is throughly filled, neither doth there remaine any hollow place at all in it, it is convenient to use those things which can bring it to a scarre, as in other ulcers. But if the evill do not rage very much, but shall seeme to offer us truce and peace, it is ripened and opened (as *Avicen* saith) by applying Figgs commixed well together with leaven and salt. And when this Cataplasme or the like is layed too twise or thrise, the place is wont to appeare altogether blacke, and full of chinkes or clifts: and then the place is to be scowred and cleansed with mundificatives made of *Apium*. That medicine also which is made of the yolkes of eggs and of Salt, if it be often applyed, it ripeneth and openeth a Carbuncle (as *Theodoricus* writeth.) For the same purpose we use commonly at this day that medicine which is made of Hony, Salt, Wheate meale, and the yolkes of egges. *Consolida major*, that is, Comfery (which the Greeks call *Symphyton*) being brayed betweene two stones, doth heale *Anthrax* very marvellously (as they report,) and within the space of one day it quite destroyeth it, so that it needeth no other curing any more after; besides also it is a common helpe for other wounds. Some also do declare wonderfull things of *Scabiosa*, because that (being eaten or drunken in wine) it thrusteth out internall tumors to the externall places, and it doth dissolve and discusse them without paine.

Psilli.

Maturatinum Avicennæ.

Mundificatiuum ex Apio.

A common Cataplasme used in Paris.

Consolida major.

Scabiosa.

In the ulcer of a Carbuncle, these do resolve the crusts of the scurfe, fresh butter, swines suet, & other fat things of that sort. For this purpose also this Emplaister following doth marvellously profit: for besides that it resolveth the scarre, that is, the crust, more speedily then the aforesaid things, it also asswageth the paine that is caused either of the sharpe and burning medicines, or of the bright instrument, and it mightily discusseth the maligneous humour which exciteth the Carbuncle. ℞. of Wheate and Barley meale, ana ℥ ij. of the which make a solide Emplaister with the decoction of Mallowes, Violets, and the roots of *Althea*, and put thereunto of Butter, and swines suet melted, ana. ℥ij. the yolkes of two egges, which must be put in when they are taken off the fire, and all these must be diligently commixed and incorporate together with the foresaid rootes and herbes, which must be well beaten and brayed together the one with the other, and then sifted through a scarce. As concerning their dyet, Epithemes, Cordials, and other of that kind, which are made to strengthen the heart, also evacuations, if they be needfull, do altogether pertaine unto that part of Physicke which cureth with diet and medicines. Wherefore in ministring them, you must take the advice or counsell of some learned Physician. But commonly all men almost do use *Theriaca*, which is

What things are do resolve the crusts of ulcers.

Theriaca.

wont to be ministred to the greatnesse of a Beane, made of the water of Scabious, or if a very sharpe and vehement Feaver be present, you must make it of Rose water, or water of Bugloss: which the sicke must take sixe houres after meate. But because we have made mention before of the Trochiskes of *Andron*, *Polyda*, and *Musa* (which *Galen* so greatly used) it shall not be amisse to set downe here the description of them.

℞. of Cytrines, that is, of the first flowers or buds of Pomegranates ℥. x. of Alume that may be cut. ℥ iiij. of Coperous or Vitrioll ℥ xij. of Mirrhe ℥. iiij. of Frankinsence, *Aristolochia*, and Galls, ana. ℥. viij. of Salt ammoniacke ℥. iiij. *Andronis Trochiscus.*

℞ of Pomegranate rindes, ℥ vj. of Mirrhe, ℥ viij of Alume that may be cut ℥. v. of Frankinsence, ℥. iiij. of Coperous, ℥. iiij of the gall of a Bull ℥. vj. Let these be taken in sweete wine. *Polyide Pastillus.*

℞ of cut Alume, ℥. iii Frankinsence, ℥. iiij. of Myrrhe as much, of Coperous, ℥. ij. of the flowers of Pomegranates, ℥ xij. of Bulls gall, ℥. vj. *Aloes*, ℥. viij. Take these in sharpe wine. *Polyidepastillus alius*

℞. of cut Alume, *Aloes*, Myrrhe, Coperous, ana ℥. vj. of Saffron and of the dregs of the oile of Saffron, ℥ iij. of the flowers of Pomegranates, ℥. iiij. Let them be taken in *Mulsum* made of *Falernum*. *Musa trochiscus.*

CHAP. XII.

Of Gangræna and Sphacelus.

GALEN *lib 2 ad Glauconem*, calleth them Cankers, which by reason of the greatnesse of the inflammation be made and changed into mortifications, yet they be not throughly ingendred and already confirmed. The force and tyrannie of this evill is so outragious, that except it be remedied very speedily, the affected member doth easily represent the habite of death, that is, it doth very readily draw together the extinction and quenching both of life, sense, and moving. But when the member is so corrupted and so feeble, that it is altogether without sense, and as it were dead, so that whether it be stricken, or cut, or burned, the sick feeleth it not, then the Greeks call this evill no longer *Gangræna*, but *Sphacelus*, the Latines *Syderatio*, the latter sort call it *Esthiomenon*: which name also they give unto *Gangræna*. But *Avicen* calleth it *Esthiomenon*, when as the corruption thereof doth passe to the continuall parts, which terme the Grecians do use in another order. Some call this affect sometime *Herpeta Esthimenon*, sometime very improperly, *Cancer ulceratus*. But this affect chanceth also to the bones, when as the flesh being beset & compassed about with them, bringing forth and ingendring filthy & stinking corruption, doth infect them with this horrible poyson, and consumeth them with most corruptible rottennesse. Therefore when as the member shall together appeare void of life, sense, & moving, you must by and by pare it to the quick as neare as you can to the sound flesh. *Sphacelus* therefore differeth from *Gangræna*, because the one doth grow up in the bones, (as we have declared) and not in the flesh and the vessels of the body only, but the other commeth not to the bones, notwithstanding it is one kind of *Sphacelus*, but it borroweth a proper and singular name beside the cõmon terme. This kind of corruption being

What a Canker is, and whence it had his beginning.

Gangræna pessimus tyrannus.

Sphacelus.

Syderatio ossium.

The benumed member must straightway be parted.

Ignis Sancti Antonij

perfect in the affected part, and altogether deprived of sense, is called commonly in France, *Ignis Sancti Antonij* in another place, *Ignis Sancti Martialis*. But this mortification of the members, or the distinguishing and destroying of the life in them, chanceth three wayes. One way, when as the member can no longer receive the life that is sent to it from the heart through the Arteries, by reason of the dissolving of the mixture and consent of the affected member. Which mixture and harmony of the member is dissolved and destroyed, either because of too much cold, (as sometime it happeneth in sharpe and boistrous winter) or by reason of immoderate, rash, and unadvised refrigeration of the inflammation, or else because of the exceeding and unmeasurable vehement heate, and poyson of the inflammations, and malignant ulcers (as they call them.) Another way *Gangræna* and *Sphacelus* are caused, when as the life being gotten into the member, is choaked and stopped, as it oftentimes happeneth in great inflammations, which sometime do close up and stop the veines, arteries, and pores of the skin, that there the spirits (the breathing forth of the vapourous streames, and the drawing in of the aire, being altogether hindred) are strangled and choaked. The third way these mortifications, and destroyings of life are caused in the members, when as the passage and flowing of the vitall breath from the heart to some member is letted and forbidden: and that happeneth either by reason of a vehement and strong binding, or else because of some bruise received in those passages and pores through the which the breath is carried. To conclude, *Gangræna* and *Syderatio*, which the Grecians call *Necrosis*, and *Sphacelus*, do chance unto mans bodies, destroying either the member or the vitall faculties, or the naturall heate and temperature of the body. But the signes of *Gangræna* and *Syderatio*, *Galen* in his little treatise of tumors above nature, declareth to be these. First truly that flourishing colour is extinguished in them, which is wont to be in phlegmonous inflammations: then paine and beating of the pulses, that is the moving of the arteries, which is felt of the sicke, do depart a little aside, yet their naturall disposition is not altogether ended, but their sense altogether dead and mortified. Whereupon the member straightway appeareth blacke, and it is very soft and full of corruption, it breatheth out a filthie savour, and it is like unto a dead thing without life. Whereby it commeth to passe, that when it is touched with the finger, it easily yeeldeth very deepely, neither after doth it rise up againe or returne, but the skin appeareth as though it were separated from the flesh. But this mortification of the affected member (which the Grecians call *Gangræna*, is of so great cruelty and madnesse (as *Paulus* saith) that except you presently seeke a remedy for it without all delay, the affected member soone perisheth, and then it invadeth the other parts that be next unto it, and killeth the man. But if (as *Celsus* reporteth) it yet hath but small power, but is now in beginning, it is not very hard to cure, especially in a young mans body, and so much the rather if the muscles be sound and whole, if the sinewes be not hurt, or smally affected. But when this evill hath taken deep roote, and is turned againe into *Sphacelus*, it is uncurable, and very many do dye of a cold sweate.

Three causes of mortification.

1.

What things do dissolve the mixture of the member.

2.

3.

Signes of Gangræna and Sphacelus.

1.

2.

3.

4.

Indicia. lib. 4.

Lib. 5.

CHAP.

CHAP. XIII.

Of the cure of Gangræna cauſed of great inflammations, and of the deſtroying or curing of Sphacelus, which is ingendred of Gangræna.

Emptying of corrupted blood.

BEcauſe the abundance of blood doth ingender a Canker, the order of the cure thereof muſt be ſtraightway attempted by a plentifull and copious evacuation of the corrupt blood, which is packed together in the affected member. But in the meane ſeaſon, you muſt not neglect thoſe things which ſhall ſeeme to belong unto diet, medicines, cutting of a veine (if need require) and ſtrengthening of the heart, in which things the Chyrurgian muſt take the adviſe of ſome learned Phyſitian, who knoweth how to inſtruct him therein, (as the matter ſhall require) But there muſt be great plenty of that congealed blood (which cauſeth mortifications) drawne out from the affected part, either in the veine that is cut, if it appeareth any thing full and ſwolne about the ſame member, or in the whole skin of the part affected, together with his ſubſtance either kept downe and made obedient, or cut, or divided by many deepe ſcarifications. Some to this end do apply horſe-leeches, and they do open a little the veines that be next the ſore; but thoſe deepe and often ſections or ſcarifications are much more effectuall to cure that evill. But becauſe of the greatneſſe of the Canker, wee uſe great ſections, or often inciſions (which we call ſcarifications) the one, when the evill is more rotten, the other when it only beginneth to rot. For the greater the evill is, the greater remedy it requireth (as every man may know.) But when you have drawne out blood abundantly by thoſe deepe ſlaſhes or cuts, you muſt waſh the place with ſalt water, that the thicke blood which otherwiſe would abound there, may be brought forth. Then you muſt apply ſome medicine that can let and diſſolve putrifaction, as is the meale of Tares or Darnell (which the Frenchmen call *Yuraria*, becauſe it doth provoke drunkenneſſe after the manner of wine:) or if there be ſcarcity of them, you muſt uſe the meale of Beanes with *Oximell* and *Syrupus acetoſus*. It ſhall be profitable alſo to waſh the ſcarified place twice a day with hote vineger, but eſpecially with *Muſſon*. For theſe by reaſon of the drineſſe, do conſume the filthineſſe and corruption, and do cleanſe it; but becauſe of their coldnes they do challenge of putrefaction that which is not yet defiled and corrupted. But when this fervent heat is now abated, and the fury of the evill is ſomewhat remitted and ſlaked, you muſt lay above upon the ſore that ointment which is commonly called *Unguentum Ægyptiacum*, made of Verdigreaſe, Alume, Honie, and Vineger, of each a like quantitie commixed and boyled together. This doth ſtop putrefaction and reſolve it: and it doth diſſever alſo the putrified and corrupted humour from the ſound and whole parts, and it doth cauſe it to fall and periſh. Moreover it procureth a cruſt or ſcarre, and preſerveth and defendeth the whole parts from any infection. But if you will apply a more ſtrong and effectuall medicine, mingle ſalt with the aforeſaid things: or if the evill ſhall encreaſe yet more and more, miniſter ſome of the Trochiſkes before mentioned, being throughly brayed & beaten together

After ſcarification you muſt waſh the place with ſalt water.

Medicines putrefactives.

Unguentũ Ægyptiacum.

Burning Trochiſkes.

together and then washed in vineger and Wine, as that either of *Andron*, or *Polyda*, or *Musa*, or one of those which are called of the latter sort *Calidicon Aldaron*, or that made of *Asphodelus*, which by reason of the burning force do separate the corruption from the sound parts. In this matter before all other things *Arsenicon* is praysed and allowed of, which they call *Sublimatum*, *purum* or *correctum*, which must bee dissolved either in some powder or in Wine, and taken in linnen or cotten (which the Frenchmen call *Coton*) and so applyed betweene the sound and corrupted member: for this doth straightway stay the evill, and that truly without paine. But if necessity requireth, you must divide the good from the evill with a certaine instrument called a probe, or slice. But in the ministring medicines (that the matter may be handled more without care) you must be diligent to know the nature of the sicke body (as *Galen* hath well taught us, saying:) If the body be rusticall and hard by nature, it requireth very vehement medicines: but if it be tender and soft, it requireth more gentle and mild medicines. Infants also or children, and they which love to live at their owne pleasure in idlenesse, must have gentle medicines ministred to them. Moreover the nature of the parts which are evill affected must be regarded as well as the whole body; when you do either cut off, or cut about that which is putrified and corrupted. For there are some sores, which very quickly do come to matter and corruption, if they be negligently cured: and some very slowly: some also do slowly feele the force and benefit of medicines applyed, and some very soone.

Arsenicon sublimatū.

Lib. 2 ad Glauc.

When adustion is to be used.

If the Canker turneth into Sphacelus.

Furthermore if (notwithstanding these burning medicines) the evill shall yet remaine, you must burne that place which is betweene the whole and corrupted member. But all these remedies are wont sometime to profit nothing at all, and then this is the only helpe, although (as *Celsus* saith) it be a miserable helpe, that is, to cut off the member, which by little and little waxeth dead, that so the other parts of the body may be without danger. For that which is once corrupted, even with touching, it doth infect and corrupt that part which is whole and sound, after the manner of poyson. But if at any time you shall cut of this putrified and dead member, or shall lance off that which is corrupted in any member even unto the sound flesh, then by the counsell of *Galen* for more quietnesse sake, you must seare or burne with some bright instrment that member, which as a roote is joyned to the whole and sound body, for so you shall quickly stay the flowing of blood, and debarre corruption. Now adustion being done and ended, you must use the juyce of leekes, or (as *Paulus* saith) you must apply salt with the leekes, or some of these remedies which we have spoken of a little before. For these do dry and bind the corruption, and do also stop the fluxe of humours. But when by using these remedies, rottennesse or corruption shall seeme to cease: that the crusts and scurfe may soone fall away, you must use a Cataplasme made of bread, or barley meale, or wheate meale boyled in *Hydreleon*. Also that medicine which they call *Cephalicum*, annointed with hony. These through their cleansing or scouring, do resolve the cruft from the flesh which lyeth under it. Moreover that medicine which is called *Tetrapharmacum*, and that also called *Macedonicum*, by moving and mollifying the matter, do bring the scurfs from the parts that lye under them,

Lib. 2 ad Glauc.

Lib 4.

Remedies that can loosen the crusts from the scarred members.

them, as all other things do, which do bring the sores unto suppuration. For these remedies do both mollifie, and ripen or end the matter under the crust which matter doth resolve it: (I meane that matter which lyeth betweene the crust and the flesh.) Bread also beaten and brayed in *Apium*, or *Ocinium*, thorough their cleansing, doth mightily draw the crusts from the whole parts without erosion or gnawing; of the like vertue also is *Iris*, or the roote of *Panax*, or of *Aristolochia*, or of *Acorus* mixed with hony. But they are commonly wont to use butter, or some other annointing thing to resolve the crusts. But when the crust is fallen off, they wash the place with Vineger, and apply this Plaister following, which is rehearsed by *Gulielmus de Saliceto*, ℞. Hony, ℔. ß. raw yolkes of egges, three or foure, of Barley meale, ℔ ß. mingle these together, and bring them to the forme of an Emplaister. But two or three dayes after, that the mundification or cleansing may be the better accomplished, you may adde to this Emplaister, of chosen Myrrhe, ʒ x. But in tender and yong bodies for the separation of the crust, and detersion of the filthy corruption, the meale of Tares mingled with Hony, or Frankensense (which was used in *Galen*) doth abundantly suffice. These things being rightly ordered, such kind of ulcers must be brought into some soundnesse of health with such kind of medicines as can draw together the flesh, and procure a scarre: the Grecians call them *Synulotica* and *Epolotica*. 1. Empty out abundantly the corrupted bloud, which is stuffed in the affected member. 2. After scarifications or sections, wash the affected member with salt water, then lay on a medicine appointed for corrupted sores. 3. When the fury of the evill is somewhat slaked, minister *unguentum Ægyptiacum*. 4. If the evill will not yeeld to these remedies, scare with a bright and hote Iron that place which is betweene the filthy and corrupted member. 5. But if all these things shall nothing helpe, & now *Gangræna* is changed into *Sphacelus*, cut off that member very speedily which is so perished even to the whole, so that no filthinesse remaine behind. 6. When you have cut off that which is putrified, you must use some hote burning instrument, that so you may the more quietly pull up even the very roots of the evill. 7. After exustion, minister the juyce of Leekes, and other such things as do drie, bind, and stop fluxe. 8. Make no great speed to resolve the crust or scurfe, by using burning medicines, or some hote instrument from the subject places (for then there is wont to follow abundance of bloud.) 9. When rottennesse or corruption is ceassed, and you feare no more the flowing of bloud, apply those things which can draw off the crust. 10. When the crusts or scurfes be fallen from their places, you must use the same cure as in other places.

Butyrum.

Emplastrũ Gulielmi a Saliceto.

Lib. 2. ad Glauconem. The summe of the cure of Gangræna and Sphacelus.

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1. First, appoint a thinne and cooling diet for them which are vexed with *Gangræna* and *Sphacelus*. 2. If nothing do let it, turne away the fluxe by letting of blood: and draw it out abundantly, if it flow plentifully. 3. Purifie the blood with the medicine which is called *Catholicon*, or with the blacke pith of *Cassia fistularis*, or with the decoction of *Tamarindi*, of Hoppes, and Fumitorie. 4. Let the sicke take *Theriaca*, and other of that kind, which are able to defend the heart (which is the fountaine and beginning of life) from those corrupted and filthy smelling fluxes, which are mounted up from the putrified members.

Aphorismes pertaining to a Phisitian.

1. 2. 3.
4.

CHAP.

CHAP. XIIII.

Of Eryſipelas and other tumours cauſed of Choler.

Fleame in the generation of humors is next unto blood.

ALthough fleame in generation of humors, doth follow next unto bloud, & there be great abundance of that humour in the body, next unto blood, then of other humours, yet becauſe tumours above nature proceeding of choler (which they commonly call cholericke Apoſtemes) doe in many things greatly conſpire and agree with bloudy tumours, it followeth (after the determination of *Phlegmone*, and other tumours conſiſting above nature, which proceed of blood) that wee now ſpeake of thoſe ſwellings which are cauſed of choler, and are called of the Greeks by this generall name *Eryſipelata*, but of the ancient Latines *Ignes ſacri*. *Eryſipelas* therefore is the branch or bud of cholericke fluxe, moſt abiding about both the skinnes, that is, both about that which outwardly covereth all the parts of the body, and alſo about that filmie and thin skin which inwardly compaſſeth the internall parts. But oftentimes alſo it occupieth ſome of the fleſh that lyeth under it, as *Phlegmone* (which is the iſſue of bloudy flux moſt incident to fleſhy bodies) doth alſo poſſeſſe ſome of the skin. Therefore when very thin choler or hote blood, which is thin alſo in ſubſtance, (called of the later ſort *cholera naturalis*, but of *Galen* ξανθὴ χολὴ) is ſpread abroad over the skin only, nothing moleſting the fleſh under it, and yet ſomewhat raiſing the member into a tumor with a languiſhing inflammation and yellow redneſſe, and altogether doth yeeld when it is touched, this affect is properly called of *Galen*, a true and exquiſite *Eryſipelas*. But this is for one conſideration, or (as they ſay) it chanceth uniformely, and without ulceration, *Avicen* calleth it *Spina*. But when an humour of bitter choler ſhall be more thicke and ſharpe, then that it can returne againe naturally, it doth exulcerate or fetch off that little outward skinne which the Greekes call *Epidermida*, and ſometime that exulceration of the skin in proceſſe of time pierceth ſomewhat deeply, ſo that it toucheth the inner fleſh under it, and then that affect is called alſo *Eryſipelas*, but with ulceration, which (as *Galen* ſaith) is all one with *Herpes*. But if it be neither a cholericke fluxe, nor a bloudy humour, but equally congealed of them both, it is not then *Eryſipelas* only, but *Galen* termeth it a diſpoſition throughly commixed with *Eryſipelas* & the inflammation. But of that which is predominant in the mixture, is the title given to the evill. For when bloud ruleth, it is called *Phlegmone eryſipelatoſa*; but when choler raigneth, termeth it *Eryſipelas phlegmanoſum*. But when neither hath ſuperioritie, but the accidents of them both appeare equall together in power, then that evill ſhall be called a meane betweene *Phlegmone* & *Eryſipelas*. Now alſo of the other mixtures, there ſhall bee the like interpretation, that is, if much choler be mingled with a thin and ſmall humour, either of fleame or melancholy, it ſhall be called *Eryſipelas œdamatoſum*, or *ſcirrhoſum*. Moreover when wee ſpeake ſimply of choler, or of bilious humour, after the manner of *Galen* and other Phyſitians, we meane pale choler, yellow and bitter, and not that which is ſowre and blacke. And this is called of others, *naturalis & certa cholera*, having his generation of blood that is thin and hote. But melancholy we never abſolutely do terme choler, but alwayes with an adjection of the humour

Eryſipelas quid.

Eryſipelas exquiſitum Epina.

Eryſipelas cum ulceratione.

Eryſipelas non legitimum.

Medium vitium.

Bilis.

mour, which joyneth the colour of the name. Choler therefore which is called of the Greekes χολὴ and commonly *Cholera*, is a hote and drie humour, proceeding of the thinner and hoter part of *Chylus*, or thinne and hote bloud (as we said alate.) And this is two maner of waies according to the division of the new Physitians, that is to say, naturall choler is a hot and dry humour, in substance thin, of colour yellow or red, declining unto a certaine colour like Orenge tawny, but in taste very bitter, & sharpe or sowre (as some untruly have affirmed.) Vnnaturall choler is said to be that, which doth degenerate from the aforesaid bilious humours, and yet it keepeth it selfe within the bounds of his circuite, which if it doth once passe or go out of, it is now not to be accounted choler, but rather some other humour. But this (I meane choler) doth happen to transgresse the limits of his liberty or circuit two wayes. 1. One way (as we may say) by it selfe. 2. The other way by admixtion with other. By it selfe and in it selfe it is also two fold. 1. One way, when as that naturall choler doth putrifie, and is buried within, and that is called *Adusta per putrefactionem*, that is, burnt through putrefaction. 2. The other way, when as unnaturall choler called *Vitellina*, is throughly concocted even with a fiery heat, in the liver, or in the stomacke, or in the veines, and it is made of the colour of leekes, which they also call *Prassina*, or it is caused to be rusty or eanked, which truly are extreame griefes. But unnaturall choler, or choler above nature, through admixtion, is caused, when as another humor doth come unto it extraordinarily. And this unly happeneth many wayes. For if thin and watrish fleame be mixed with it, it is made yellow, and like unto Saffron; if thick and vicious fleame be commixed therewith, it is made like to yolks of eggs, but if burned melancholy be joyned therewith, it is made *bilis adusta per admixtionem*. And so after *Avicens* mind and judgement, there are fiue kinds of naturall choler; with *Haly Abbas* foure only, for he maketh no mention at all of two kinds of adusted choler. But *Gal. 3. de virtut. naturalibus* saith, that there is no choler besides nature, but that which is *vitellina*, very like both in colour & thicknes to the yolks of eggs, for he saith that *porracea & aeruginosabilis* are ingendred oftentimes in the stomacke, of naughty and corrupted humours, by reason of crudity or rawnes of meates and drinkes, as are, the herbe called Bete, Onions, Coleworts. And also sometime, when these things are not well digested, it ingendreth in the very veines, by reason of sickenesse, or some other evill disposition. By these things therefore is gathered, that there are foure kinds or differences of inflammations ingendred of choler (which commonly are called cholericke apostemes,) that is to say, of true, sincere, and laudable choler (which we call thin and hot bloud) is ingendred that kind of inflammation, which *Galen lib. 2. ad Glauconem*, calleth a true and exquisite *Erysipelas*, which is as it were a passion of the skinne only; in Greeke it is called ἀνθρακὴ ἰουστικὴ. But of unnaturall choler, being mixed with other humours, there do arise three other differences, *Erysipelas Phlegmonodes*, *Erysipelas oedematodes*, and *Erysipelas Scirrhodes*. And of choler which besides nature is caused of adustion, by reason of thinnesse or thicknesse of the substance therof, there are ingendred either *Herpetes exedentes*, that is, *exedentes*, which are of the same kind with those *Erysipelata*, which do chance with ulceration,

Bilis flava duplex.

Not naturall.

Choler doth digresse from his owne nature.

Bilis Vitellina.

Porracea.

Prassina.

Aeruginosa.

Crocea.

Avicenne.

Haly.

Foure differences of inflammations comming of choler.

Verum Erysipelas.

Three unlawfull, Erysipelas

Herpes exedens.

Phagedena. *Cancri ulceratio.*

ceration, or there are ingendred *Phagedene*, which do some what deeply gnaw the flesh, together with the skin, & there are caused exulcerate cankers & other such gnawing evils: there are also ingendred *Cacoëthe*, that is, malignant ulcers which are called of the late Chyrurgians *Pustulæ corrosivæ*. Therefore in such kind of humours, that is truly the most thinne, which raiseth the exulcerated *Herpes*: and that most thicke, which provoketh the Canker. Then that which pertaineth unto thickneſſe, occupieth the next place, which doth ingender *Phagedene*, as *Galen* hath noted *Lib. 14. Meth. med.* The causes of a true *Eryſipelas*, as also of a true *Phlegmone*, are three, *Prægreſſæ*, which are called also *Primitivæ*, 2. *antecedentes*, and *conjunctæ*. But *Eryſipelas* is seldome caused of any primitive cause: notwithstanding violent frictions, the applying and ministring of attractive medicines, do oftentimes excite and cause the same.

Cauſæ veri Eryſipelatis.

CHAP. XV.

Of the signes and tokens of a true Eryſipelas.

Signes of Eryſipelas.

THe markes and tokens of a true and exquisite *Eryſipelas*, are gathered and knowne by conferring the same with *Phlegmone*, according to the doctrine of *Galen. 14. Therap.* and 2. *ad Glauconem*: whereby it plainly appeareth, that a true and lawfull *Eryſipelas* is a certaine *Species* of *Phlegmone*, that is, of an inflammation as it is generally taken. The signes therefore of *Eryſipelas* are these, a red colour to behold, declining somewhat to yellow, which yellowish colour doth easily yeeld to touching or handling of it, that is, by thrusting it downe with the fingers, and then it slideth in againe, a small tumour rather remaining in the skin, then descending deepely, vehement heat causing a more vehement feaver then that which is ascended of *Phlegmone*: for *Eryſipelas* is farre away more hote then *Phlegmone*. No great or strong breaking of the pulses which is the proper symptomate of a great *Phlegmone*. A biting and pricking paine without any extension, as it chanceth in *Phlegmone*, and many other like signes which do signifie the dominion and rule of choler. But that which pertaineth unto the judgement hereof, *Eryſipelas* doth chiefly lay hold on the face, and beginneth commonly in that part of the nose which is commonly called *Lepus*, then straightway it spreadeth over the whole face, and that through a double occasion, that is, for the thinneſſe of the skinne, and lightneſſe of the choler. But in the uncovering or laying naked of any bone, *Eryſipelas* is a sodaine and marvellous disease, as *Hippocrates* writeth. *Lib. 7. Aphoriſme* 19. that is to say, it is an evill symptomate, if the flesh lying round about the naked bone doth seeme to be occupied of *Eryſipelas*, but this, as *Galen* witnesseth, chanceth very seldome. Againe, the same *Hippocrates* writeth in the Aphoriſme following, that of *Eryſipelas* there commeth corruption, suppuration, together with the disease, which things (saith *Galen*) never do chance to *Eryſipelata*, except it be to them which are very malignant. A true and lawfull *Eryſipelas* hath foure times or seasons, as other tumors also above nature have: the signes whereof are to be sought out of those things which went before. An exquisite *Eryſipelas* is seldome ended by suppuration, but chiefly through an insensible transpiration or resolution. There happen sometime in *Eryſipelas* certaine symptomates, which oftentimes by reason of their greatneſſe do exceed the very cause of the evill it selfe, and therefore they do

A yellowiſh rednes yeelding to the finger, a ſmall tumour, vehement heate. Smal pulſe. Pricking paine. Indicia.

hinder

der the order of the cure, that is, they doe change and pervert the method of curing (as hath also beene sayd before in *Phlegmone*.) Moreover also *Erysipelas* followeth the moving of a Tertian feaver, with whose matter it hath a certaine analogie and proportion: for the matter of them both is a cholericke humour. But it is not good to drive or turne *Erysipelas* from the outward parts to the inward, but contrariwise from the inward members to the outward parts, as *Hippocrates* hath written. *lib. 6. Aphor. 24.* But those *Erysipelata* which do arise about the head, do put us to more trouble, which (as *Paulus* saith) are wont to be so dangerous, that except they be holpen with some effectuall remedy, they somewhat strangle and choke the sicke. *Hippocrates* also writeth that *Erysipelas* is very mortall and deadly, if it chanceth in the wombe of a woman with child; for *Erysipelas* being thus ingendred in the wombe, the child of necessitie dieth. For truly a sharpe feaver (as *Galen* saith in his commentaries) oftentimes destroyeth it without inflammation.

Erysipelas followeth the order of a tertian feaver.

Erysipelata about the head are very hard to be cured.

Erysipelas in the womb of a woman killeth the child.

CHAP. XVI.

Of the Cure of Erysipelas.

SEeing that *Erysipelas* (as also *Phlegmone* wherof we intreated a little before) is a hote affect, and ingendred of the defluxion of humours, the method of the whole curing therof shall also be two fold; that is to say, refrigeration, and evacuation. And as in *Phlegmone* the order of evacuation doth surmount and overcome the method of refrigeration, so in *Erysipelas* refrigeration is more needfull then evacuation, for the one doth trouble and molest in quantity, but the other (which is *Erysipelas*) in quality. Therefore *Erysipelas* must be greatly cooled and little emptied, wheras contrariwise an inflammation ought to be plentifully evacuated, and little refrigerated. Although there be a common Chapter and summe of curing both effects, (as *Galen* saith) that is, the vacuation of the troublesome humor: and therefore after that *Erysipelas* hath beene cooled, we use those medicines which can digest or discusse. Furthermore that we may attaine unto this universall method which we have said to be two fold (I meane refrigeration and evacuation of the noysome humor,) it shall not be amisse, if we declare this cure by foure other particular orders after the consent of the Chyrurgians of our time. The first scope consisteth in the right observation of a good diet. The second concerneth the aversion of the humour that floweth to the affected member, which they call *Antecedens materia*. The third consisteth in the emptying out of the humor which hath flowed already into the diseased part, which they also call *Materia conjuncta*. The fourth and last is busied and occupied about the correction and keeping backe of the evill symptomates that may happen thereunto. We shall easily dispatch the first scope, if the applying of all those things which they call *Res non naturales*, shall belong unto moistnesse, and to coldnesse, as is a feaver Tertian, seeing that *Erysipelas* hath his beginning of choler, which is of a hote & dry temperature. Therefore chuse and prepare an ayre as neere as you can, that is somewhat cold and moist. In Summer let the sicke be in a very cold house, somewhat within the ground, that is windy, and toward the North. But if there be no such place to be had, and the ayre be very hote, make it ready for him.

Two generall orders in the cure of Erysipelas.

Foure particular intentions of curing Erysipelas.

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2.

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4.

Three unlawfull Erysipelas Herpes exedens

him your ſelfe by Art. Powre cold water very often out of one veſſell into another, ſprinckle the pavements of the houſe daily with water that is altogether yce and cold, Spread upon the floore, Roſes and Violets, Vine leaves and branches, Sallow boughes, and other flowers, and buds which are of a cold and moiſt facultie. Let no great company of men come into the parlour or place where the ſicke abideth. Let him eſchue all fat, ſweet, ſowre, and hote meates. Let him eate Lettuce, Gourds, Purſlaine, Sorell, (which they call *Acetoſa*) Rice, and other things of that kinde, which do thicken and refrigerate bloud. Let him altogether abſtaine from wine. Let his drinke be Ptiſan broth, or Barley water. Let him keepe a temperate diet. Let his belly be alwayes ſoft and ſoluble. Let him abſtaine from all exerciſe and moving, eſpecially that which is vehement and immoderate. Let him eſchew anger, contentions, and all vehement motions and perturbations of the mind, as mortall enemies. Let all things be cleane and handſome about him. Let him refraine from carnall copulation. And let theſe things ſuffice concerning the firſt ſcope. But we ſhall alſo bring to paſſe our ſecond intent about the cure of *Eryſipelas*, if by convenient evacuation we take away the humour which is left behind in the body. Therefore in a true and lawfull *Eryſipelas* (not neceſſarily as in *Phlegmone*) we muſt draw blood out of a veine, but we muſt alſo purge the belly downeward with ſome medicine which can expell choler, (called of the Greekes *Cholagogon*) if that the affect be great, and the body doth ſeeme to abound with choler. Therefore when *Eryſipelas* doth accend and kindle feavers, and thoſe more vehement then *Phlegmone*, thoſe medicines which are exceeding hote, as the juyce of *Scammoniam* (called of the new Greekes *Diacrydion*) and that alſo which is commonly called in the ſhops *Electuarium de ſucco Roſarum*, are in no wiſe meet or convenient for this diſeaſe, and therefore you muſt uſe either Rewbarbe, or that potion which of *Raſis* is called *Aqua Tamarindorum*, which is made as followeth. ℞. Damaſke prunes xxiij. *Tamarindi* that be new, ℥ß. or broken Sugar, quart. ß. to the which things to make them more effectuall, you may adde Rewbarbe that is well waſhed. But if the evill be very little and ſmall, theſe medicines called *Cholagoga* ſhall not need, but it ſhall be ſufficient to uſe at that inſtant ſome ſharpe clyſter, (as it pleaſeth *Galen*.) But in a phlegmonous *Eryſipelas* your labour ſhall not bee fruſtrate, if you beginne the cure with bloudletting (if nothing do let it.) For that kind of *Eryſipelas* doth often lay hold on the face, whereupon *Paulus* commandeth, that by and by in the beginning you muſt cut a veine in the elbow, eſpecially chuſing it in the ſhoulder veine. But if that do not appeare, you muſt take that which is moſt object to the ſight. And if any thing do hinder the detraction of blood, he commandeth to uſe a purgation made of ſome medicine which is dedicated and appointed to drive out choler; yet *Paulus* doth not contend with *Galen*: for whereas *Paulus* hath commaunded to cut a veine in that *Eryſipelas* which doth riſe about the head and face, he meant that of a phlegmonous *Eryſipelas*, which very often moleſteth the face: but *Galen* ſpeaketh of a lawfull *Eryſipelas*, wherein he uſed no detraction of blood. But in *Eryſipelas œdematoſum aut ſcirrhoſum*, you muſt uſe a purgation which hath a mingled & manifold force, that is, which can purge, partly choler, partly fleame, or melancholy humour.

Victus. *Potus.* *Motus.* *Animi affectus.* *Venus.* *Secundus ſcopus.* *2. ad Glau. In a phlegmonous Eryſipelas it is good to let blood*

And

And truly in all these things the advice of some wise and learned Physition is to be asked, from whose counsell and decree the Chyrurgian ought not in any wise to swerve or digresse. And let this be sufficient, that once you have beene admonished, that the Chyrurgian ought not to attempt any thing at all in those things which belong unto purging and bloud-letting, without the counsell and warrant of some cunning Physition, except sometime necessity shall compell him, and when no Physition is ready at hand. The third intention is finished and performed by cooling and repelling medicines in the beginning of the fluxe, excepting those causes which we have mentioned in our generall discourse. But the beginning being passed, and fluxe now remaining, you must emptie that which cleaveth fast unto the member, and is compacted therein, by applying outwardly digestive or evaporative medicines, that is to say, through the transpiration and breathing through to the sense. But of all these kinds of rumours thus consisting above nature, there is a double evacuation. (*Galen. Lib. 14. Therap.*) one of repulsives to the other parts, the other of outward digestives, through that vaporous breathing which doth flie the sense. But because *Erysipelas* doth afflict and molest not onely in quantitie, but also in the very quality, by reason of the vehement inflammation, it doth require a more often and greater refrigeration then *Phlegmone* doth. Therefore after the emptying of the whole body (as we have said a little before) we will use repressive remedies, cooling (as is convenient) the afflicted member, or that part which sustaineth the skinne: specially when *Erysipelas* is ingendred without any manifest cause. But the end of refrigeration is the mutation or change of the colour: for that which is a pure *Erysipelas*, doth by and by rest and ceasse with this; but that which is not pure, but after a sort Phlegmonous, if you shall refrigerate it much, it maketh the skin blacke and blew: but if you shall desist from seeking to change the colour, it waxeth black, especially in an aged body: so that some of those refrigerated tumors cannot perfectly be healed, no not with digesting medicines, but that some scirrhous tumour will remaine behind in the member. It is farre better therefore (saith *Galen*) when you see the colour of the affected member altered, to passe over from refrigeration and moderating helpes, unto their contraries, that is, unto dissolving or digesting and drying remedies, before that the member be altogether blew or blacke. But you must alwayes beware and take good heed, that those things which be annointed, be very liquid and moist, and that they be often changed, and that those things which be applied, be often washed with sponges dipped in some liquor: for the great heat of the member quickly bursting forth into a vapour, doth dry up these things. But amongst those things which carry with them a refrigerating and repelling force, very convenient for this affect, *Avicen* chiefly praiseth among simple remedies the sprinkling on of cold water. But *Galen* commendeth the juyce of Nightshade, of Syngreen, of Parslaine, of *Psillium*, of Henbane, of Lettuce, of *Umbelicus Veneris* (which herb is called of the Greekes *Cotylidon*) of Endive and Succorie, of fenne Lintels, of Gourds, and other of that sort. Also that cerate made of very cold water, which containeth foure times as much of oyle of Roses with white waxe. ℞. oyle of Roses with oyle of unripe Grapes made without salt,

In phlebotomy and purging, the Chyrurgian must be taught by the Physition.

Tertia intentio.

Hic Guido depravatè citat. Gal.

How much Erysipelas is to be refrigerated.

Lib. 14. Ther.

Materia refrigerantium ex Gal.

Ceratum.

which being made very ſoft and pliable in a mortar, ſprinkle on cold water as much as you think good, with the which if you commixe a little vinegar that is thin and very cleare, you ſhall make the medicine more excellent and more effectuall. Moreover all theſe things muſt be miniſtred cold, and often changed, before they be any thing dried or withered. It profiteth alſo very much, and that preſently, to annoint the member annoyed with *Eryſipelas*, with Ceruſe onely, or mingled with vinegar and *Lycium*, or with *Terra cimolia*, or with potters clay, with Nightſhade, or with *Spuma argenti*, with oyle of Roſes, and with *Acatia* with vinegar. To this purpoſe alſo this compound following helpeth much. ℞. juyce of Plantaine, ℥. j. oyl of Roſes, ℥. iij *Litharg yri nutriti*, ℥. j. *Ceruſæ lotæ*, ℥. iij. of womans milke, ℥ ß. Let all be commixed together, and brayed in a leaden mortar, and make a Liniment. But *Litharg yrum* and *Ceruſa* ought firſt to be beaten, and then the oyle and juyce aforeſaid muſt be powred on them ſoftly by little and little, untill they be throughly incorporated together the one with the other. But if you deſire greater coolers, you may commixe with theſe and other remedies before recited (according to *Paulus* mind) a little *Opium*, or *Cicuta*, or Mandrake. But I think it good to abſtaine from applying either of them, or the like, which are of a ſtupefactive nature, except great neceſſity doth move you thereunto. But when the inflammation of the affected member is ſomwhat abated, and the heat of *Eryſipelas* ſlaked, *Galen* (before any blewneſſe did appeare through refrigeration) did uſe to diſſolve the humour gotten into the member (which they call *conjuncta materia*) by laying on a Cataplaſme of Barley meale, or of *cruda Polenta*, (called in Greek ἀμυλον) and of other things before mentioned in the order of curing *Phlegmone*. For even as the ſignes of *Eryſipelas* were deſumed and knowne by the analogie of the tokens of *Phlegmone*: ſo alſo the remedies of the cure of *Eryſipelas* are to be fetched from the proportion of the remedies of healing *Phlegmone*. Furthermore, of ſuch kind of medicines which have a diſſolving and breathing quality, very neceſſary in this evill, there are very many, both ſimples and compounds, rehearſed of *Paulus Ægyneta*, *lib.* 4. *cap.* 21. and of *Ætius*, *lib.* 14 *de re Medica*. But now it ſhall be ſufficient to rehearſe among ſo many, one onely remedy, which of all the reſt ſeemeth in my opinion to be moſt excellent. ℞. of the tender leaves of *Althæa*, ℔. j. boile them in *Hydreleum*, and being well boyled, bray them well together, putting thereunto of oile of Roſes ℥. iiij. *Argenti ſpumæ*, and *Ceruſæ*, ana ℥ ij. ß. againe plaine or ſmooth them with the juyce of Coriander, or Syngreen, or Nightſhade: then put thereunto a few crummes of bread, and annoint them after the manner of an Emplaiſter. But if peradventure blewneſſe ſhall not occupy the place (the skin being cut before) you muſt lay a Cataplaſme above upon it, and ſprinkle the place abundantly, as *Galen* hath commanded, with hot water: for it doth digeſt and waſh the wound. Alſo water and ſalt brine in the meane ſeaſon ſhall availe to nouriſh or cheriſh the place, when it is ſomwhat thick and groſſe, which things do ſcoure and cleanſe the thickneſſe thereof. The fourth intention of the cure of *Eryſipelas*, which is the correction of the accidents, is perfected (as we have ſaid in the cure of *Phlegmone*) when as we ſhall return and drive back the recourſe of the matter, induration, and corruption, together with the paine and the

A compound medicine.

Evacuation of the joyned matter by evaporatives, ἀμυλον.

Hydreleii is a mixture of water and oyl Si livor jam locum occuparit.

Quarta Intentio.

the heat. For these symptomates are wont to happen as well unto *Erysipelas*, as unto *Phlegmone*. Moreover the best remedy to asswage paine and vehement heat, is made of leaves and roots of Henbane, which you must roll up in tow, and seeth them with Prunes: then commixe them with the ointment commonly called *Populeon*, or with Swines grease (as I said before in the cure of *Phlegmone*.) But if *Erysipelas* shall chance to be exulcerated, you shall cure it with applying *Unguentum album*, or *Unguentum de Lythargyro*, with the which if you shall commixe a little *Scoria*, which is the drosse of lead molten in the fire, you make the remedies most excellent and effectuall. But it shall be more profitable to comprehend the whole order of the cure of *Erysipelas* in some short sentences, after the manner of an Epilogue, that those things whereof we have spoken before somwhat at large, may take the deeper root in our minds and memorie. For this cause therefore we have taken out of *Galen* these seven Aphorismes following, which summarily do containe the whole cure of *Erysipelas*. 1. In an exquisite *Erysipelas* make no detraction of bloud. 2. If the bodie be full of choler, and the affect be great, purge the belly downeward with the medicine of *Cholagogon*. 3. If the disease be little and small, and the body without choler, use no medicine to purge choler, but content your selfe with some sharpe clyster. 4. When you have purged the whole body (as you must) annoint the affected in the beginning with medicines that can moderately represse and abundantly refrigerate, even to the changing of the colour. 5. When you see the colour of the aggrieved member altered, and the heat of *Erysipelas* slaked, and the inflammation ceassed, you must passe over from refrigerating and adstrictive medicines before that the member be throughly blew or black, unto their contraries, that is, unto digestives, or discussives and drying remedies. 6. Those *Erysipelata* which are caused of ulcers, and other manifest causes, you must scarifie, and afterward apply a Cataplasme of Barley meale. 7. If *Erysipelas* be not exquisite or true, but phlegmonous, you may let bloud without fearing any thing, specially if bloud do abound in the body.

A remedy to mitigate paine and heat.

If Erysipelas be exulcerated.

Seven Aphor. out of Galen concerning the whole cure of Erysipelas.

1. 2. 3. 4. 5. 6. 7.

CHAP. XVII.

Of Tumours which do associate Erysipelas, as Herpes both Miliaris and Exedens, which are called of the late Chyrurgions cholericke pushes.

THose tumours above nature which haue any society with the above-mentioned *Erysipelas*, or any way do seeme to pertaine thereunto (for that they have their proceeding of unnaturall and hidden choler, that is, which is not mingled with other humours) both the later sort of Physitions and also of Chyrurgians, do call *Mala cholericæ pustulæ*: But the Greciams, as *Hippocrates*, *Galen*, & *Paulus*, do call them *Herpetæ*, which word doth almost sound and agree with the Latines, as *Malum quod serpit*, the creeping evill. For ἕρπω in Greeke, is all one with *serpo* in Latine, whereupon ἕρπες is called *serpens*; yet *Herpes* doth not perfectly signifie among the Physitions *Malum quod serpit*, but a certaine kind of disease whereof we now intreat: therefore the creeping evill extendeth and stretcheth further then *Herpes*, for *Phagedænæ* are also called

De Herpete.

Pustulæ cholericæ vulgò appellatæ Herpetes.

Formicæ Avicennæ.

When Herpes is caused.

Two kinds of Herpes.

1. ἕρπης ἐσθιόμενος. *i. exedens vel depascens.*

2. μιλίαρις, *sive Herpes miliaris.*

Lib. 14. Ther.

Ex Paulo & Gal.

Lib. de tumoribus præter natur.

Lib. 4. Metho. medendi.

The Cholericke humour, which causeth Herpes is very thin.

serpentia ulcera, creeping ulcers. But *Avicen* called all these kinds of pushes *Formicæ*, and *Galen* numbreth them among inflammations, but *Celsus* seemeth to comprehend them under the name of *sacer ignis*. *Lib.* 5. *cap.* 28. *Herpes* therefore is caused, when yellow choler, unnaturall, alone, and secret, that is to say, which is commixed with no other humour, doth flow into some member, and there remaineth: whose substance if it be any thing thicke and sharpe, it exulcerateth the whole skinne, even to the flesh which lieth under it, and then this evill is called of *Hippocrates* and other Grecians, ἕρπης ἐσθιόμενος, but of the Latines *Herpes exedens* or *depascens*, an eating or feeding *Herpes*; and it is called 14. *Therap.* of *Galen*, by this absolute name, *Herpes*. But if choler be somewhat thin, and not so thick and hot, it exciteth small pushes outwardly in the superficies of the skinne (for that it doth not onely as it were burne, but scald) like unto the seed of Millet or Hirse: by reason of which similitude and likenesse, the affect is then termed of the Latines *Miliaris Herpes*: but of certaine of the Grecians after *Hippocrates* time, it was called for the same reason μιλίαρις; for μιλίαρις in Greeke is called *Milium* with us. And this kind of species of *Herpes* (*Galen* witnessing the same, *lib.* 2 *ad Glauconem*) doth borrow his name or title of the generall word, seeing that the same *Galen* calleth it *Herpes* simply and without addition. Notwithstanding in another place by the name of *Herpes*, *Galen* calleth it *Herpes esthiomenos*, that is, *exedens*, as afterward shall be said. But this kind doth not altogether cause the ulcer, as the other doth which is called *exedens*, but as hath been said, it exciteth little small pushes to the likenesse of *Milium*, which pushes in processe of time, when they are broken out, do turne unto an ulcer. Therefore not without great reason or cause did *Oribasius* and certaine other also before *Galens* time, judge and think, that in this kind of evill, there was mixed with choler some thinne fleame, which did bring forth those little pushes, whereupon it was called of some *pustulosus Herpes*. But the other which is called *Esthiomenos*, is not so mixed with fleam, but seemeth to be a pure choler infected with no other humour: and therefore it chanceth with erosion, which continually affecteth the skin, whereupon this name is attributed unto it. For *Esthiomenos* is all one with *erodens* or *exedens*. And truly this evill is of one and the same kind with a pustulous and exulcerate *Erysipelas*, from the which notwithstanding it somwhat differeth by reason of the thinnesse of that bilious humour (whereof both of them do take their beginning) That is that which *Galen* testifieth in these words: It is (saith he) a very thinne humour which raiseth *Herpes*, and so thinne truly, that it passeth through not onely all the inward members, which are every where of a fleshie substance, but also through the very skin, even unto the outward little skin (which is called of the Greeks *Epidermida*) which only because it stayeth there, it both gnaweth and feedeth on: but if it should also pierce through this, after the manner of a sweat, it should, in no wise excite any ulcer, for that is a common thing unto ulcers which do arise of a biting humor, which ulcers they call *Spontanea*, because the humour which causeth them is strayed, and varieth still in their going out or issue: hitherto *Galen*. When he nameth *Herpes* simply and without any addition, he meaneth *Herpes esthiomenos*, as it is easie to be knowne by the joyning together thereof, by the signes and cure; and so in

in that place it borroweth his title of the generall word, when it is simply and absolutely called *Herpes*, as in that little booke *de Tumoribus præter naturam*, where the same *Galen* writeth thus of that same kind of *Herpes* word forword; *Herpes* also feedeth and gnaweth upon those parts which are about it, but the exulceration is of the skin only. But almost all the barbarous sort of Chyrurgians, even those of late time, do comprehend both these kinds of *Herpes*, viz. *Miliaris* and *Exedens*, under this title of *Formicæ*, to whom both in this thing and in many other also, *Avicen* first gave the occasion of error; who being deceived by the likenes of the name, because the Greekes call *Myrmeciæ*, that is, *Formicæ*, a certaine kind of *Verrucæ*, hath through a marvellous overslight, even in the same Chapter, confounded those *Verrucæ* with *Herpetes*. *Guido* notwithstanding maketh a difference betweene *Herpes* and *Formicæ*, and confoundeth the name of *Formicæ* sometimes with *Verrucæ*, which the Greeks call *Mermeciæ* and *Acrochordonæ*, sometime with *Herpes exedens*, which (I meane *Herpes comedens*) is sometimes named of the same *Guido Herpestes*, somtime absolutly *Herpes*, who also thought this *Herpes* to be nothing els but a pustulous & ulcerated *Erysipelas*, when this notwithstanding, as we have alledged out of *Galen*, doth differ from the other by reason of the thinnesse of the humour. For that choler which exciteth *Herpes*, is thinner then that which causeth an ulcerate *Erysipelas*. Furthermore *Erysipelas*, which chanceth with ulceration, doth not only occupy the skin, but with it also it annoyeth some part of the flesh under it. But *Herpes* wherof we now intreat, layeth hold on the skin only, & exulcerateth it. Therefore although these evils are of one and the same kind, (as *Morbili* *Galen* thought) yet they are not altogether one, neither are they alike. Those wheikes also which the interpreter of *Avicen*, and the unlearned company of Physitians do terme *Morbili*, under *Herpes*. But these *Morbili* are caused of a more thin and slender matter, then those pushes which are commonly called *Variolæ*. For these (as *Avicen* writeth) proceed of bloud, but the other are caused through the admixtion of choler & bloud. But if any man do long or desire to know what name the ancient Physitians did bequeath unto these pustulous ulcers, we have declared that in Latin they are called of *Pliny*, *Papulæ*, and sometime *pituitæ eruptiones*, Herpetum flegmaticke eruptions, but in Greeke of *Hippocrates* lib. 3. *Epidemiarum* *Exanthemata*, of *Galen*, *Exanthemata*. But the signes, judgements and causes of both kinds of *Herpes*, may sufficiently be knowne by those things that went before. It remaineth therefore that we now declare the cure of them. In curing these evils called *Herpetes*, (as in other such like voluntary ulcers which have their originall of a biting and vehement humour) three intentions are to be observed and marked. The first is, that the confluxion of the humour unto the affected part be stopped and letted. The second is, to make evacuation, of that, whatsoever is flowne already into the aggrieved member, and sticketh fast in the same. The third is, to heale the ulcer. We do finish our first intent, by purging the whole body with some medicine that can bring foorth the humour whereof the evill doth grow, and when the body is throughly emptied, by repressing & driving backe the humor that floweth. Therfore in *Herpes exedens* medicine we must use some medicine which can provoke choler downward, seeing (as *Chelagogo*

Herpes exulcerateth only the skin.

Avicen confoundeth Myrmeciæ with Herpetes.

Herpes Eſthiomenos and Erysipelas ulcerarum are all one.

Herpetum genere.

Eruptiones. Ecthymata.

Three things to be marked in the cure of Herpes.

1. 2. 3.

Primus scopus.

requireth the

we have said before), a pure and sincere bilious humour that doth procreat this evill, it hapneth therefore, that in respect of the emptying of the whole body, *Comedentes Herpetes* must be cured like unto *Erysipelata*. Therefore because it is a thin and watrish humor which causeth this evil. *Galen* hath sufficiently declared to mollifie and soften the belly gently, or to provoke urine with those things which can moderately cause the same. But in the other kind of *Herpetes*, which by reason of the similitude which it hath with *Milium* we have said to be called in the Greek *Miliaris* & *Cenchria*, there is required some remedy which is of a mixed faculty, that is, which can purge forth both choler & fleame. For some hath thought, and that not without great reason (as *Galen* saith) that in this evill there is some fleame commixed with choler. Furthermore that humour which aboundeth in the body and causeth this evill, being emptied out (as it is required) you must apply those medicines which can represse & keepe backe the flowing of the humour, for then ministring of them shall be more without danger, and more convenient also, seeing that (as *Galen* saith) if one do thrust backe but a little portion of the vicious humour, which after convenient purging remaineth yet in the body, to the bowels and great veines, it will not cause any sensible evill at all, that can be felt. But if the quantity of the humour be great, it sometime coucheth it selfe in some principall member, whereas through the force of the purging nature, the whole body is not evacuated, either by purging downward, or by urine, or by the skinne, which includeth the whole body. But represtives and repulsives be not only those which do bind, but also those which can refrigerate without any astriction. Of which nature are these, Lettuce, Knotgrasse, Fenne, or pond Lintils, Purslaine, Endiue, Syngreene, and other of that sort, which were very convenient also for *Erysipelas*. But those medicines which beside their cooling, are also apt by nature to moisten *Herpetes*, especially *depascentes*, do in no wise require, but they do only admit those refrigeratives which can also greatly dry up. For those remedies which have but a meane and weake force to coole and dry, as is Night-shade, are not sufficient for them. Therefore by *Galens* counsell, you must in the beginning lay upon them the yong tender buds of the Vine, Bramble leaves, of *Rubum Caninum*, and Plantaine. After apply also with these Lintels, sometime Hony and Barley meale. Also minister that Cataplasme *sine Sempervive*, which is appointed for those phlegmonous tumours which proceed of fluxe, for it doth repell that which floweth, and it dryeth up that which is contained in the affected member, and it strengtheneth the parts about it. The beginning of the being past, this remedy availeth greatly. Make a Cataplasme of the rinds of Pomegranates sodden in wine, & of *Rhu*, or *Rhoe*, that is of the seeds of the shrub *Cortarium* (which of the late Physitians is called *Sumach*) and of the meale of Barley. But by this Cataplasme you shall very well accomplish the second intention or scope of curing *Herpes*; because it is of sufficient power to digest that which is flowed already into the affected place: for it appeareth evidently, that those remedies which have a repressing faculty, ought to exceed in the generation of the ulcer, but when the vicious humour doth cease to flow any more into the affected part, then those medicines are requisite which do digest. As concerning our third intent, which declareth the

Herpes miliaris requireth a remedie which can purge both choler and fleame.

Reprimendi tempus. Lib. 14. Therap.

Represtives are not to be used if the humor be plentifull.

Repremendum materia.

These remedies which do coole & moisten, are not meete for Herpes exedens.

Represtives meete for Herpes exedens.

Cataplasma.

Sumach.

These things do accomplish our second intention.

cure

cure of the ulcer, it behoveth you briefly to know these things following, viz That every ulcer whether it commeth of the owne accord, or be caused of some accidentall cause, doth desire to be dryed up by some medicine (as *Hippocrates* saith) that is not sharpe, byting, or vehemently provoking, except, when the ulcers be malicious and full of corruption; for such evils (saith *Galen*) require more sharpe medicines, and those which have even the power of fire, as is *Myfos* and *Chaleitis*, and *Arsenicum*, and Lime, and *Sandaracha*, and other things of that kind, which burne as hote as fire. Those places therefore that are exulcerated in *Herpes exedens*, must be tended with Pills, and Trochisks, written for the cure of *Herpes* in those bookes which are called *Pharmaceutici*: which remedies, when necessity compelleth us to use them, must be throughly washed in *Passum*, or in some other sweet wine, or if sweet wine be not ready at hand, in thin and somewhat sharpe wine, which is not too old (that is, which for age hath no sharpe taste) or else in *Posca aquosa* (which they call *Oxicratum*) *Paulus* in *Herpes* which annoyeth under the skinne, useth these remedies; the scowrings of Lead steeped in the juyce of smooth Rew, or a Cerate of Mirtles in stead of Rew. Another of old Wooll, washed and burnt about a torch, ℥ ij. ʃ. of Waxe, ℥ xxvi. of the scowrings of Lead. ℥. j. of Goats tallow, trimmed and washed with water, ℥ xxv. of Mirtles, ℥. v. But for those *Herpetes* that do gnaw and bite vehemently, called *depascentes*, he chargeth to use this remedy. ℞. of the rind of sweete Pomgranates, ℥. vj. *Argenti spuma*, ℥. vj. of washed wooll cleaving to the torch or to some sweete wood, and that burnt. ℥ ij. of Waxe, ℥. xij. of Ceruse, ℥ viij. of Frankensence, Alome scissible, ana, ℥ j. let them bee steeped in wine or in oyle of Mirtles. But now the ulcers being of long continuance, those Trochiskes above-sayd, and other such like medicines which are appointed to cure *Herpetes*, must be washed neither in sweete wine nor in *Posca aquosa*, but rather in wine that is somewhat sharpe, especially in that which is blacke, & if that be not to be had, you must use white wine. But those medicines which are most effectuall and most meet at that time, when the ulcers be inveterate, are the Pils of *Musa*, *Andron*, and *Polyida*, whose descriptions are set downe in the end of the cure of *Carbunculus*, and those Trochiskes also, which of *Avicen* and the later sort of Physicians are called *Calidicon* and *Aldaron*. But those *Herpetes* which do only exulcerate the outward skin, as they bee which we have called *Miliares*, must in no wise bee enjoyned to any of those medicines before rehearsed (if we will credite *Galen*) for they be very vehement and do greatly dry. But those medicines whatsoever they be, which have the nature and force of *Glaucium*, that is, of *Memytha*, shall suffice these ulcers, and you must wash them with this, but specially with water. But if these things shall nothing availe, you must also commixe Vineger therewith. Also if you annoint it with juyce of Night-shade, or Plantaine, you shal help it greatly. Hitherto have we spoken of *Herpes*. Now because in that which we have said, we have not as yet touched by the way any thing concerning the evils called *Formicæ*, which both the Arabians, and the later sort of Physicians do erroneously, as we have said, confound with *Herpetes*: this place doth require that wee set downe a few words, both of them and of other tumors, and increasings appearing in the skin, which the Latines call *Verrucæ*.

The cure of the ulcer in herpes is our third scope.

Every ulcer must be dryed up. Lib. 2. ad Glau.

How exulcerated places must be looked to.

Posca.

Remedies taken out of Paulus.

Aliud.

Ad herpetes depascentes.

For inveterate ulcers.

What is to be done in pustulæ miliares if they turne into an ulcer.

Lib. secundo ad Glaucum.

Of the evils called Formicæ, and of other differences of Verrucæ.

Verrucæ. Pera.

THose little tumours, or low swellings, which are seene to appeare in the skinne like little hillockes, the Latines have fitly called *Verrucæ*, for *Verrucæ* signifieth properly the highest part of a mountaine or hill: but the common sort call them *Pera*, Leekes, because sometime they have certaine threads lying betweene them not much unlike unto the roots of Leeks. The Greeks have no name wherein they may comprehend all those kinds of *Verrucæ*, but they do call a certaine kind thereof by proper names, which be these, μύρμηκια, ἀκροχορδόνες, καὶ σύμυα *Verrucæ* therefore of them be called *Myrmecia*, which are of a large foundation, and as it were sitting just to the ground, and when they be touched, they are felt painefull like unto the biting or stinging of an Ant; whereupon their name is given unto them, for the Greeks do call μύρμηκα, *Formica*. Wherefore the Latins applying the name thereof to the Greeke word have called *Formicæ*, *Verrucæ*, &c. for their forme and fashion *Sessiles Verrucæ*. These evils (saith *Celsus*, *lib.* 5.) do grow either in the palmes of the hands or in the soles of the feete: but these take deeper roote, and are lower and harder then a wart, and do cause greater paine, and they send forth more store of bloud, and they scarce at any time succeed the bignesse of a Hop. But *Acrochordon* is a *Verruca*, that is as it were hanging, & of a more narrow foundation, that is, a certaine round bignesse or growing up in the skin which hath the foundation, that is, the neather part, very straight to the skin. It is so called because it seemeth to hang as though it were tied with a string. By this difference therefore *Acrochordones* are distinguished from *Myrmecia*, because they are very small at the neather end next the skin, but at the other end are very large & broad, contrariwise *Myrmecia* (as hath bene sayd) are of a large foundation, but at the other end they are very small and slender. But these oftentimes are equall together with the skinne, and *Acrochordones* do alwayes appeare above the skin, (as *Galen* 14. *lib. de morbis curandis* hath manifestly declared.) Beside these things *Acrochordones* (as *Celsus* saith) do grow up thicke and many together, and do most trouble children, and oftentimes they fall againe suddenly and sometime they cause but meane inflammation: there are some also which are turned into corrupted matter, but they seldome passe the greatnesse of a Bean. They be called of *Avicen*, *Clavi*, but the Latins do terme *Clavi*, *Verrucæ albæ*, because they be like to the round heads of nailes. These do chiefly happen in the fingers, and the soles of the feete, where they do cause great paine: the Greekes call them σῦκα, But *Avicen*, *Almismar*. These bee often caused of a bruise, and sometime otherwise. But *Thymion* or *Thymon*, in English a wart, is called of *Celsus* and of the Greeks *Verruncula*, a little hillecke appearing above the body, which at the neather part next the skinne is very small as *Acrochordon* is) but above it is more large: it is also somewhat hard, and very sharpe in the top, which doth represent the colour of the floure Thyme, whereupon the name is given unto it, and also it is easily spread abroad. Oftentimes it giveth forth some bloud, and is almost as great as an Ægyptian Beane, seldome

There be divers kind of Verrucæ.

Myrmecia.

Sessiles Verrucæ.

Acrochordon pensilis verrucæ.

The difference betweene Acrochordon and Myrmecia.

Clavi. σῦκα.

Almismar.

Thymion.

Thymij magnitudo.

ſeldome bigger, but ſometime leſſer: ſometime there groweth up one alone, ſometime many other, either in the ankles of the feete, or in the hands, or in the ſoles of the feete. But the worſt *Thymia* of all, are in the filthy parts of the body, where they do commonly bleed. *Avicen* ſeemeth to have named this kind of *Verrucæ*, *Tuſium*, or (as another tranſlation hath) *Tarſium*. Of this kind of *Verrucæ* be thoſe evils alſo, which *Avicen* called *Cornua*, not much differing from the other ſorts; but that they be ſomewhat long, and are turned crooked againe, like unto hornes. The evils called *Calli* (called of the Greekes τύλοι) doe not much differ from the aforenamed *Clavi*, but that they be of themſelves without griefe and nothing painfull, and of the colour of the skin wherein they are reſident, neither do they ingender of themſelves, or of their owne accord, but of the hardnes of the skin cauſed by labour.

Thymia in obſcænis peſſima.

Cornua.

Calli.

Τύλοι.

CHAP. XIX.

The judgement and cure of Verrucæ.

AMong all theſe evils *Acrochordon* and *Thymion* are oftentimes (as *Celſus* reporteth) ended, and do heale of themſelves, and the leſſer they be, the ſooner they be ended. But *Mermecia* and *Clavi* do ſcarce at any time ceaſſe without curing. If *Achrochordon* be cut off, it leaveth no roor behind it, and therefore it groweth not againe. But where *Thymion* and *Clavus* be cut off, there ariſeth up underneath a little round roote, which deſcendeth downeward ſomewhat deepe into the fleſh, and there abiding, it doth cauſe the aforeſayd evils to grow againe. *Myrmecia* doe hold faſt with very broad rootes, and therefore they cannot bee cut off without great ulceration. It is profitable to cut off *Clavus*, and then ſprinckle it over with hote water, for ſo it doth waxe ſoft and tender without any more ado: and itdoth bleed, it oftentimes dyeth and ceaſſeth. It is alſo taken away, by cleanſing it round about, & by laying on it Roſin mixed with the beaten powder of *Lapis molaris*. But the other kinds (as the ſame *Celſus* affirmeth) muſt be cured with hote medicines. Now the fitteſt remedy for the other evills, is that which is made of the dregs of Wine; and that medicine is good for *Myrmecia*, which is made of Alume and yellow Oaker. *Paulus Ægineta lib 4. cap.* 15. rehearſeth very many remedies, which doth take away, and utterly aboliſh theſe *Verrucæ*, eſpecially thoſe which be *Seſſiles* and *penſiles*. Of the which kinde are *Elaterium* (which is the juyce of wilde Cucumbers) rubbed on with Salt, the barke of Frankinſenee with Vineger, or the ripe Figgs, which are ripe before their time, with Vineger, Meale, and *Nitrum*. Alſo the juyce of *Tythymalus*, in Engliſh, Spurge, the head of the fiſh *Smaras*, ſalted and burnt, the ruſt of ſome mettall with quicke brimſtone, that is, which is not throughly burnt in the fire, the leaves of *Ocymum* with Shoemakers bleach, (which, the Greekes call *Chalcantham*) the water of the greene twiggs of the Vine burnt in the fire, Sheepes dung with Vineger, Goats gall annointed, the fruite of the great Herbe *Heliotropium* applyed by it ſelfe, or miniſtred with Wine, Rew with *Nitrum* and Pepper, *Nitrum* with the Vrine of a yong boy not yet accuſtomed

Acrochordon.
Thymion.
Lib. 5.
Myrmecia.
Clavi.

Myrmecia.
The cure of Verrucæ out of Paulus.

Aqua ex ſarmentis diſtillata.

Stercus bubulam. med with venerous acts, ores dung ministred with Vineger. But these which we have mentioned as remedies for the extirpation of *Myrmecia* and *Acrochordones*, are greatly also effectuall for those evils called *Clavi* and *Thymia*. They do use also the head of a Lisard to take away *Myrmecia Acrochordones*, and *Clavi*. There are some which do boyle the heads of salted fishes in that water which distilleth out of greene branches, while they be burning: which they do declare to be a most excellent remedy for the aforesayd evils. Other some to extinguish these diseases, do make a Liniment of the rust of brasse, (which of the late Physicians is called *Viride æris, & flos æris*) of brimstone, & of the distilled water of Vine branches. And this is the only method of curing, which they are wont to use in racing out of *Verrucæ*, that is, by gnawing and scalding medicines. But this one thing is most diligently to be observed in administring such kind of medicines, which *Celsus* doth admonish us of in his fift booke: namely, that those parts which are about the evils, ought to be covered with leaves, lest they also be exulcerate; for which cause some do annoint the places about the diseases, with ointment of Bolearmoniacke, with *Terra sigillata*, with Rose water and Vineger. Furthermore, we abolish *Acrochordones*, *Myrmecia*, and *Thymia*, not only with these aforesaid burning medicines, but also with the flame of fire, or with some hote instrument rightly applyed to them. Oftentimes also we cut them off. But sometime we do take them away and utterly destroy them, by a ligature cunningly made and prepared for them. (as it happeneth in that true disease called *Ficus*) or else by setting too the fore-teeth, as some at Rome in *Galens* time were wont to do. But if you shall apply fire or some hot instrument to *Verruca*, you must provide that a plate of Iron or some such thing, being bored through, be made ready for the burnt sore, the hole whereof must so fitly comprehend the same, that none of the skin about it may be seene. Adustion being now made, you must resolve the crust with Butter, or with some other annointing medicine. Afterward you must cure the sore like unto other ulcers. But how *Myrmecia*, which do not appeare out of the skin, but altogether equall therewith, ought to be brought foorth and cut off, *Galen* teacheth very well. *lib.* 14. *Metho. Med.* where he maketh mention of one in his time at Rome, who devised a new order to cure these *Verrucæ*; first, he brought out the evils by applying his lips unto them, or by sucking them, and then (which did seeme marvellous) he plucked them from the roote, afterward setting too his foreteeth, he utterly destroyed them. But *Acrochordones*, appearing above the skin, he straightway bit off with his teeth, and so quickly dispatched them. *Galen* also setteth down another double manner to cure these evils, saying: But a Chyrurgian being somewhat exercised in manuall practise, may easily cut off these *Verrucæ*, both with that instrument made to the forme of a Myrtle leafe, and with that also which the Greekes call *Scolopomacherion*: this alwayes provided, that the sore be kept and separated from the skin or parts about it. We also bring foorth *Myrmecia*; by laying some strong and stiffe quill about the compasse or circle thereof, the hollownesse of which quill must be equall with the thicknesse of *Myrmecia*, that it might pinch it round about in every place, which being afterward turned about the sore, and enforced downeward, it will quickly bring

Laert caput.

Other orders of cuving.

How Verrucæ are safely burned.

The cure of Myrmecia being equal with the skinne.

A new cure of Myrmecia out of Galen.

Another cure of Myrmecia Lib. 14. Metb. med.

Scalprum.

Scolopomacherion.

Another cure invented, by a quill.

forth

forth the whole *Myrmecia* together with the very roote, but you muſt marke that the very end of the quill which ſhall cut it in a circle, ought to be not only thin and ſlender, but alſo ſharpe and ſtrong. The quill therfore of an old Cock, or rather of an Eagle is very fit for this purpoſe. But you muſt cut it off only towards the roote, ſeeing the hollowneſſe of the other part of the quill may eaſily comprehend *Myrmecia*. And truly by this abſceſſion, if it be done cunningly, you ſhal learne great Art. Hitherto ſpeaketh *Galen*. But the ulcer which remaineth (*Verruce* being thus taken away) muſt be filled up and brought unto a ſcarre, as other ulcers be.

Prima ſcitè radicem verſus abſcindenda.

CHAP. XX.

Of Oedema, and other cold flegmaticke and flatuous tumours.

HAVING ſufficiently intreated of thoſe tumours which are engendered through hote humours, we are now againe determined to handle thoſe tumors which have their originall of a cold matter, taking our exordium from that evill which of the Grecians is called *Oedema*. For as *Eryſipelas* is cauſed of a cholericke fluxe: ſo *Oedema* proceedeth of a flegmaticke humour. *Oedema* therefore (*Galen* defining the ſame) is a certaine looſe and unpainfull tumor: or it is a certaine thin ſwelling without paine, riſing of a flegmaticke humour that flowerh into ſome member of the body, ſo that the ſame *Galen in lib. 14. Ther.* thought of *Oedema*, that it was a diſeaſe and no ſymptomate. For truly we know (ſaith he) that *Oedema* doth come otherwiſe then of the flowing of a flegmaticke humour, that is to wit, of a flegmaticke humour or vaporous ſpirit, gathered into ſome member, and ſometime engendred in the ſame, as in the leggs and feet, which are troubled with a corrupted water running under the skinne, and with the evils called *Phthoe*, and *Cbachexia*, which are evill habites and deformities of the body. For in thoſe dangerous diſpoſitions, *Oedema* is an accidentall ſymptomate of that affect which oppreſſeth the man, that is, an accident neceſſarily following, which requireth no ſeverall or proper cure (as afterward ſhall appeare.) *Oedema* (as *Phlegmone* and *Eryſipelas* alſo) is diſcerned of the Chyrurgians, by two differences, that is, by the true or untrue, or unlawfull *Oedema*. A true *Oedema* commeth of naturall choler, which truly is nothing elſe but a raw bloud not throughly digeſted, which is found in a lumpe of bloud, very fit to nouriſh flegmaticke members. An untrue and unlawfull *Oedema*, proceedeth of unnaturall fleame. That we may not deale here in any thing obſcurely, naturall fleame is a cold and moiſt humour, in ſubſtance, crude or raw, in colour, inclining to a certaine whitenes, but in taſt, and (if I may ſpeake it) in ſmell, it is ſweet and pleaſant: unnaturall fleame is that which doth degenerate and differ from that fleame before deſcribed, and yet it keepeth it ſelfe within the bounds of his circuite and liberty, which if it ſhall once paſſe, it is then no more to be called *Phlegma* or fleame, but ſome other humour. But this fleame chanceth to degenerate from his owne proper nature two manner of wayes. One way is (as they ſay) in it ſelfe, when in his own naturall & proper ſubſtance it is changed, without any admixtion with any other humour, which truly happeth very often: for it is turned either into a

Oedema quid.

Oedema eſt ſymptoma.

Oedema duplex. Verum.

Illegitimū

What fleame is. What, and after what ſort, fleame doth degenerate frō his owne nature.

watery iſh

waterish substance, or into a flatuous substance, or into a very thin matter, and then it is called *Phlegma aquosum*, *flatuosum*, or *tenue*: or it is turned into a thicke and viscious substance, which maketh the fleame very grosse & clammy, and through a greater, or (as we say) through a further induration, it is caused to looke like a plaister, or like glasse, or it doth putrifie and is altered, and then it is made both salt, nitrous, and corrosive. The other way unnaturall fleame is caused through admixtion, that is, when as some other humour doth happen to come unto it extraordinarily, as for example, either bloud, or choler, or melancholy. If blood be commixed with fleame, it is sweete: if choler be mingled therewith, it is caused to be salt: if melancholy, it is sowre and sharpe. There are therefore eight kinds of naturall fleame after the opinion of *Avicen*, *Haly Abbas* appointeth foure only. But *Galen* (saith *Guido*) seemeth to assigne unto it only two kinds, that is, salt and sowre, although in his second booke of the differences of feavers, and in his second booke *De locis affectis*, and in many other places also he maketh mention of the fleame called *Vitreum*, which oftentimes doth joyne it selfe with sowre fleame, by reason of that affinity and acquaintance that it hath with it. By these things therfore it is gathered, that of fleame there are ingendred eight *species* or differences of tumors besides nature. For, first of fleame that is naturall, commeth a true and a lawfull *Oedema*. Secondly of unnaturall fleame, by reason of admixtion, there proceed three other differences or tumours, because that three other humours may be commixed therewith; and these be they, *Oedema phlegmonodes*, *Oedema erysipelatodes*, and *Oedema scirrhodes*. Thirdly of unnaturall fleame, through the alteration of his naturall substance, there arise foure differences of tumors. For first of windy and vaporous fleame doth come that tumor, which of the Latines is properly called *Inflatio*, but commonly among the Physitians it is termed *Apostema ventosum*, a windy apostеme. Secondly, of waterish fleame there proceedeth a waterish apostеme. Thirdly, of raw, thicke, & grosse fleame, there are ingendred those tumors which some do call *Leves nodi*, and there are also ingendred flegmaticke abscessions, which they do commonly call, *Exiturae phlegmaticae*. But these are called of the interpreter of *Avicen*, *Dubalet frigida*, of which sort are these, *Steatomata*, *Atheromata*, and *Meliceridas*: *Ganglia* also, which be called of *Avicen*, *Glandulae*, & other of that kind which shal be spoken of in that which followeth. Now of hard or rather of indurated and (as I may say) of caked fleame, there do arise all those hard knots, which are most found in the joynts, and those evils also called *Strumae*, which are commonly called *Scrofulae*. Fourthly of corrupted & putrified fleame, there do come *Fistulae*, & other ulcers which they call *Scrufulosa*. The causes of *Oedema*, as also of other tumours besides nature are threefold. First, primitive causes are these: a fall from some high place, a stripe, a naughty diet. Secondly antecedent causes as the abundance of a flegmaticke humor running downe into some member of the body. Thirdly, *conjunctae causae* is the very fleame which is already stuffed in the member that is beset with a tumor. The signes of *Oedema* are these, a loose & soft tumor, which yeeldeth to the weight of the finger, & is hollow after the manner of a cave or den, & riseth not up againe at the removing of the finger, but retaineth the very footstep or marke of that which pressеth it. There

Galen appointeth two kinds of fleame.

2. Differences of tumors beside nature comming of fleame.

Three causes of œdema.

1.

2.

3.

Signa œdematis.

is

is felt very ſmall paine, or almoſt none at all: very little heat, a very white colour, or (as ſome will have it) a meane between whiteneſſe and paleneſſe, and other ſuch like ſignes, which doe teſtifie the dominion and power of fleame. *Oedema* (as other tumours alſo) hath foure times, the beginning, the augmenting, the ſtate, and the declination of the tumour. This kind of tumour is moſt cured by reſolution, or exhalation, but ſeldome by ſuppuration, very often by turning and changing them into knots or kirnels called *Nodi*, or into other increaſings (as they call them) which are termed of the Grecians *Apoſtemata*, but of the Latines *Abſceſſus*. But the marks and tokens of the ending and finiſhing of theſe kinds of tumours are handled before in our generall diſcourſe of tumours. Theſe œdematous tumours are rather excited in the winter time, then at other ſeaſons, for then very much fleame is gathered together in mens bodies. Theſe tumours alſo do greatly and very often trouble old men, and them which be given to gluttony. *Indicia.*

CHAP. XXI.

Of the cure of Oedema cauſed of a flegmaticke humour flowing into ſome member.

BEcauſe *Oedemata*, after the manner of other tumours, are raiſed through the fluxe of humours into ſome member, the ſcope and order of their cure ſhall be alſo twofold. 1. The one is, to diſſolve the ſubſtance of thoſe humours which now do occupie the member. 2. The other is, to withſtand and reſtraine the fluxe. And as the one ſcope doth excell the other, ſo the remedies of their cure muſt be commixed together the one with the other, either ſomewhat plentifully or ſomewhat ſparingly. When therefore the order of reſtraining ſhall overcome that which counſelleth us to uſe evacuating and digeſting remedies, the force of reſtrictives muſt be augmented. But when there is more need of evacuation then of reſtriction, the nature and vertue of digeſtive or diſcuſſive and drying medicines muſt of neceſſity excell in the mixture. Moreover, both the plentifull fluxe, and the ſmall deale of matter in the affected part, doth tell us, that in the mixture the vertue of reſtrictive medicines muſt be more effectuall, and of greater force. Contrariwiſe you muſt uſe a greater meaſure of drying and digeſting medicines, when matter aboundeth in the member very plentifully, and the fluxe very little. But in an old and inveterate *Oedema*, and that which is already ingendred, you ſhall not uſe any longer this order of curing which hath a mingled power, but you ſhall apply ſuch things as can diſperſe and divide the matter. Which thing is alſo diligently to be obſerved in all other continuall ulcers. But *Oedema*, which is an evill ſymptomate following other dangerous affects, as leanneſſe of the body, the Dropſie, and an evill habit of the body, which the Grecians call *Cachexia*, doth deſire no proper, peculiar, or ſeverall cure (as we have before mentioned) for it cannot be cured but by expelling that evill affect whereof it firſt groweth. Yet ſomewhat is to be remitted out of it, if it doth debilitate the ſtrength or increaſe the chiefe affect, or els hinder the cure. It ſhall therefore be ſufficient (if it ſhall need any cure) to rub diligently the ſwelling place, ſometime with *Oxyrhodinum*. *Curandi œdematis ſcopus duplex cum adhuc gignitur.* *The order of curing an old œdema.* *Oedematis ut ſpecialis eſt curatio.*

Oxyrhodinum, sometime with oyle mingled with salt, or else with *Oxyrhodinum* and salt. For this kind of friction doth slake the tumour, and mitigateth the paine, if it be provoked through too much distention (as somtime it chanceth.) *Oxyrhodinum* doth stay the fluxe, oyle with salt hath power to digest and emptie that which is compact in the member. But *Oxyrhodinum* with salt, doth partly digest and drie up, and partly restraine and stop the affluxion of humours. But our generall method being before declared, let us turne our pen to declare the proper and particular order of curing a lawfull *Oedema*, which hath his beginning of the flowing of thinne fleame: which method, according to the opinion of the Chyrurgians of our time, doth consist of foure things (as hath been said of *Phlegmone* and *Erysipelas*) that is to say, 1. In a just order of diet. 2. In preparing of the flegmatick humour, which they call *æquatio*, an equall division, and in purging the same. 3. In repressing, dissolving, and drying up the humor that is flowed already, and now doth occupy the member. 4 And last of all, in correcting and removing the symptomates or accidents which do follow *Oedema*. These therefore are the foure particular intentions whereby we dispatch those two generall orders before mentioned. The first intention therefore is perfected or finished by the due and just usage of sixe unnaturall things, which shall be well and fitly applyed to the sicke body, if they shall all decline unto heat and drinesse, with a certaine attenuation or diminishing.

Foure particular orders to be kept in curing a lawfull Oedema

Prima intentio.

Aer.

Potus.

Cibus.

Therefore chuse and prepare a thinne and drie aire. Let him take for his drinke wine that is fined, and clean from dregs, cleare, white, or somewhat red, which they call Claret wine, which in his kind must be excellent good, and allayed a little with water. Let his bread be very well baked, and well handled. Let him eat the flesh of sheep, or the flesh of the birds of mountains and of the plaines, and those rather rosted then sodden. Let him use sparingly fat broths, potherbes, and other fat meats. Let him abstaine from things that be unleavened, raw, and very moist. Let him not eat of any kind of pulse or cheese, nor of untimely and unripe fruits, nor of fishes (except they be those that live in gravellie places, and those also either rosted or boiled in wine.) Rosted meates generally are better then sodden, and better then those things also which the industrie of the Baker can provide. Let him eat little, and drinke lesse. In all his diet let him eschue lecherie and gluttony. If the belly be bound, loose it with Figs, or with *Carthamus*. Take therefore five or six drie Figs, and fill them with the pith of the seed of *Carthamus*, and eat them either in the morning, or before dinner. Let the body be exercised moderately, if so be the affected member can permit the same without hurt. Let his sleep be little and short. Let him altogether avoid bathing, and all other moistning things. The second intention is accomplished by preparatives, or by remedies equally dividing (which they commonly call digestives) and by medicines which can evacuate that flegmaticke matter wherewith the body of the sick doth abound. Therefore you must give him some kind of *Oximel*, which can cut and divide, and purge forth the fleame that lurketh in the body. Afterward the matter going before the expulsion being thus prepared, at the appointment of some cunning Physition, must be emptied out with some medicine that can purge fleame, called *Phlegmagogon*. But if (saith *Guido* out of *Cauliacus*) abundance

Somnus.

Balneum.

Secunda intentio.

be

be present in the body, you may safely open a veine, but yet not without the advice of some expert Physition. But in a plethorick and full body there are scarce at any time seen any *Oedemata*, especially those which be lawfull, for fleame doth not abound in it more plentifully then other humours do. Therefore it being simple and alone, not commixed with others humours, it can seldome flow into any part of a plentifull body: wherefore letting of blood especially in a lawfull *Oedema*, may seem to be nothing profitable. The third intention is finished in the beginning by applying repercussives, and not by those remedies which by binding vehemently with their naturall coldnesse do repell and drive back, but by those which have power to dry greatly, and digest well, which they call provokers of drinesse and resolution: but in the increase by using discussiue remedies somwhat more forcible. And in the state thereof, especially about the end, the fluxe being already stayed, by pure medicines, and by those which do very strongly digest and resolve. But in the declination by consuming and drying helps, if the cure be to be dispatched by resolution. But if it doth degenerate, and turn into abscessions which they call *Exiturae*, it shall be cured by ripening medicines, and by other helps which are set down for the cure of Abscessions. Moreover, repressing remedies endued with a drying digesting nature, which do profit in the beginning of *Oedema* comming of the influxion of a flegmatick humour, are comprehended under three speciall rules. The first is out of *Galen lib. 14. Therap. & 2. ad Glauconem*, where he saith, that if *Oedema* doth consist of a flegmatick humour flowing into some member, a sponge wet in water wherein is a little vinegar, shall somtime abundantly suffice. But these must be so well tempered and commixed together, that they may either be drunk, or that they may not have much vinegar upon it. But you must bind the sponge to the place, beginning at the neather part, and ending above. Let the sponge be very new. And if there be not a new to be gotten, you shall cleanse and scoure the old very diligently, by washing it in *Nitrum* and *Aphronitrum*, and in lye. *Avicen* commandeth, that instead of a sponge you somtime apply a double linnen cloth, or some such like thing. The second rule is mentioned of *Avicen* himselfe. ℞ *Baurach* of the decoction of water, that is of Salt peter, or of the fome of Salt peter, of Ashes, of Vinegar, of each as much as shall suffice. The third rule is described of *Razis* after this manner ℞. *Aloes*, Myrrhe, *Licium*, *Acatia Sief*, *Memitha*, that is, of *Glaucium*, of *Cyperus*, of *Crocus Orientalis*, of Bolearmoniack, of each a little quantity, powder them, and commixe them with the juyce of Coleworts called *Brassicae*, and with Vinegar, and make an Emplaister. Furthermore those remedies which were of late rehearsed, do also help much the increasing of this oedematous tumour, if you do put unto them a good quantity of Vinegar, and a little Alume, especially in strong bodies, which have a hard skin, and when as *aquosior Posca* shall not availe. Therefore if *Oedema* doth not ceasse or rest with these helps mentioned a little before, when you bind it to againe, you shall commixe a little more Vinegar, that the *Posca* may be the stronger; or you shall lay on a little Alume, and apply a new Sponge: for this doth help as an excellent medicine, and doth long continue very effectuall, and with the substance it drieth the affected member. If there be no plenty of new sponges,

Tertia intentio.

Remedies to be used in the beginning of Oedema.

1.

Posca acquosa.

2.

3.

Emplastrum Razis.

Remedies to be used in the time of increasing.

Lib. 14. Ther. & 2 ad Glau.

ſponges, it is better (ſaith *Galen*) to uſe that which the common ſort call *Lychnion*. But above all things let it be ſoft, which kind is uſed at *Tarſis*, whereof if there be any plenty, you may boldly uſe: for you ſhall trie it to be more profitable then uſing of ſponges; but let it be wetted in *Poſca*, and a little Alume therewith. Then (as it is ſet down already) let it be bound to, and let the binding begin at the neather parts, and end aloft. Let the binding be mean and ſmall, as in the ſetting of a bone. But truly the firſt caſting about of the ſwathing band, which muſt begin beneath, ought to be tyed ſomewhat ſtrait, but all the reſt muſt be ſlacked by little and little, but yet not ſo, that any part of the binding be looſe. Now the remedies which are miniſtred after the vigour of the ſtate, when the fluxe is ſtayed, and in an univerſall declination (if *Oedema* doth require reſolution) are wont alſo to be deſcribed and contained under a threefold rule; 1. The firſt is of *Avicen*, which is a ſponge dipped in lye of the aſhes of the fig-tree, of the vine, and of the holme, which is a kind of oake; apply theſe to the member, for truly in them there is great power and vertue both to drie and cleanſe. 2. The ſecond is of *Brunnus*, which *Theodoricus* alſo uſed. ℞. of Alume, Brimſtone, Myrrhe and Salt, of each a like quantitie: commixe all theſe with oyle of Roſes, and with vinegar, and make a Liniment, which yet doth dry more ſtrongly then the former remedy. 3. The third is of *Avicen* likewiſe, whoſe deſcription is this that followeth. ℞. of cowes dung, ℞. ß of *Olybanum*, of *Styrax*, of *Uſnea*, that is, of the moſſe of trees, which is called of the Græcians *Bryon*, of *Calamus aromaticus*, of Spikenard, of Wormwood, ana. ℥. ß. apply all theſe with vinegar, and with the decoction of Coleworts, and make an Emplaiſter. And this truly is the way to cure œdema which is finiſhed by reſolution. But if they do not yeeld unto digeſtion, but do come unto ſuppuration, you may apply, and that very profitably, *Unguentum è ſuccis* called *Diachylon*, and that ointment eſpecially which *Rogerius* was wont to make. To the ſame purpoſe alſo this Emplaiſter following is very effectuall. ℞. Mallowes, branke Urſine, or *Hircina*, which is called *Acanthus* and *Acanta*, root of *Althæa*, root of Lillie, roſted Onions, Snailes, leaven, Lineſeed ſodden and kneaded, and mingled with ſwines greaſe, or with butter; bring them into the forme of an Emplaiſter, or rather of a Cataplaſme. Another for the ſame purpoſe very effectuall. ℞. of the juyce of Elder, or Walwort, (which our late writers do call *Lapatium acutum*) of *Leniſticum* or *Liguſticum*, and of Fennell, of each of them as much as you think good, yet of an equall weight; boyle them with *Dialthæa*, with hony, oyle, and butter, and of them make a Cataplaſme. The Apoſteme being ripe, do not tarrie till it open of the owne accord, for that happeneth ſeldome, or peradventure never; but let apertion be made with ſome hot iron, or ſome burning medicine, wherewith the matter may be purged out, according to the manner and forme before expreſſed. Then let the filthineſſe be cleanſed out and wiped away with that ointment commonly called *Unguentum Apoſtolorum*, or with a mundificative of *Apium*, and with the juyce of Wormwood, or with this ointment following, which doth draw and cleanſe the thicke and groſſe matter. ℞. of *Galbanum*, of *Ammoniacum*, of Roſin, *Terebinthina*, Pitch, of bullocks tallow, of oyle, ana. a like quantity: diſſolve the gummes in vinegar, and let them melt or boile upon

Remedies for the ſtate and declination.

1. *Spongia aqua lixiva imbuta.*

2. *Linimentum.*

3. *Emplaſtrum Avicennæ.*

Uſnea quid.

Concoquentia ſeu maturantia.

This is given by Theodoricus.

Apertio.

A mundificative ointment which is attributed to Divus.

upon the fire with the reſt, and make an ointment. Afterward let it be cured like unto other filthy ulcers. But we diſpatch our fourth intention, according to the nature and quality of the accedents that change very ſuddenly, as if pain doth happen, it muſt moſt eſpecially be mitigated, by applying moiſt oyle of wooll (after the doctrine of *Avicen*) or by boiled Wine, or by a cerate made of the oyle of Cammomil, of the oyle of Wormwood, of the oyle of Spike, and of Waxe. But if hardneſſe be preſent, it muſt be diſſolved and mollified with the marrow of the bones of bullockes, or with Harts marrow, or with ſome ſuch like thing, as hereafter ſhall be ſaid. But *Galen* in an inveterate *Oedema* did annoint the ſore with oyle, and then miniſtred a ſponge dipped in Lye, and binding it ſomewhat juſt or ſtraite, did perfectly cure the evill. *Quarta intentio.* *Lib. 2. ad Glauc.*

Now it remaineth, that we ſet downe the ſumme of the cure of *Oedema*. 1. Firſt therfore unto an *Oedema*, which is a ſymptomate happning & comming ſodainly with other diſeaſes (as the dropſie, leannes of the body, and that evill called *Cachexia*) apply ſuch medicines as can diſcuſſe & dry up without griefe. 2. Therfore rub the ſwolne place diligently with *Oximel*, or with *Oxyrhodinum*, or with oile & ſalt, or elſe with *Oxyrhodinum* & ſalt; for by this friction you ſhall both mitigate the pain (if any be cauſed through diſtention) & remit the tumor alſo. 3. But to an *Oedema* that cõmeth of the influxion of thin fleame, if fluxe doth not yet ceaſſe, apply thoſe medicines, which partly digeſt, and partly conſtraine & reſtrain. 4. Therfore bind a new ſponge, or ſome other dipped in Lye or wetted firſt in alayed *Poſca*, eſpecially in ſoft and tender bodies, & if (the tumours doth poſſeſſe the members of the body) binde about them ſoftly ſome ſwadling band, from the neather part to the upper, as we uſe to do in ſetting of bones. 5. But if by theſe remedies the tumor doth not ſlacke nor yeeld, put a little Alume with *Poſca*, viz. with *Oxycratum*. 6. But if the effect ſhall be of any continuance, you muſt not uſe any more thoſe remedies which have a mingled faculty (that is to ſay, digeſting and reſtraining) but rather digeſtives. 7. Therfore the member being firſt annointed with oile, you muſt miniſter a ſponge (as we ſaid) dipped in Lye, & bind it with ſwathing bands ſomwhat juſt & ſtraite. *Oedema diuturna.* *Capita curationis ædematis.* 1. 2. *Oedema morbus.* 3. 4. 5. 6. *Oedema inveteratum.* 7.

CHAP. XXII.

Of Tumours above nature, which the Latines call inflations, but they are commonly called windy Apoſtemes, Apoſtemata ventoſa

IT is now very requiſite for us to diſpute of the Tumours called *Inflationes*, whoſe cure is diverſe from the cure of *Oedema*. For they (as *Galen* ſaith, *lib. 14. Therap.*) have their originall of a phlegmaticke humour, and therefore do yeeld unto touching and handling, and our fingers being layed thereon do deſcend ſomewhat deeply into them. But inflations do come of a flatuous ſpirit gathered together, breeding ſometime under the skinne, ſometime under the thin filmes which are compaſſed about with the bones, or they do ſhut in and include the muſcles, or elſe ſome part of the bowels. Furthermore ſometime there is alſo not a little of the humour gathered together in the belly and in the inward parts, and alſo in the middle ſpace of them and of the *The difference betweene inflatio and œdema.*

Lib.4. the *Peritonæum*, as in that kind of water (saith *Paulus*) under the skinne, which evill we call a Tympane: These also do differ from *Oedemata*, because they being touched with the finger doe not retaine any marke, and they doe give a sound like a Tabour, and also because sometime they are contained in a sensible hollownesse, and that oftentimes very great. The cause of these kinds of inflations, is the weakenesse of the naturall heate, which is placed in a flegmaticke matter to provoke windinesse. For truly, heate may take up such a vapour of a moist substance, but it cannot divide nor discusse it. For even as (saith *Galen*) we see in outward things, that a very cold constitution (especially when the North-wind bloweth) doth make the aire very calme, and a very hote constitution in Summer maketh the ayre pure and cleare, but the middle constitutions do cause clouds, so it hapneth in living creatures. For heat, neither by extreame weakenesse, nor yet by vehement strength can beget wind, but when it getteth a meane betweene these affections. For this vapour is holden in some place (as *Avicen* saith) either because of the thicknesse of the member, or of the grossenesse of the vaporous spirit. Which thing also *Paulus* after the opinion of *Galen* witnesseth in these words: saying, that the thicknes of the members, and the grossenesse of the spirit or vapour, doth cause that the same vapour is not dispersed abroad.

Inflationum causæ.

Lib.6. de morbis & symptomat.

Lib.4.

Inflationū notæ.

The signes of inflation are these; a tumour not yeelding to any touching or handling: it appeareth very cleare and bright, and when it is beaten on, it giveth a sound like unto a Bottle, or Tympanie. Moreover there is felt oftentimes windinesse throughout the whole body, sometime running this way, sometime that way, which causeth extensive paine. But concerning the judgements and opinions hereof, a flatuous or vaporous spirit, which is not dissolved and dispersed, doth procure many discommodities. But a breathing and windy vapour, coursing up and downe within the body with paine and great anguish, is greatly to be feared, because it doth seeme to be drawne from some venimous matter. But now seeing these three things, viz. the moist matter, the imbecilitie of the naturall heate, and the thicknesse of the pores of the body, do concurre together to the generation of *Inflatio*, (as hath already beene declared) the order therefore of the cure thereof shall be this; first, to strengthen the substance of the heate, to extenuate the vapour and flatuous matter, and to prevent or open the thicknesse of the pores of the body (wherein this vaporous spirit gathered now together, is contained.) Now we make perfect and finish the two latter things, that is, the rarifying of the thicke body, & the extenuation of the grosse vapour, by one & the same kind of medicines, which is, by using those remedies which do profite to the extenuation of the members; and by applying those helpes, which can heate either more or lesse according to the inflation of the afflicted members, according to the thicknesse or thinnesse thereof, and according also to the grossenesse or thinnesse of the vapours. For according to the difference of these things, the power or faculty of those medicines which are ministred, ought to be intended and remitted. The thin parts therefore, and the vapour or spirit which is not very thicke, are but meanely to be dealt withall: but the grosse members, and that vapour which containeth much thick matter, do require medicines which may greatly

Inflationū prognostica.

Inflationū curatio.

extenuate

extenuate and heate them. But if the substance of naturall heate shall perish or diminish, it must be repaired againe, regarding the greatnesse of the losse thereof. But if it shall be altered, you must bring it unto a certaine mediocrity. But if griefe shall there vexe or molest the sicke, you must hasten unto those helpes which can mitigate paine. Very well therefore have the Chyrurgians of our age declared, that the cure of inflations (which they call *Apostemata ventosa*) is dispatched by three intentions. The first consisteth of a just and due observation of diet. The second, of a good concoction or digestion, and the third dependeth of the discussing and dispersing of the windy spirit, which is assembled in the member. Therefore let the institution of diet be after this manner. First of all you must abstaine from all grosse, viscous, raw, flegmaticke, and windy meates: as are, sweete meates, all kind of pulse, rawe fruite, Rape roots, Chest-nuts, and other things of that sort, which doe ingender a flatuous vapour. You must use hote and dry things, and those remedies also which can attenuate and dissolve windinesse, as is bread made of Barley with a little Salt and Commen-seed. Let the patients drinke be small Ale or Beere. Let him use the decoction of Cicers mixed with Onions. Let him take *Apium hortense* (which is commonly called *Petroselinum*, Parcely) Calamint, Rew, Commin. Let the flesh which he eate thon, be rather roasted then sodden, and especially the flesh of birds (as hath bin said in the former Chapter.) But now, that you may dispatch the second intention, you must strengthen and corroborate the vertue concoctive with some sweet and odoriferous savours, and by confections, and electuaries appointed for this purpose, as be these, *Diacuminum*, *Diacalaminthe*, *Aromaticum rosatum*, and this decoction following, which they call *Drageta*. ℞ of Annise, of Fennell, *Gornus*, *Daucus*, Commin, of Laurell berries beaten together, ana. ℥ j of Liquerice, Galingale, white Ginger, ana. ℥ß, of Cloves, Cubebs, of long Pepper, seed of Rew. ana. ℥ ij. of Annise-seed covered over with Sugar, ℥ ij. of Sugar ℔ j ß make a powder. But outwardly let the stomacke be annointed with oyle of Spike, of *Costum*, & oyle of Rew: or make an Epitheme of those things which can discusse wind, and which are appointed to helpe concoction, and let it be applyed to the stomacke. But these things do rather appertaine unto Physicke then unto Chyrurgery. The third intention is accomplished by applying some medicine which hath a double vertue, that is, which can both concoct, digest, and moderately bind, neither will increase paine. But to the perfecting of these things, there are appointed three manner of remedies in *libro* 14. *Therapeut*. The first is mentioned of *Galen* in these words. In the arteries (saith he) and in the muscles which are under the skin, or under the filmes which do cover the bones, when *Inflatio* is risen, if it be without griefe, some liquor applyed to the thinnest members shall profit greatly, of the which nature, is Lye ministred with a new sponge. But if griefe doth also trouble him, you must annoynt the member with some oyle which hath power to mitigate and remit the paine. These diseases happen through a stripe or bruise, when as either the muscle or the filme which compasseth the bone, is bruised or hurt, upon which filme that goeth about the bone, the aforesayd sponge must be layed. The second rule is described also in the same place af-

Three intentions of curing inflations.

Prima intentio.

Cibus.

Potus.

Secunda intentio.

Drageta helpeth digestion.

Tertia intentio.

ter this sort: But unto the muscles (for they sometime are painefull) you must apply some medicine which can mitigate paine in greater measure, so that to them you must apply not onely Lye alone, but you must put into it both *Sapa*, and also a little oyle. But it shall be more profitable in the beginning not to apply Lye, but to use *Sapa* with Wine, and a little Vineger, and to put to them a little oyle, which things when they are mingled together, it is good to heate them, and lay on unwashed wooll (which they call *succida*) dipped in them. But if there be no plenty of such wooll, then the oyle of wooll is to be used with the former mixture, but if neither oyle of wooll be at hand, you shall commixe very well some cerate, which is made of the oyle of wooll. For the bruised muscles must needes be lenified with some medicine which hath a double strength, that is, which can both concoct digest, and moderatly bind. But if the medicine containeth no astriction, it increaseth sometime *Phlegmone*, and especially in those bodies which are plethoricke and full of humours. Bring mindfull therefore of these three indications already declared (that is, of concoction, digestion, and moderate astriction) in the muscles which are inflated by meanes of some bruise or stripe, when great paine doth afflict, you shall the rather use a more mitigating medicine, and you shall greatly resist paine, by using more Oyle and Wine, whose force I know to be mighty, when as paine together with the inflation doth speedily hasten to an end. And truly the time is the shorter, if you minister those things which have a strong and mighty effect, as are these, Lye and Vineger, and next after them Wine hath a mighty operation. As often therefore as you mind not to asswage paine, you shall cast into the mixture, a greater quantie of Lye and Vineger. Againe when you intend to repell and drive backe, you must put in more of Wine then of other things, which Wine shall be more effectuall for this purpose if it be blacke and sharpe. But if you please to digest, you shall minister the greater quantity of Lye. But if you shall mingle Vineger with them, the mixture shall be profitable both wayes, because that Viniger hath a double and mingled faculty. But when the muscle is not payned, you may lawfully for want of Lye use *Aphronitrum*, but it must not be gravelly, but rather fomie. The third rule is an Emplaister made of the filthines which is wiped from the bodies of men that wrastle, & of unslaked Lime, boyled together with water and Wine. These are the words of *Galen lib. 14. Therap.* But those inflations (saith he) which through negligence are inveterate and of some antiquity, you shall apply to them those helpes which are made of Lye (as hath beene said before:) and secondly you shall minister some Emplaister. But I will declare also the example or order how to prepare these things. First, the filthinesse which commeth from mens bodies must be heat, and throughly strained, that it may be cleane and pure: then againe take the Lime which must be brayed as small as meale, and sprinckle it in the vessell where the filthinesse is, and temper it together to the thickneesse of clay. That medicine is also very good for the inflations which is made of *Sycomore*, and other remedies of that sort do greatly helpe also. But if this flatuous spirit which causeth the inflation shall be smokie, wicked, corrupt, and excited of a venimous matter, with intollerable paine, and vehement heat, running up

Sapa.

Lana succida.

Oesipus. Ceratum ex oesipo.

Pro lixivio Aphronitrum. Formula tertia.

How an old inflation must bee handled.

If the windy vapour shall be venimous.

and

and downe in the members of the body, no more safe or better counsell can be given, then that (when it is resident in some particular member) that member must be straightway bound beneath and aloft, and in the midst the tumour be opened with a razor, or with some hote instrument, so that the venimous vapour may easily come fooorth. Afterward the gaping wound must be filled with Aloes, and with Bolearmoniacke dissolved in the oyle of Roses and Vineger. But within three or foure dayes after, you must fill up the wound with flesh, and bring it to a scarre. But in such venimous inflations, a very thin diet must be observed, and the body must be emptied with some purging medicine. And if you minister *Theriaca* to the sicke, it will helpe him greatly. Now there remaineth the summe of the cure of a flatuous tumour, which we mind to declare in these words following. First, confirme and strengthen the weake substance of heate that is in the affected member, restore the same againe, and when it is altered, bring it into some mediocritie. Secondly, extenuate the vaporous and windy humour which raiseth the tumour. Thirdly, open the thicke pores of the skin, and of the whole affected member, with medicines that are effectuall for the thinnesse of the members: afterward seeke to discusse the flatuous vapour. Fourthly, (but according to the difference of the affected parts, and according to the thicknesse of the flatuous vapour, or thinnesse of the medicines which are applyed,) intend and remit aswell the matter as the faculty and vertue of them. 5. Furthermore if such a vaporous tumour shall chance with griefe & with inflammation (as it hapneth in the muscles, which through some bruse are stuffed out with wind) apply in the beginning mitigating medicines: but in processe of time, use such remedies as have power to dissolve, increasing by little and little the plentie thereof. Sixtly, inflations which through negligence are inveterate, first annoint them with Lye, and then lay to some plaister, which can mollifie, dissolve, and discusse them.

Victus ratio

Theriaca.

The summe of curing a flatuous tumour.

1.

2.

3.

4.

5.

6.

CHAPP. XXIII.

Of a tumour caused of a thin substance, which they call aquosum Apostema, that is, a wateriſh Apostеme.

IF fleame doth universally abound throughout the whole body, that kind of disease (which is a wateriſh humour running betweene the skinne and the flesh, called *Leucophlegmatica*) doth accompanie the same, as *Galen* hath noted in his sixt booke *de Symptomatum causis*. But when this flegmaticke humour doth flow in one only member, there is engendered *Oedema*: for so they call a loose tumour, which is without paine. But if wateriſh excrements do abound, they are wont to bring the Dropsie (which they call *Ascites*) which if they shall couch themselves in one only member, they do raise in it *Physteна*, that is to say, pushes or whelkes. Furthermore the latter sort of Physicians have beene accustomed to call this kind of wateriſh tumour, *Aquosum phlegma*, as also they do terme that humour to be fleame which floweth in the feete and leggs of them that are troubled with the Dropsie, and aboundeth in the leane parts of the body, and in other members, which do labour of an evill habite (which the Græcians call *Cachexia*.) And these kinds of tumours which do proceed

Leucophlegmatia

Serosum incrementum.

Physteна.

ceed of watery fleame, or of the aforesaid serous increasing, they do also call unlawfull and untrue *œdemata*. But in those dangerous dispositions or diseases, they call it *Tabes*, which name *Hydrops* and *Cachexia* do require: but *œdema* (as hath bene already declared out of *Galen*) doth not deserve the name of a disease, but of a symptomate, for that it truly needeth no particular or severall cure. For the onely rubbing of it with *Oxyrhodinum*, or sometime with Salt and Oyle, or with Salt and *Oxyrhodinum*, doth stop it, and many other things of that kinde do work the like effect. But the cause of these tumours are these, the altering of the vertue or facultie of the members through a cold and corrupted intemperature of the body, and the naughtinesse of nourishment declining to aquositie, as you may easily gather out of the sixth booke *de Symptomatum causis*. The signes and judgements are almost all one with a true *Oedema*. Yet they differ in this, because in the watery tumours the tumor is more loose then in a lawfull *Oedema*: and therefore it doth not so resist touching, neither doth it sound like winde, but rather as water, and it doth seeme to shine after a sort, when one holdeth it against the light. Now concerning the judgements of this kinde of tumour, there is no doubt but that a watery tumour proceedeth of a greater coldnesse then a flatuous tumour doth, as *Galen* declareth in the eleventh Commentarie of his fourth booke of Aphorismes. But it seemeth (saith he) that a watery *Hydrops*, which they call *Ascites*, is ingendered of great coldnesse, but a *Tympanie* of the lesse cold which disease is named of *Hippocrates*, a drie water running betweene the skinne. For a moist substance cannot be changed into a flatuous vapour without some heate. Moreover watery tumours do happen oftener in the feet, in the stones and cods, in the head and in the joynts, then any other parts of the body, both because such a kinde of humour doth readily rush into those parts, and also because heate is very meane and litle in them, for because they be farre off from the hottest members. And as a flatuous vapour is seldome found without a watery humour: so a watery or serous humor is scarce contained at any time in any member without a windy spirit. Hitherto we have spoken of the generation, the causes, signes, and judgements of a watery tumour: now we will set downe the cure thereof. Seeing that these watery tumors are caused (as we have said alreadie) of the flowing of a serous humour, there needeth no other meanes, specially no other generall order to cure them, then that method which we have expressed already in the cure of other tumours, which are engendered of the influxion of humours into some member. The order therefore of remedying such kinde of tumors in the beginning shall consist of two points, that is to say, first to empty out that which is flowed, and secondly, to stop and inhibite the fluxe of the humour. Wherefore, as in all other diseases, which are yet but in begetting, so also in these affects, the Physition must be carefull and diligent, as well in curing them, as in foreseeing the danger following, that is, both to remedie the disease and provide for the fluxe. The first order therefore is subject to that part of the Arte of Physick which cureth the diseases: but the second belongeth to that part which preventeth the disease to come. But that we may profite, and dispatch this double and generall method, it is necessary to recite five other

Lib. 2. ad Glauconem, & 14. Therap.

Causa.

Signa.

Iudicia.

Ascites is caused of more cold then Tympanites.

What parts these tumours do most occupie.

Aquosi tumoris curatio.

Curatio duplex.

other particular intentions, expressed of *Guido* out of *Cauliacus*, for the cure of a waterish tumour, in this manner and order as followeth. The first consisteth in a just institution and observation of a good diet. The second in the helping and furthering of concoction. The third in purging out the waterish humour by the belly. The fourth in bringing out the waterish humor through the passages of the Vrine. The fifth and last consisteth in the evaporation and drying up of that waterish humiditie which is compact and contained in the aggrieved member. But because the foure first intentions do rather pertaine to the Physician then unto the Chyrurgian, for whose profite we have taken this worke in hand, and also because they may sufficiently be knowne by those things which went before, I have set downe the cure in the 33. Chapter of my third booke: and am determined to handle in this place the last intention only, which requireth some new intended remedies. The first intention therefore is ended with those medicines which can dry up, and resolve those waterish and serous humours which are contained in the affected member. But of those remedies, there are commonly set downe three rules or orders. The first is out of *Galen, lib. 2. ad Glauconem*, and *lib. 14. Method. medendi*; which is made of *Oxyrhodinum* and Salt, (as it hath bin before declared.) The second is out of the same authour, which is a new sponge dipped in Lye: and to this purpose serve those remedies also which we have before set downe for the cure of *Oedemata*: with the which helpes (that they may dry up and discusse the more strongly) you must commixe *Aphronitrum*, Alume, and Brimstone. The third rule is a certaine emplaister described of *Avicen* for the cure of *Scrofulæ*, which emplaister he attributed to *Galen in libro suo de compositione medicamentorum* [illegible]. And this emplaister (as he saith) within one weeke at the most, and oftentimes within three dayes, doth resolve all the hardnesse of the evill. But although this emplaister cannot be found in the booke before rehearsed to belong unto *Galen*, notwithstanding wee may use the same very fitly to the dissolution of a waterish and flatuous hardnesse: whose description out of *Avicen* is this that followeth ℞ of Mustard seed, of Nettle seed, Brimstone, *Spuma maris, Aristologia rotunda* and *Bdellium*, ana, ℥ j. of Armoniacke, old oyle and Waxe, ana ℥ ij. But if the hardnesse of the tumour be not discussed by this Emplaister, you can devise no other more excellent, or more present remedy, then to open with some instrument, and then to cleanse and scoure it, and afterward to cure it after the manner of other filthy ulcers. The summe of curing a watrish tumour is this. 1. Appoint such a diet to the sicke as can attenuate heate, and dry up. 2. Let him use a moderate exercise of his body, let him eate and drinke little, let him not sleep much, let him oftentimes provoke his belly and bladder to avoid excrements. 3. Take heed that he digesteth his meate well, and that he begetteth not windinesse. 4. Purge out the waterish humour, wherewith the whole body of the sicke doth abound, by the belly and by the pores of the Vrine. 5. Dry up and digest through breathing that serous humour which is included in the affected member. 6. But if it cannot thus be discussed, put some penknife, or some other hote instrument into the tumour, if it occupieth the arteries, and open it in that place where it is most inclined downeward, that so the humour may the more easily come

Five particular intentions in curing a watrish tumour.
1. 2.
3.
4.
5.

1.

2.

Avicens Emplaister to discusse waterish tumours.

Capita curationis aquosi tumoris.
1. 2.
3.
4.
5.
6.

forth. 7. Evacuate the humour which did cause the tumour, by some emissary, and then without delay dispatch all other things which doe pertaine unto the cure of other ulcers of the like nature.

CHAP. XXIIII.

Of the diseases called Glandulæ, Nodi, and Strumæ, together with other Abscessions, which they call Phlegmaticæ excrescentiæ.

Enumeratio abscessuum pituitosorum.

GANGLIA so called of the Grecians, *Choerades*; that is, *Strumæ*, which they also call *Scrofulæ*, *Bronchocèle*, which they name *Bocium*, and *Hernia guturis*, *Meliceridæ*, *Steatomata*, and *Atheromata*; also *Testudo*, *Talpa*, *Natta*, or *Napta*, which names given to tumours, were invented of the late Physicians, and are not to be found among ancient writers. Those tumours also which *Avicen* calleth *Fugitiæ*, and *Nodi*, and *Vulgaris Bubo*, together with many other tumours of that kind, in what part soever of the body they do grow, they have their generation of fleame, and for that cause are justly referred unto phlegmaticke tumours. But although certaine of the above-named Abscessions do degenerate into a stony hardnesse, and into scirrhus diseases, yet the roote and the originall beginning of them for the most part is fleame, (as *Avicen* declareth) yet we will not deny, but that some other humour may sometime be commixed with fleame, whereof such kind of Abscessions do come, and so there do grow up those Abscessions which are both compound and of another kind. But our intent is to speake here of simple Abscessions only, by whose proportion or analogie the knowledge of compound tumours shall appeare most evidently: for the one must alwayes be referred unto the other, as it were unto certaine rules or canons (as we have said else-where.) Therefore all the afore-said tumours are comprehended under the kind of phlegmaticke Abscessions, or (that I may speake after the manner of the common Chyrurgians) under the *genus* of phlegmaticke increasings, which diseases have certaine speciall differences among themselves (as it shall afterward appeare.) For *Glandula* (as *Guido* thought) tooke this title of the likenes of *Glans* an acorne, which forme he doth seeme to understand in this place. This *Glandula* (saith he) is every where soft, one alone, moveable and dissevered from the other parts lying about it, oftentimes growing in the cleane and pure parts of the body. But *Glandula* in *Avicen* doth breed either in the hand, or in the foote, or in some other place joyned to the sinewes and cords of the body, and these *Glandulæ* he would not have destroyed, lest the sicke thereby should fall into *Spasmos*, the crampe. They do happen also in the palme of the hand, and in the forehead, as *Avicen* saith, who also calleth them sometime *Glandulosa Apostemata*, sometime *Nodi*: for he doth intreat of those evils very lightly in diverse Chapters, as in his Chapter *de Nodis*, even unto the end, & in his treatise *de Glandulis*. Therefore *Avicens Glandulæ* do seeme to be divers from *Guido* his *Glandulæ*, and *Ganglie* among the Grecians to be all one with *Avens* his *Glandulæ*, which thing *Paulus* his words next following do plainly testifie

Simplicia sunt regula compositorum.

Glandulæ Avicennis.

Avicens Glandulæ are all one with Ganglia.

Ganglium

Ganglium (saith he) is a gathering together of the sinewes, which is caused of some stripe, or of wearines, & that in many parts of the body, especially in those which are alwaies moving, as in the midst of the hand and in the feete. *Aëtius* saith, that it seldome possesseth the elbow and the head, and it doth seldome also arise voluntarily. And againe the same *Paulus lib. 6. cap. 39* declareth what *Ganglium* is, how it doth grow, in what members chiefly it doth arise, & what signes or tokens do accompany it, confirmeth those very words which we spake before, saying *Ganglium* is a convulsion of the sinewes, caused of some blow, or of labour, chancing for the most part in the joynts of the hand and of the armes, and in the ankles and joynts of the feete, although also it ariseth in other parts of the body. These are the signes of *Ganglium*, the tumour is all of one colour, resisting touching or hãdling, & without paine, but if you do thrust it any thing violently, it is felt painfull, being not deeply rooted, but lying under the very skin next the sides; but again, if you provoke it by force, it doth so neither before nor after. Hitherto speaketh *Paulus Aegineta de Ganglijs*, now we will discourse of other flegmatick tumors. Those Abscessions which the common sort call *Scrofulæ* are nothing else but hard kernels contained within the little filmes, *videlicet Glandulæ*, chiefly appearing in the neck, the armeholes, and in the parts above the privie members, where *Glandulæ* are placed by the vessels of the body that lie under them: yet sometime (although seldome) they are caused by meanes of the flesh of the same places, which through a certaine kind of affinity is turned into the nature of *Strumæ*, and is increased by the addition of matter (as it pleased *Leonides*) The Latins call them *Strumæ*, but the Greeks *Cherades*, either truly because of the stones called *Cherades* growing in the sea, or else because of those beasts called Sowes, that bring forth a great company of pigges at once (for these evils do rise up many together) which beasts are often infected with that disease. For *Scrofæ*, that is to say *Sues*, have thick and glandulous necks, and commonly they be strumous and full of kernels. But *Celsus* saith, that *Strumæ* is a tumour, wherein under the congealed place there do arise certaine things like *Glandulæ* of matter and bloud. But these do not onely possesse the necke, but also the nostrils, the privie parts of the body and the sides. The Chyrurgian *Meges* declareth also, that he hath found them in the paps of women *Paulus* also speaketh thus of them: *Strumæ*, saith he, do arise in the forepart of the necke, or in one part or other both at once, either two or more: but all are included within their filmes, as *Steatomata*, *Atheromata*, and *Melicerides Lupiæ* (saith *Guido*) is soft and round like unto a Hop, and chiefly chuseth his place in hard and dry places of the body, as in the eye lids, and in other sinewy members; the Frenchmen call it commonly *une Loupe*. Therfore if the description and cure of it, (which shall be afterward handled) be conferred with the description and cure of *Ganglium* amongst the Greekes, the diseases will appeare not much different or unlike: but they do greatly erre which do make this evill called *Lupia*, to be all one with that disease called *Lupus*. For *Lupus* is a malignant vlcer quickly consuming the neather parts but specially annoying the thighes & legs, and it is very hungry like vnto a wolfe (whereof it seemeth to receive his title) eating up the flesh that lieth next unto it, which without doubt is of the kind of *Phagedæne*. Diseases there-

Signa Ganglij.

Scrofulæ.

Cherades. Græcorum

Sues.

Strumæ Celsi.

Lib. 6.

Lupiæ.

Lupus morbus.

therefore are farre diverſe among themſelves the one from the other, although in name they be ſomewhat acquainted *Nodus* (as the knot of a rope) is ſaid of the ſame *Guido*, to be round, hard, and abiding in one and the ſame place, growing eſpecially about the ſinewie place of the body. But *Avicen* in a certaine place, defineth *Nodi* to be *dubele à frigida*, and he compareth this name with *Steatomata*, which are called *adipoſi*, and *adipini Nodi*, fat kernels; and with *Meliceri des*, which are called, *mellitij Nodi*; and with *Atheromata*, which conſiſt of a certaine kind of matter like unto a pulſe, which the Greeks call *Athera*. But becauſe theſe three kinds of abſceſſions, that is to ſay, *Steatoma Meliceris*, and *Atheroma*, are moſt incident to mens bodies, and *Galen* maketh mention of them in very many places, we think it convenient (having here gotten ſo fit opportunity) to treate of them plainly, to declare their nature, and their markes, whereby they may be knowne, and in what things alſo they do differ and diſſent, and wherein they do alſo conſpire and agree. *Atheroma* therefore is a tumour of one and the ſame colour, and without paine, containing within the filme or ſinewie tunicle a ſoft humor like unto *Athera*, that is, a kind of pulſe which is made of boyled meale. Sometime alſo in *Atheromata* together with a ſoft humour, there are found certaine ſtony and hard ſubſtances and other things like unto ſmall pieces of Brimſtone: oftentimes, there are found in them certaine things like unto the chewed bones of a Henne, and like unto haires bound up together. This tumor *Atheroma*, appeareth in forme and figure very long, and ſomewhat elevated in height, which being preſſed with the fingers, by reaſon of clammiſhneſſe and thickneſſe of the humour, doth ſlowly yeeld or go backe, and the fingers being remooved, it doth ſlowly alſo returne againe. And *Meliceris* is a tumor which is void of paine alſo, but yet it is round, wherin the humor which is alſo included in ſome ſinewy tunicle (which they call *Cyſtis*) is found ſomewhat thinne, repreſenting the ſubſtance of hony, whereupon ſome of the Latines do call it *Melliſavium*, a hony combe. *Meliceris* therefore doth differ from *Atheroma* in faſhion, and in ſubſtance of the humor, for both the forme is more round, and the ſubſtance of the humor more ſlender. This hony tumor therefore is further extended then *Atheroma*, and by preſſing it with the fingers, it doth ſpeedily give place, and when the fingers are removed, it doth with the like celerity returne to the former place. But *Steatoma* is a tumour alſo beſides nature, all of one colour, and very gentle to be handled; in the beginning truly it is very ſmall, but in proceſſe of time, it increaſeth and becommeth more copious, wherein is contained a humour very like unto tallow, which is alſo comprehended under the filmes of the body. This is diſtinguiſhed from *Meliceris*, and from *Atheroma*, by reaſon of the hardneſſe thereof, for it is both full and plenifull, and it doth ſo reſiſt touching, that it will in no wiſe yeeld to the thruſting of the fingers. But let us now proceed to declare other kind of Apoſtemes which are almoſt reduced unto theſe three whereof we have now intreated, *Teſtudo* (ſaith *Guido*) is a great abſceſſion, very humerall, ſoft, and of a broad faſhion, after the manner of a target, (whereupon it received the name) which evill if it groweth (ſaith he) in the head, it is called *Talparia* or *Talpa*: if in the necke, it is called *Bocium*: if in the ſtones, *Hernia*: but ſometime it is found with matter, or with

Nodi.

Avicenne Nodi.

Atheroma.

Meliceris.

Steatoma.

Teſtudo.

certaine

certaine scales, or with a *Fistula* accompanying it. But *Testudines* and *Talpæ*, amongst the ancient Physitions, had neither any proper name, nor yet once intreated of. But some of our daies do define *Testudo* to be a soft tumour, or not greatly hard, yet somewhat big in the which is contained a grosse matter lying hid in a certaine tunicle, which doth so cleave unto the whole head of a man (for it is a disease incident to the skin of the head) that oftentimes it corrupteth the same. This evill (no doubt) is to be accounted among the number of Abscessions, and comprehended under *Meliceris* or *Atheroma*, but it rather seemeth to incline unto *Meliceris*: but *Talpa*, because it containeth a white matter is rather referred unto *Atheroma* then unto *Meliceris*: Notwithstanding *Guido* affirmeth, that it is a kind of *Testudo*, yea also that it is *Testudo* it selfe (as we said of late) as *Hernia* also and *Bocium*, which he also nameth: but these affects have borrowed their diverse names according to the variety of the place wherein they are found. But that which the common sort call *Bocium*, the Greekes (fetching their title or name even from the very depth) do properly call *Bronchocêle*: we call it *Herniam gutturis*, whereupon they also call them *Gutturosi*, which do labour of that disease *Bronchocêle*, is a great tumour chancing in the necke, very round, betweene the skin and the wind pipe, wherein there is included, sometime dead flesh, sometime a certaine humour like unto hony, or fat, or sodden meale, or water. Sometime also (as *Celsus* saith) there are found in such tumours certaine haires mingled with little bones *Natta* (as *Guido* writeth) is a great tumor, ful of flesh like unto the flesh of a mãs buttocks of divers formes and greatnes, as are Melons & Gourds, & therfore it borroweth sundry names according to the variety of the fashion & member wherin it is placed. Moreover this tumour which of the latter sort is called *Natta* or *Napta*, is voide of paine, except peradventure it be so great, that by the continuall drawing of the parts of that mẽber, it bringeth some griefe to the parts about it. This also is of the number of Abscessions, & doth pertaine unto *Steatomata* (as we have said before in enumeration of tumors besides nature. *Bubo* (saith *Galen*) is a disease of the loose members, or of *Glandule* (which the Greekes call *Adenæ*) that is to say, a simple inflammation. Wherefore *Guido* hath either unfitly here rehearsed it among the number of flegmatick abscessions, or else he understandeth some other matter then *Galen* doth. But *Bubones* which are caused through a fall from some place, or by other vlcers & diseases, are without any danger: but those which are wont to happen in pestilent feaver, are the worst of all (whether they invade the thighes, or the nostrils, or the necke. *Fugillæ* (saith the interpreter of *Avicen*) is of the kind of glandulous Apostemes, and this terme (saith he) is appropriated unto it, because it is a disease chancing behind the eares. By the which description it may easily be conjectured, that *Fugillæ*, so called of *Avicen*, is that tumour, which is called of the Greeks *Parotis*, that is a glandulous disease growing underneath the eare. But some do think *Fugillæ* to be all one with *Bubo*: but then *Bubo* is farre otherwise taken of them then of *Galen* and *Paulus*, which is (as they say) a tumour that is deeply planted and rooted, and oftentimes not compassed with any skin or filme: it is very hard also, after the manner of the evils called *Scrofulæ*; & in that signification (as I judge) is *Bubo* taken of *Guido*, because he doth

Talpa.

Bocium.

Bronchocêlæ.

Natta.

Natta or Napta is referred unto Steatoma.

Bubo.

Fugillæ.

What Bubo is with Guido and other late Physicians

regifter

The differences of flegmatick abscessions.

registet *Fugillinus Bubo* amongst the nũber of flegmatick abscessions. But there are now found out very many titles given to these kinds of phlegmaticke abscessions. But we ought not greatly to stand upon the names of them, so that we know and understand the only differences of them, because it falleth so out, that according to the diversitie of their names, their cures and judgement do varie. Therefore of such kinds of abscessions, some truly are included within a certaine skin or tunicle (which they call *Cystis*) and some are deepely planted in the flesh: some have a slender foundation, or small roote, and some againe are very large and broad. Also some are easie to be resolved, and some are farre otherwise: some great and some little. Some also do come unto suppuration, and some do not. To conclude, some tumours are scalle, fistulous and cankerous, but some do admit or suffer none of these things.

Of the causes, signes, and judgements of the aforesaid tumors.

The causes of these kinds of tumours are three fold, *videlicet*. 1. Primtive causes, as a fall, a stripe excessive or inordinate living, and an evill diet. 2. Antecedent causes, as are unnaturall humours, especially those which be flegmaticke and true *Oedamata*, which do degenerate into abscessions. 3. *Conjuncte causæ*, which are the diverse substances, and properly the matters of every abscession contained in the affected member. But in these kinds of tumours there are contained certaine humours, which be either serous or waterish, as is Vrine, putrified and corrupt, or filthy, or dirty, or else humours like unto hony, or sodden meale, or unto fat. But there are sometime found within these abscessions, phlegmaticke, and waterish, and glandulous flesh, sometime also stones, sand, shels, wood, coales, and other such like solide substances. Notwithstanding these three kinds of tumours doe most frequent mens bodies (as we have said before,) whereof every one hath borrowed in Greeke his proper title, as *Atheroma*, *Steatoma*, and *Milceris*, which are thus called by reason of the similitude of the substances contained in them. For there is another tumour amongst these, like unto tallow, or some other fat thing, another like unto hony, another like unto a thinne kinde of meate, which they call *Athera*. The signes and judgements of such kinds of tumours, which belong unto fleame, may easily be found out by their descriptions and differences before declared. But the marke whereby we may know whether they be covered with any veile or not, is this; there is moveablenesse and unconstancie of the filme or skin called *Cystis*, which the ancient Physicians have named *Tuniæ*, and there is a separation of the skinne: but when they be surely fixed, that is, abiding in one place, and do cleave fast to the flesh, it is an evident token that they are garded about with no filme or tunicle at all. Furthermore those tumours which are new and tractable, may easily be discussed, but they which be hard and inveterate, can in no wise be resolved. Redness, paine and increasing of heate, do declare that those abscessions will either come to suppuration, or else degenerate into a fistula, or a canker *Strumæ numerosæ*, which do affect the outward member, and do often change their place, wandring here and there about the body, with a certaine extraordinary heat, do testifie and declare very plainly, that they will beget & breed those inward diseases called *Chœrades*, as *Arnaldus* hath noted in a certaine place. Those remedies therefore, which are outwardly applyed to them, do profit little or nothing. But these diseases (as

Cause of tumours which pertaine unto fleame.

The matter of flegmaticke abscessions.

14. Therap Signa.

Notæ abscessus velamento inclusi.

Indicia abscessuum pituitosorum.

Arnaldus à Villanova.

Avicen

Avicen thought) are increased and do multiply by some fall, or some hurt. or bruise in the body. Now these strumous tumours are greatly helped by using purging medicines, diureticall potions, and Electuaries, (as they call them) which can dry up. Also the change of Aire doth greatly availe in yong children. But children, by reason of their excessive eating and immoderate diet, and the slendernes of body, are very often annoied with *Strumæ*. But old men by reason of the contrary causes are seldome troubled therewith. Moreover they which have a narrow forehead, and straight temples, and great checkes, are subject to *Strumæ*: for in such the matter is already brought down to the neck, as one *Henricus* among the number of the late Physicians hath noted very well, But *Strumæ* (as *Celsus* saith) are wont commonly to weary Physicians, because they procure Feavers also, neither do they at any time ripen easily, and they are cured either with some hote instrument, or with medicines, and oftentimes they do rise up againe besides their scarres, and a long time after they require medicines againe: and moreover it so commeth to passe that they remaine in the flesh a long season. The incision and corrosiving of such tumors is greatly to be feared about the belly, the necke, & the joynts, by reason of the affinitie and knitting together of the veines, the arteries, and the sinewes, and also of the internall capacity. In the incision also of great Glandule, it behoveth greatly to eschew that veine which lyeth at the roote of them, and doth bring nourishment unto them. For oftentimes it bringeth great profusion of blood, wherupon there ensueth straightway no small danger. These evils called *Strumæ*, do greatly differ among themselves, both in greatnesse, nature, place, beginning, multitude, and joyning together of the vessels (as *Ætius* hath gathered out of *Leonidas*.) Therefore little *Strumæ* are sooner and more easie cured then the great, even as the gentle tumours are more tractable then those which are inflamed. Noisome *Strumæ* cannot be remedied, for seeing all such diseases called *Strumæ* are cankerous, and do stuffe up the vessells of the body, while they are curing, they must needs bring the danger of profusion of bloud, besides that also they are found very deepe in the flesh, and therefore they cannot any way be cut off. For a malicious and hurtfull *Struma* doth possesse the best vessels, that is, the greatest veines and arteries (which are called *Carotides*) even as though it should hold by certaine rootes. The superficiall *Strumæ* are more easie to be cured then the internall, by reason of their place, and those are curable which do happen in the necke, where yet you must be very diligent to eschew the loud and great sinewes: for many by cutting *Strumæ* about the windepipe, and by cutting other sinewes, have caused the sicke all the time of his life after to remaine speechlesse. For besides the excision of that sinew, the great vessels being laid bare and cooled in the cure, do hurt the duty of the tongue. For the multitude of *Strumæ*, it appeareth that one alone may easiler be cured then many together. And concerning the manner of their rising, it is manifest also, that they which hang downward are a great deale sooner healed, then they which are planted in the flesh. Thus much of *Strumæ*, which *Ætius* hath recited out of *Leonidas*. The cure of these kinds of abscessions, which have their originall of fleame, is of the late Chyrurgians appointed to be two fold, that is to say, 1. Generall, and universally-

In what ages and bodies Strumæ do reigne.

Celsus.

Magnitudo Strumæ.

Natura.

Locus.

Multitudo.

Ortus.

Duplex abscessuum pituitosorum curandi ratio.

common

common to all 2. Particular, which is proper in every difference. Therefore our generall method of curing these tumours, shall be, to appoint such an ordinary and convenient diet to the sicke, as that the matter which causeth such abscessions be not heaped up together in the body, and by all meanes to prevent and turne away the antecedent matter (as they call it) which now is gathered together in the sicke body, lest at length it be united to the joyned cause, that is, unto the matter which now bringeth the disease. But we shall accomplish the first intention of our generall cure, if the sicke do diligently observe that kind of diet, which is prescribed in our former Chapters (this one excepted) which is, that they ought to keepe a very thinne dyet, and that which is more convenient to divide thicke and clammy humours. Therefore if they will follow the counsell of *Avicen*, let them eschew all those meates which are of a grosse juyce, the drinking also of cold things, too much satiety and immoderate fulnesse, and those things also which procure vomite and abhorring of meats. But they must abide as much hunger as can be. They must chiefly procure good digestion, and avoid a moist house, that is either situated in low valleys, or in Fens, or frequented with corrupted waters. Let his drink be wine that is excellent, and of the best, or else let it be water of Alume, or of Brimstone: for such kind of minerall waters, especially those which do represent in tast the dregs of Wine, do not only diminish and discusse these inward strumous and flegmaticke abscessions, but also those which do outwardly affect the superficiall parts of the body (as *Arnaldus* affirmeth.) But we do perfect the other part of our former proceeding, that is to say, to turne away the antecedent matter, lest it be mingled with *Conjuncta materia*, by foure kinds of evacuations, that is, by some medicine to purge fleame downward, & somtime by letting of bloud, also by those things which can provoke Vrine, and last of all, by those remedies which can through their vapour both resolve and digest the humour which is gathered together in the inward parts of the body. To purge the body downward, the powder of *Turbith*, is greatly commended, which is made thus in *Avicen*, ℞. of *Turbith*, Ginger, and Sugar, of each a like portion: but he taketh thereof to Drachmes, and affirmeth also, that (besides that, it doth resolve grosse fleame) it doth neither heat, nor violently wrest the inward members. But *Razes*, who was very bold in declaring and using purging medicines, made this kind of powder, in his ninth Chapter, *de doloribus Ventris ad Almansorem*, of twenty parts of *Turbith*, of ten of Ginger, and thirty of Sugar, and ministred of it at one time ʒ.iij. *Benedicta* also and *Hierapicra*, & *Pilulæ de Agarico*, and *Pilulæ majores de Hermodactylis* do greatly helpe these diseases. To provoke Vrine, *Guido* out of *Cauliacus* was wont to use this potion following, which (he saith) he gathered out of the writings of many Physicians. ℞. of *Scrofularia, partes* iij. of *Phylipendulæ partes.* ij of Pimpernel. Mouseare, *Tenacetum*, of red Coleworts (which of some are thought to be *Brassica marciva*) of *Rubia major*, ana. part. j. of the root of *Aristolochia*, of *Spathula fœtida*, of the root of Raddish, ana. part. ß. put them altogether, and boile them in white Wine and Hony, untill halfe be consumed, then streine them, whereof every third day in the morning let the sicke take three ounces, and let it be drunke hot. But in the applying of all these remedies,

Victus ratio.

Aquæ aluminosæ vis

Antecedentis materiæ evacuatio.

Vacuantia per aluum.

Pulvis Turbith.

Razes.

Hierapicra

Provokers of Vrine.

Potio Guidonis e Cauliaco.

remedies, (as also for bloudletting, if at any time it be required) the counsell of some learned Physitian is to be used, who may prescribe both the quality, quantity, and use of them. But to resolve through breathing, and to digest the humour which is gathered together in the depth of the body, and doth excite inward Glandule, (which also are the causes of outward diseases) *Galen lib. 14. Therap*, willeth us to minister *Theriaca, Athanasia, Ambrosia*, and that medicine also which is made of *Critica Calaminthe*, the Greeks cal it *Diacalaminthe*: whose composition is to be sought out in *Lib. 4. de sanit. tuen.* Many other helpes are appointed for the cure of these abscessions, as potions, electuaries, and oyles which are cast into the eares. There are also very many remedies called *Empirica*, consisting in practise, described, and celebrated of the ancient Physicians, the use whereof I do not alow, and therefore I thinke it good to pretermit the declaration of them in these our Commentaries. Notwithstanding this one thing I stedfastly affirme, that the Christian King of France is indued as it were by inspiration with so wonderfull a gift, that with the onely laying on of the hands, he can restore them which be diseased with *Strumæ* or *Scrofulæ* to their perfect health againe. King *Edward* also (as histories do report) was wont marvellously to cure Strumous persons onely by touching them, which gift immortall doth come as it were by inheritance to the Kings that succeed. For the Kings of England at this day, by laying on of hands, and rehearsing certaine ceremoniall prayers, do heale *Strumæ*. And these things truly are generally spoken in all the abscessions before mentioned. Now those things which follow, do concerne the particular and proper method of curing every difference: which method is made not only diverse, but also it is changed both by the substance of matter whereof they have their beginning, and by the quantiy of them whether they be great or small, and by the nature also of the affected member, and of the whole body. But the continuance of time, although it declareth not the cure, yet sometime it sheweth us, and it doth insinuate the quality of the disposition thereof, (as *Galen* hath set downe *lib. 4. de morbis curandis.*) Therefore although many indications and intentions of their cure may be gathered and learned by those things we have spoken before, yet for our present purpose, we have reduced them into sixe points, which we have expressed in these sixe Canons following. The first whereof is after this manner. Imprimis, let those flegmaticke abscessions that are soft & small, (which are commonly called *Lupia*, & of the interpreter of *Avicen*, *Glandule*) if they be seated in the strong parts of the body, and because they are not yet inveterate, have their thin *Cystis*, that is, their filme to cover them, let them I say, be appeased, suppressed, consumed, and afterward dryed up. 2. Mollifie, discusse, and consume the great abscessions which be not greatly hard nor inveterate, after the manner of œdematous tumours, whereof we have before intreated. 3. Ripen, open, and cleanse such flegmaticke, corrupted, and ulcerous apostemes, which do pertaine unto suppuration. 4. Those *Strumæ* which are not cured by the former remedies, and yet are moveable, gentle, tractable, and obedient, cut them off, and draw them out. 5. Those which are unmoveable, deepely rooted, inwardly planted, and wound about the veines and arteries, and broad at the roote within, corrosive them about, and cleanse them

Quæ per halitum digerant.

The Kings of France do cure Strumæ by applying the hands.

What things do alter the particular cure of abscessions flegmatick Tempus quid insinuet.

1.

2.

3.

4.

5.

them throughly. 6. Thoſe which are faſtened but to a thin and ſlender roote, bind them about and plucke them out. The firſt canon, according to *Avicens* hisopinion is perfected after this manner, if when you do conſume and ſuppreſſe vehemently theſe ſoft and little abſceſſions (which *Avicen* doth call *Glandulæ*, and the new Phyſitians *Lupiæ*) you do lay on a plate of lead made fit for the tumour, and bind it very ſtrongly in the middeſt, leſt it ſlide from the place: for this doth digeſt theſe kinds of tumours. Firſt therefore let *Lupiæ* be ſoftly rubbed with the hand, untill it waxe ſomewhat hote, untill it be after a ſort ſofter then it ſelfe. Afterward let the affected member be ſurely layed hold on with the hands, and let it be ſo often, and ſo vehemently ſtuken, with the bottome of a ſawcer, or with ſome other ſolide thing, that it may bee diſſevered, and that the inward *Cyſtis* thereof (which is the filme wherein it is included) may be rent and broken, and ſo the matter therein contained may be diſperſed: which thing being done, apply the plate of lead upon the place, and let it be bound very ſtrongly with a ſwathing band that hath two ends, neither let it be removed for the ſpace of nine or ten dayes, but let the plate be of that greatneſſe (as it was ſayd of late) that it may anſwer to the proportion of *Lupiæ*. But there are ſome which before the application of any plate of lead do miniſter this ointment made of burnt lead, of the barke of the Elder tree, or of the Figge tree, with oyle and vineger. Other do firſt uſe an Emplaiſter made of Aloes, *Acatia*, Myrrhe, *Olibanum Sarcocolla*, putting to them a little vineger, or the white of an egg, as much as ſhall ſeeme ſufficient to commixe with the reſt. *Henricus* was wont to lay upon them little flakes (as he and many other Chyrurgians of that ſect do call them) made of flaxe, dipped in the white liquor of an egg, with ſalt & Alume *Zucchariñ* unthicked. Moreover *Philagrius* almoſt after the ſame manner was wont to cure *Ganglia* (as it is in *Ætius*) which diſeaſes are tumors unequall (as we ſaid before) ſpeaking after this ſort. We deny (ſaith he) the labour of the Chyrurgians, that is, bloodletting in *Ganglia*, eſpecially if they chance in the hands, or in the feete; but we muſt cure them only by medicines. For we annoint them by the fire with Ammoniack, which muſt be made pliant to the thickneſſe of an Emplaiſter: afterward we apply a plate of lead equall for the tumor; and leſt it ſhould ſlide away from the place, we bind it in the middeſt with ſtraight bands. But a few dayes after, when we know that *Ganglium* is mollified, we take away the bands, and (not ſaying any thing to the ſicke) while the place is yet hote, we faſten the thumbe of our right hand upon *Ganglium*, and laying faſt hold on the member with our other foure fingers, we violently breake it, and ſo *Ganglium* is preſently diſſolved. Hitherto *Philagrius*. Therefore by this our order of cure, it may eaſily be gathered, that *Lupiæ* amongſt the late Phyſitians, *Avicens* his *Glandulæ*, and *Ganglion* among the Greekes, is all one diſeaſe, which the former deſcription of them doth alſo manifeſtly declare. *Archigenes* in this diſeaſe, commandeth to lay on Lyme with the fat of a Gooſe, and with Roſin *Terebinthina*, which is the right Turpentine. The ſame *Archigenes* alſo did oftentimes uſe that medicine made of the ſtone called *Lapis Achates*, as *Paulus* reporteth. But *Oribaſius* uſed very often this medicine, ℞. of Ceruce, *Reſinæ picea*, old oyle, ana. ℥ j. of Ammoniacke, *Thymiame* and *Galbanum*, ana. a like quantity,

Compreſſio & attritio

Lupiæ curatio.

Lamina plumbea.

Unguentũ Rogerij.

Ganglij. curatio ex Philagrio.

Lupiæ & ganglion is all one euill.

Archigenes lib. 4.

Oribaſius his medicine to mollifie Ganglia.

quantity, of waxe ℥.iij. The ſame medicine is to be ſeene in *Ætius*, but the quantity doth vary in certaine things, as thus, ℞. of Ceruſe, old Oile, & *Reſinæ picæ*, ana lb.j. of Waxe, ℥.ij. of *Ammoniacum*, *Thymiama*, and of *Galbanum*, ana ℥j. boile the Ceruſe with oyle till it loſe his ſtaining facultie, then bray the Ammoniacke, and caſt it into the Ceruſe with the oyle, afterward caſt in the *Reſina picea* and the Waxe, and laſt of all the *Galbanum*, which firſt muſt be made very ſoft and tender. Moreover that famous Phyſition of Greece, I meane *Oribaſius*, did not apply any plate of lead, as *Philagrius*, *Avicen*, and other late Chyrurgians were accuſtomed, but he did lay and bind unto *Ganglium*, a thicke round peece of lead like unto a wherve, which doth hang upon womens ſpindles to make them turne round, which was more large and ample for the diſeaſe. For truly, ſaith he, with the weight therof, it doth more ſpeedily diſſolve the evill. Therefore in the cure of *Ganglia*, it is far better to uſe ſuch mollifying and diſcuſſing medicines, then the diligence of the Chyrurgian (with exciſion of the tumours,) eſpecially when they do grow in the legges, or in the armes, or in the principall parts of the body. For it is to be feared, that if they be cut off, the member is made lame and unperfect. But thoſe diſeaſes which do occupie the head or the forehead, may ſafely be cured with the hand, that is, may be cut off or pulled up by the roots. Therefore divide the outward skinne with a penknife, and then (if the tumours be ſmall) lay hold on the foundation of them with a paire of pinſers, or ſome ſuch like inſtrument, and cut them off from the roote. But if they be great, thruſt them through with a hooke, and lift them up and wind them round about, untill you have plucked and drawne them foorth: laſt of all, ſew up the ſides or brims of them together, and uſe thoſe medicines which are appointed for bloudy vlcers. But theſe things belong unto the fourth canon. The ſecond canon (becauſe I will be ſilent in thoſe medicines which are appointed for flegmatick and œdematous tumors, which we have deſcribed already, and yet together with theſe remedies following, they be very profitable and expedient for theſe Abceſſions wherof we now intreate, and alſo for all kind of *Hernia*) is finiſhed by the applying of a certaine Emplaiſter, which is deſcribed of *Galen libro ſexto de compoſitione medicamentorum κατὰ γένη*: which Emplaiſter (as he himſelfe teſtifieth) doth digeſt through breathing, and doth repell *Phlegmone*, and is effectuall againſt the diſeaſes called *Strumæ*, *Pani*, and *Parotides*: it is availeable alſo againſt the goute, and it benefiteth many other diſeaſes. The Emplaiſter is this. ℞. of old oile, ℥.100. *Spumæ argenti*, *Picis ſiccæ*, ana ℥.50. of *Ladanum* ℥.52. of *Æruginis raſa*, ℥.8. of *Galbanum*, ℥.4. let *Argenti ſpuma*, which they call *Litharg trum*, be braied and boiled in the oile, and when they are ſomewhat thickned together, put in the Pitch and the ruſt of the ſcourings of braſſe, commonly called verdigreace, then the *Ladanum* and *Galbanum*. Afterward powre them into a mortar, and bray them and mollifie them, and reſerve them to your uſe. Some to make it have a good colour, and to look ſomewhat brown, do commixe with them alſo the offal of braſſe, ℥viij. for otherwiſe it would be very black. This Emplaiſter is found otherwiſe deſcribed in *Guido* his commentaries, under this forme. ℞. of old oile, ℥.xij. of the ſcourings of braſſe, ℥.iiij. of dry Pitch, ℥.vj of *Ladanum*, ℥iij. of

Verticillum plumbeum.

Ganglionum per Chyrurgian curatio.

Secundus canon.

Diſcuſſion by digeſtives.

Emplaſtrū

Diachylon *Litharg.* ℥ x ij. of *Galbanum*, ℥ iij. For the ſame purpoſe *Diachylon* alſo which is called *commune & ireatum* doth profit much, whereof you muſt take one pound, and commixe therewith the powder of the roote of *Ireos*, ℥ j. The ſame effect hath that *Diachylon*, called *magnum Meſues*, whoſe deſcription ſhall afterward enſue. Some counſell us for the digeſtion of theſe abſceſſions to apply unto the aggrieved place, the old dung of a Goate with hony and vineger, which muſt be heat over the fire untill they be well incorporate together, and then brought to the forme of an emplaiſter: alſo an emplaiſter made of Fenugreek, of the ſeed of flaxe, and of colewortes, with the ſcraping of the roote of *Althæa*, which medicine (if there be any hope of ſuppuration) doth ripen it notably: *Haly Abbas* alſo for the ſame purpoſe doth greatly commend this emplaiſter following. ℞ of Beane meale, and Barley meale, ana. ℥ v. of the roote of Liquorice, of the roote of *Althæa*, and pitch, ana. ℥ x. of white waxe, gooſe ſuet, ana. ℥ x. bray them, and mingle them together with old oyle, and with the vrine of a child that hath not yet tried Venus ſports, and over a ſoft fire make an emplaiſter. Another out of *Auicen* which *Guido* uſed. ℞. of Oxes dung, ℥ ij. of the roote of Colewortes, of the roote of Capers, of the fiſh called a ſhrimpe, of fat Figges, ana. ℥ ß. of Hops and *Bdellium*, ana. ℥ ij. of Vineger, Hony, Sowes tallow, of the dregs of old oyle, of each as much as is ſufficient, whereof make an Emplaiſter. *Brunus* approveth this remedie following, whoſe opinion *Theodoricus* alſo doth confirme. ℞. of Ammoniacke, *Bdellium*, *Galbanum*, of each a like quantity: ſteepe them three daies in Vineger, whereto (when they be diſſolved) you may add of ſmall bran as much as ſhall ſuffice, and make an Emplaiſter. *Rogerius* was wont to uſe this remedy for *Strumæ* (which they commonly call *Scrofulæ*,) ℞. of the roote of brakes of Daffadil, or of Walwort (if you pleaſe) of each as much as you thinke good, let them be boyled in the beſt wine, and then brayed in a mortar, and add to them a little quicke brimſtone, and make an Emplaiſter. *Guido* his maſter *in Monte Peſſulano*, hath often tried this emplaiſter to be moſt effectuall, which is made of xij. Snailes (which they alſo call *Limaces*) boiled in wine or in lye made of aſhes, commonly called *clavelate*. But that which is more profitable, he did miniſter every day to the ſicke to be eaten one Snaile, either drie or otherwiſe prepared, and as they terme it, made ready to chew. *Paulus* alſo was wont notably to diſcuſſe *Strumæ* with unſlaked lime, ſteeped in hony, or in the filthineſſe of mens bodies that doth ariſe either in exerciſing themſelves, or in bathes, or elſe in oile, or Sowes greaſe. The like vertue, ſaith *Ætius*, hath the filthineſſe of exerciſing places ſcraped from the walles, which muſt be well beaten together and ſpread upon a linnen cloth, and applyed after the manner of an Emplaiſter. For the ſame purpoſe this helpeth effectually. ℞. of lime and *Nitrum*, ana. a like portion, of *Cardamomum* and Fenugreeke, foure times as much, with hony, and apply it after the manner of a mollifying plaiſter. Alſo the meale of bitter Hops boiled and annointed with *Oximel* doth diſcuſſe *Strumæ*. For the ſame purpoſe alſo Oxes dung boiled in vineger and annointed, doth notably availe, which being applyed after the manner of a Cataplaſme, doth marvellouſly diſſolve all hard and ſcirrous tumours. Rath ripe Figges alſo, eſpecially of the wilde

Stercus vetus caprini.

Haly Abbas emplaſtrum.

Emplaſtrū Auicennæ.

Brunni & Theodorici emplaſtrū ad ſtrumas.

Rogerij emplaſtrū.

Emplaſtrum præceptoris Guidonis ex limacibus.

wild fig-tree, applyed with Hoge-greaſe, do diſcuſſe all kinds of tumors. Therefore by this our method of curing, you ſhall heale all kind of *Strume* which are but newly begun, & not yet inveterate, as well in children as in them which cannot abide manuall practiſe, even by the applying of ſuch medicines as can diſſolve, and digeſt, & diſcuſſe. But firſt you muſt labour to mollifie, and afterward to diſſolve, or elſe uſe ſome medicine of a double quality, which can worke both theſe effects together, of which kind are all thoſe remedies almoſt which are before deſcribed. Now if digeſtive medicines ſhall nothing prevaile in theſe Abſceſſions, they muſt either be brought unto ſuppuration or conſumed, or elſe cured by Chyrurgery, (as it ſhall be ſaid hereafter.) But here we muſt not omit that thing which is recorded of ſome very diligently: namely, that they which are ſeaſed with *Strumæ*, & with any leproſie, are marvellouſly holpen by the uſing of Vipers and Serpents, and by drinking of the gumme called *Laſer*, every day faſting to the quantity of a cich peaſe. Therefore caſt the dead Serpent into a pot, and ſtoppe the mouth thereof very iuſt with ſome plaiſter, and ſet it in the fire, then take the aſhes of the burned Serpent, and mingle them with the like quantitie of Fenugreeke, and uſe them in wine. For this doth excellently helpe them which be ſtrumous. Alſo in them that labour with *Strumæ*, you muſt provide that the belly be made ſoluble, and a ſlender diet obſerved: you muſt daily provoke vomiting, & endevour to purge fleame upward: you muſt drie the head; and apply Cataplaſmes to the fore-part therof, which can raiſe up little puſhes in the ſkin, as is, the root of Capers, with *Polenta*, and other ſuch like things. And you muſt uſe purging medicines and fine powders that be of like vertue. We alſo do generally diſpatch the declaration of the third rule, by the uſe of the former remedies: for all mollifying and reſolving medicines, if they find any place of matter diſobedient unto reſolution, they doubtleſs do ripen the ſame matter, and bring it to ſuppuration, eſpecially if the ſaid matter be gentle and tractable, or commixed with bloud. But *Haly Abbas*, that he might bring theſe kinds of Abſceſſions unto maturity, miniſtred a plaiſter made of Barly meale, pitch, and *Olibanum*, and of the Vrine of a yong child, all well incorporate together. But *Avicen*, to repreſſe the vehemency of the heate, willeth to commixe the decoction of Coriander with the foreſayd Vrine. But if theſe things do nothing helpe, and there be required a more effectall remedie, take of Myrrhe part j of *Licium*, parts ij. and mingle them with the afore-ſaid decoction. This medicine under-written, doth bring *Strume* unto ſuppuration, which medicine is recorded of *Paulus Ægineta*, *lib.* 4. &c. of Myrre. ℥ x. of *Ammoniacum Thymiama*, ℥ vij of *Viſcus quercinum* ℥ viij of *Galbanum*, ℥ iiij. *Propelis*, ℥ j. beate them in a mortar. But when theſe Abſceſſions be ripe, & brought unto ſuppuration (which you ſhall eaſily perceive by theſe tokens of matter) they muſt be opened and cleanſed with that ointment cõmonly called *Unguentum Apoſtolorum*, which is an ointment of great efficacy in malignant and ulcerated *Strume*. To this purpoſe alſo the ointment called *Unguentum Ægyptiacum*, is very profitable, & the *Emplaſtrũ de ſuccis* (which they call *Diachylon* & *Diapalma*, which the Greeks call [illegible] whoſe deſcriptions are to be found in other places. But if theſe Abſceſſions ſhall poſſeſſe any member, wherein there ſubſiſteth any putrifaction and corruption

The uſing of vipers and ſerpẽts doth marvellouſly helpe them which are ſtrumous.

3. Tertij Canonis declaratio.

Suppurantia, ſeu maturantia.

Pauli medicamentũ ad ſtrumas ſuppurãdas

Detergentia.

Unguentũ Apoſtolorum.

Unguentũ Ægyptiacum.

Diachylon Diapalma

ruption of the bones, or any evill symptomate shall have accesse to them, they must be cured after the manner of ulcers, with which they have some affinity and acquaintance. Concerning our fourth Canon, you shall cure gentle, obedient, superficiall, and curable *Strumæ*, very cunningly and shortly, after this sort.

The way to cure and destroy Strumæ, out of Albucasis and Leonidas.

First, command the sicke to lye downe: for that when he sitteth, his heart will quickly faile him. When he is thus layed, bind his legs surely together, and tye them to the bedsted, and charge the servants about him to hold his head very hard. Then cut the skin that compasseth the tumor, either with a right or a little overthwart section, but that incision which is drawne overthwart in the necke, is altogether unprofitable, because in it the vessels and sinewes are extended right forth. But you shall not cut the whole thicknesse of the skin hastily at one time without ceasing: for our mind is to use no violent thing in this our work. And truly in little tumours, that is, in small *Strumæ*, make but a simple incision, or divide them with a small line: but in great Abscessions cut the skin to the forme of a Myrtle leafe, then those vessels which are uncovered, (as the veines and arteries) put them softly and easily aside. After these things distend and stretch out the sides of the section, or the edges of the divided skin with pinsers, or with other such instruments, and plucke out the filmes within, either with your fingers, or with some other instrument appointed for that purpose, and so by little & little picke out *Strumæ*, where it appeareth bare and unfolded from the tunicles. But if *Strumæ* shall be wound about the vessels, you must handle the cure with great attention, least through negligence there followeth a copious profusion of blood. Therefore in dispatching this cure draw one only side of the section at once with the pinsers, and so by little and little separate it with the point of a penknife, from the other parts thereunto adjoyning: and when you have drawne and loosed the connexion on the one side, do the like also on the other side, & then cut out the whole foundation or ground-worke, because of the sinewes and vessels lying underneath. But in those *Strumæ* which do change about the arme-holes, and about the privie members, you must make an overthwart incision, by reason of the doubling of the skin. Moreover, in that section which is made in *Strumæ* that possesse the necke, you must have a singular care, least either the arteries, which they call *Garotides* or the quivering sinewes be touched and hurt. But if by the cutting of any vessell when you make incision, the profusion of blood doth delay and hinder your worke, either take up the vessell with a small cord, or (if it be not very great) cut it quite off, (as *Paulus* counselleth) or else, (if it bursteth not out with great violence) apply such remedies as are appointed to stanch the bloud. Afterward returne againe unto your enterprised labour. Therefore when the foundation of *Strumæ* is brought into a narrow roome, cut it cleane off cunningly and handsomely, and then put in the fore-finger, and search the place diligently, whether there be any other *Strumæ* thereunto adjoyned or not: which (if there be any found) you must also draw forth after that manner which we have before expressed. Moreover, you shall easily represse a meane fluxe of bloud by applying those things which have power to dry up, as flaxe, sponges, or linimens made of cotton, infused in cold water, or in Vineger, or in a mixture of both, which they call *Oxycraton*) & afterward

ward wrung out. But if the ſection ſhall continue without bloud-ſhed, fill it up with the powder of Frankinſence, and apply Liniments, and for the longer preſervation of the Liniments, binde to wooll dipped in Wine. But if any full veine worthy the ſpeaking of be connexed within the root or bottome of *Glandula* or *Strumæ* or ſome ſuch like tumour, it is not convenient to cut it off at the very ground, but to take it up and bind it with a ſmall cord, that it may fall out of it owne accord, peece by peece without danger. In which fall, the cure muſt be followed with liniments: but the cord muſt be of ſome matter which will not eaſily putrifie, as are thoſe threads which are called *Serica*, or ſmall Lute ſtrings, for thoſe bands which do quickly rot, do ſoone fall from thoſe members whereunto they are tyed. But if when the worke is finiſhed, ſome of the skinne which covereth the matter of the former Abſceſſions, or ſome other ſtrange thing ſhall remaine behind, *Albucaſis* willeth it to be drawne out, firſt, by filling the wound with cotton, or with ſome other like thing dipped in ſalt water. But *Guido*, to draw out thoſe reliques which remained behind, did fill up the gaping ulcer, firſt with the white of an egge, and with Alume ſprinkled over it, afterward with *Unguentum Ægyptiacum*, or with ſome of thoſe corroſiving medicines which are deſcribed in the Antidotarie. Moreover, in all theſe operations, you muſt apply ſuch medicines as can lenifie paine, but amongſt all other things, we do commonly lay on flax dipped in the white of an egge, and in oyle of Roſes: You ſhall finiſh the ſcope of our fift rule after this ſort: breake the skinne with ſome burning hote medicine according to the greatneſſe of the Abſceſſion: But while you attempt that thing, you muſt give diligent heede, leſt that the ſcalding medicine do touch the other parts lying about the tumours. You ſhall notably diſpatch this labour, by applying ſome hote medicine made of Lyme or Sope, which things do happily execute their effects, within the ſpace of twelve houres: but though they remaine ſomewhat longer, yet there will enſue no danger or diſcommodity thereby. The skinne therefore being thus broken by ſome burning medicine, and the cruſt procured in the place thereof, you ſhall divide the tumour with a ſtraight line all along through the middeſt of the cruſt: but you muſt make inciſion ſomewhat deepely, almoſt to the very quicke, and then lay upon the cut or gaping wound, a liniment ſtriked with ſome conſuming or eating medicine, as is, the powder of *Aſphodelus*. Moreover although many do apply a great number of medicines in theſe abſceſſions, yet Arſenicke in this caſe obtaineth the preheminence, ſo that a man know how to uſe it aright. But the certaine quantity of uſing the ſame cannot be deſcribed (as *Galen* hath noted in *libro tertio Therapeut*) It is not therefore to be uſed raſhly, becauſe it is a medicine vehement and violent without meaſure, exciting Feavers, and procuring many other vicious ſymptomates. Beſides that alſo the miniſtring of a ſmall quantitie doth performe a marvellous, and almoſt an incredible effect: notwithſtanding the common meaſure or quantity thereof, is the medietie of one graine of wheate in a ſtrong body, and in thoſe members which are farre off from the principall parts: but in weake natures, and in thoſe places which are ſituated neare unto the principall members, a leſſe quantity muſt be applyed. But to be ſhort, it is better, and

What is to be done, if a veine be annexed unto Struma.

Cords made of ſilke.

Albucaſis.

Corroſio & mundificatio.

Cauſticum ex calce & ſapone.

Arſenicum

Quantitas Arſenici.

more safe, to minister a little at one and often, then at one time to apply an immoderate quantitie. The operation or effect of Arsenicke remaineth three whole dayes, in all which time the sicke must use the diet of them that are feverous. But the affected member, & the parts lying about it both for the owne defence, and to stop the fluxe (which immoderate heate may cause) ought to be annointed, and all to washed with the ointment called *Populeon*, with water also, or with the juyce of Night-shade, & with vineger, and with other refrigerating remedies of the like kind. But when you are certainly assured, that *Glandula* is destroyed and wasted away (which you shall know by the hardnes and swelling of the procured crust) then the crust must be resolved even from the quick, by washing it with butter, & by applying a litle wheat meale thicked together, and by some other fat and unctuous thing that is not salted, as swines grease, and such like. But when the crust is fallen from the tumour, if any thing either of *Glandula*, *Lupia*, or *Struma* do yet remaine behind, it must be fetched out with some gnawing medicine, as with powder of *Asphodelus*, with *Unguentum Ægyptiacum*, or with some such like thing. But if there remaineth nothing behind, it must be brought unto a scarre, after the maner of other ulcers.

Quando crusta à vino resolvenda.

6 *Ligaturæ & evulsio.*

But now that we may also accomplish the intention of our sixt canon, these abscessions which have very narrow bases or foundations, must be fast bound either with a cord of silke, or with horse haire, and they must be bound dayly more and more, either with the former bands, or with other new cords, untill they appeare verie dry, and voluntarily do fall away of their owne accord, (as we have said of those Abscessions which are deepely planted, and folded about the great vessels.) But the band must be ayded with one consuming and drying medicine. The paine also must be asswaged with the white of an egge, with oyle of Roses, with *Unguentum Populeon*, or with some other remedy that can mitigate paine. But when the cord shall fall off alone of it owne accord, the tumour must be cured after this manner which we have before expressed. And thus much generally concerning those Abscessions which universally consist above nature, especially of them that have their originall of fleame. Now we have here thought it convenient to set downe the proper and particular method of curing *Melicerides*, *Steatomata*, and *Atheromata*, which diseases are alwayes and often incident to mens bodies, & do comprehend under them, other certaine kinds and differences of tumours beside nature, called of the late Physicians, after certaine new rules and names, which among the ancient sort were never heard of, as *Talpa*, *Testudo*, *Nasta*, and others of that kind, which we have expressed in our former Chapters: in those three kinds of Abscessions which do most frequent mens bodies (I meane in, *Steatomata*, *Atheromata*, and *Meliceris*) there is one generall order of their cure, namely, that the matter which is contained in the tunicle which they call *Cystis*, may be discussed, or that the whole tumour together with the very tunicle may be consumed by medicines, or taken away by section. But some of those tumors require a three-fold method of curing, as those which containe a more liquid humour, as is *Meliceris*. Some againe are cured two wayes, as *Atheroma*, which is destroyed by section, and consumed by medicines. But *Steatoma* can neither be discussed nor consumed, but it is cured by the only labours of the hand, that is, by section

Curatio Atheromatis, Steatomatis & Meliceris.

How many wayes these Abscessions may be cured.

section onely. Moreover, of medicines which in these affects have power to discusse and disperse, you shall find plenty among those remedies which wee before have set downe for the cure of *Strumæ*. But *Paulus* doth particularly and properly discusse *Melicerides* with that medicine, which containeth of pressed Grapes (the kernels being taken out) xx. of the scourings of Brasse, ℥.iiij. which medicine must not be applyed before the member bee nourished with foments. Another Emplaister appointed for *Melicerides*, which *Ætius* reported unto *Leonidas*. ℞. of pressed Grapes (the kernels being detracted) ℞.j. of Comin seed beaten very small, ℥.vj. of *Nitrum*, ℥.iij. bray altogether in a mortar, and bind them to the tumour. Another discussive medicine expressed of the same writer, very profitable against *Melicerides* ℞. *Salis ammoniaci*, of the scourings of silver, and of Ceruse, ana. ℔ j. of Waxe, *Terebinthina*, *Chalbana*, *Opoponax*, ana, ℥.j. of *Rubrica sinopica*, ℥ vj. of Vineger, ℥.vij. ß. boyle the scourings of silver, Ceruse, and salt beaten very small all together, then cast in the *Rubrica sinopica*, which first must be steeped in Vineger, and melt them together last of all, when they be all boyled together, and colde, commixe therewith *Opoponax* and *Chalbana*, both dissolved in Vineger, and conserve them to your use. But if in such kind of Abscessions you mind to wast the humor by applying of gnawing medicines (which the Græcians call *Sepetica*) it is expedient first to uncover them (as also in *Strumæ*) by hote burning medicines applyed to the skinne, whereof (saith *Paulus*) the best remedie is that which consisteth of quicke Lime, that is, which is not yet quenched with water, of Sope, and of the ashes of Lye that are made in a stillatorie. There is another more diverse remedie which may bee kept a long time. ℞. of unslaked Lime, ℥.iiij. of *Sphecie*, that is, of the burnt dregges of Wine, Liquide *Nitrum*, parched in the fire, ana. ℥.ij. of *Minium*, or *Rubrica sinopica*, ℥.j. Let them be brayed with the distilled ashes of Lye, and when you have brought them to the thickenesse of liquid Hony, heate them thrice over the fire, that it may be of a meane substance, and lay on *Pixis plumbra*, with the distilled Lye above, lest it drie up too soone. Therefore first breake the skinne that is beset, with such medicines as can procure a crust: but when the crust is fallen off, applying consuming remedies, among which this remedy following doth notably wast without gnawing & byting, ℞. of the offal of brasse, ℥.iiij. of *Sandaracha*, that is, of red Arsenicke, and of *Helleborus niger*, ana ℥.ij. apply them with oyle of Roses. Another remedie very effectuall for the same purpose, ℞ of a burnt Hedge-hog, of *Testa sepia*, and of Orpine or Arsenicke, ana. an equall portion, commixe them with oyle of Roses. But the parts which lie about the tumour and are adiacent thereunto, let them be first annointed with Ceruse and oile. But if we purpose to cure these kinds of Abscessions by making incisions, that is, by Chyrurgerie, truly in that method of curing (whether it be a mealy humour, or a hony, or a fat humour, or of what substance soever it be, which is contained in them) wee must observe one onely and principall intention, namely to take away the tunicle wherein the tumour is included.) But in enterprising the same, we must be very attentive and wary (as we have said before of *Strumæ*) that we rashly hurt not and teare in pieces the filme or tunicle, whereupon the humour which was contained therein,

Lib. 4. Curatio per digerentia.

Lib. 13.

Curatio per excedentia. Lib. 4.

A medicine to wast without byting.

Curatio per Chyrurgiam.

gushing out plentifully, doth both hinder our operation, and some portion thereof also remaineth still behind. For if (when the tunicle is divided, and the humour issued) the tumour shall sinke downe, the tunicle will hardly be plucked away and cured. But if any remnant of the humour be left behind in the Abscession, it is to be feared that the disease will grow againe (as doth *Struma*) when as any portion thereof sticketh behind. But if any such thing doth happen, it is not expedient to sew together the Abscession, but to draw out the relicts thereof, either with those consuming medicines which we have before expressed, or by some such like remedies. Now if *Steatoma* hath a very broad top, and a very narrow and slender foundation, then (setting aside all other superfluous medicines) you must cut it up quite even by the very roote, for so the labour of the Chyrurgian shall be quickly ended, the ulcer made plaine and equall with the other parts, and the cure shortly dispatched.

Aetius. lib. 15.

CHAP. XXV.

Of hard and Scirrhus tumours, engendred of melancholy.

WE have hitherto discoursed of those tumors which are caused of blood, choler, and fleame: of *Verrucæ* also, & of those abscessions which are excited through a watery humor, and a flatuous vapour: of those Apostemes also which have their beginning of a flegmaticke substance, and of other tumours generally consisting above nature. Now it remaineth, that we intreate of those Abscessions which do proceed of a melancholicke humor, as are *Scirrhus*, indurated and cancerous tumours, which they call *Cancerosi*, *Apostemosi*. To *Scirrhus* therefore (as also to *Phlegmone*, *Erysipelas*, and *Oedema*) there is assigned of the late Chyrurgians, a double difference, which notwithstanding is comprehended under the same title, *videlicet*, *Scirrhus verus*, & *Scirrhus non verus*. But a true and lawfull *Scirrhus* is said to proceed of naturall melancholy. Also naturall melancholy is the dregs of good bloud, and as it were a certaine slimie superfluity, and very grosse bloud, whose colour is blacke, but the taste thereof sharpe and sowre (as it is not unknowne to them that do vomite the same:) it is lodged in a certaine bloody corner, wherein all the humours are contained, and appointed of nature to nourish the melancholicke members. But an unlawfull *Scirrhus* after the opinion of the late Chyrurgians, is that which is engendred of unnaturall melancholy. And unnaturall melancholy is that which differeth from the former discription of the naturall humour, and yet it keepeth within the precincts of his libertie, which if it shall once pretergresse (they say) it is no longer to be called melancholie, but some other humour. But melancholie (to enter into the generall definition thereof) is a cold and dry humor, proceeding (as *Guido* saith) of a very grosse portion of that which we call *Chylus*. But of unnaturall melancholy there are commonly appointed foure differences. 1. The first is, when as that melancholicke humour which is called naturall, and doth daily engender in the body, even when a man is in perfect health, is in his owne proper essence, burned putrified, and become exquisite melancholie. For

Scirrhus duplex.

Melancholia naturalis.

Scirrhus illegitimus Melancholia non naturalis.

Differentiæ 4. non naturalis melancholiæ.

that

that (as *Galen* saith) is ingendred of a blacke humour that is vehemently burnt, and it glistereth like unto Lime or Pitch. But this is soure, & being powred upon the ground, it is hote like Vineger, and it riseth up like leaven, it is also very unpleasant to all creatures living, so that neither mice nor flies will taste thereof. It sheweth likewise like unto abundance of Salt, wherein no living thing can uphold his life, as the Sea which is sayd to be dead. Furthermore, this blacke kind of choler is then ingendred, when as that slimie blood (which we have said to be naturall melancholy) doth continue long in the body, and is purged out neither by any sensible or secret effluxion, but is transformed, corrupted and rotten. For truly this humour (saith *Galen*) when it waxeth vehemently hote, either because of the corruption thereof, or because of a burning feaver, it causeth melancholy: which truly is cold, because it resembleth the nature of the earth, but yet it is not void of heate, as is ashes and Vineger, and when it is purged downeward (as it happeneth sometime to them which are diseased with *Dysenteria*) it appeareth more glistering and more blacke then that thicke and blacke blood which we do call a melancholious humour. 2. The second *Species* or difference of unnaturall melancholy is that which commeth through the adustion of other humours, as that which proceedeth of choler vehemently burnt, which is of so great malice and rancour, that it raiseth the earth, and lifteth it up on high, after the manner of exquisite melancholy. But the flies also do abhorre it, as in a true melancholy. If bloud also or fleame shall be vehemently heated in the body, and burnt, there is also called a melancholicke humor, which *Avicen* because of the adustion, termed to be unnaturall: but these two last kinds, which do come of the adustion of blood and fleame, *Avicen* hath thought to be very mild and gentle: yet *Galen* writeth, that the kind of melancholy which is engendred of burnt choler, is a great deale more dangerous then that, which hath his generation of grosse blood, which is like unto the dregs of Wine in the bottome of a vessell, or in proportion resembling the dregs of oyle; for this is more gentle and mild, yea and especially when as it tarrieth not long within the body with any abundant heate exceeding nature. But before it be changed into exact melancholy, it passeth first into a yellowish forme, secondly into a leekie substance, and thirdly into a rusty colour. 3. The third *Species* of unnaturall melancholy, is that which borroweth his originall of a certaine stony concretion, as when through the ignorance of unskilfull Physicians or Chyrurgians, *Erysipelas*, and those inflammations which the Græcians call *Phlegmone*, or any other tumours proceeding of naturall humours, are too vehemently cooled and bound by the applying of extraordinary medicines; or else when those medicines which do mightily draw and digest, are ministred to the same tumours. For then (the whole substance which was very small in them, being dispersed) the grosse matter which remaineth, being exceedingly dryed, will resemble the hardnes of a stone, and be converted into a melancholious humour. 4. The fourth difference of unnaturall melancholy ariseth, when as some other humour is mixed with naturall melancholy: which thing while it happeneth it is made sweete, and doth waxe mild, untill such time as one burnt choler or other be commixed therewith, for then it waxeth sharp & bitter,

Lib 4. Aphо.

Lib. 14. Therap.

2 *Melancholy commeth by the adustion of other humours.*

Gen. 29. lib. 3. prædict Hip.

3 *Bilis atra per congelationem (ut vocat) & indurationem.*

4 *Melancholy through admixtion of other humors.*

bitter, and is made partaker of immoderate gnawing. We may gather therefore by our former words, that the 4. differences of tumours above nature, do proceed of melancholy: for first, of naturall melancholy (which we have said to breed daily in sound bodies) there is caused a true and lawfull *Scirrhus*, called of the Arabians *Sephiros*, of the Greekes, σκίρρος and σκίρρος ἕλαιος sive that is, *Scirrhus*, or *Scirrhus non exactus seu non exquisitus*, which kind of tumour truly is very hard and void of paine, but yet not altogether insensible: *Avicen* calleth it *impurus*. Yet *Galen lib. 14 Meth med.* pardoning them which do contend about the names of tumours, calleth it a tumour conflated of a melancholious humour, and then properly *Scirrhus*, when as notwithstanding it is expert of any feeling or sense: but if it be not yet made altogether insensible, it is rather to be called a scirrhus tumour, then *Scirrhus* it selfe. Secondly, of unnaturall melancholy through the admixtion of other humours, there do grow three other differences of tumours, that is to say, *Scirrhus phlegmonodes, œdematodes*, and *Erysipelatodes*; which diseases are here rehearsed for one only difference. Thirdly, of unnaturall melancholy, caused through a certaine stony hardnesse and concretion, there is engendred an exquisite *Scirrhus*, hard, and voyd of sense and paine: it is called of *Avicen, purus*, which evill admitteth no cure. Fourthly, of unnatural melancholy, through aduction, are all these kinds of cankers ingendered, as well ulcerate, as not ulcerate: of the which kind is *Scirrhus cancrosus*. *Scirrhus* therefore properly is a tumour very hard and without paine, but yet not altogether without feeling; proceeding of a naturall melancholy, and uncorrupt humour, which definition the late Chyrurgians have assigned thereunto. The causes of *Scirrhus*, as of other tumours besides nature, are three. First primitive, as is an evill diet, ingendring and gathering grosse and melancholicke bloud. Secondly antecedent, as a melancholy humour collected in the body, which is drawne from the spleene (whose dutie it is to purge the liver from that grosse and muddy bloud) and yet is not expelled without the body (as it ought to bee.) Thirdly, *Conjuncta causa*, is the melancholike humour it selfe, compacted in the affected member. The signes of *Scirrhus* his presence (as *Guido* reporteth) are these, a hard tumor, and mighty resisting, a middle colour, betweene a red and a blacke, which is a browne colour. This *Scirrhus* when it happeneth in the parts of the body, many of the Physicians (as *Galen* saith) do call it *Pelidnon*, that is to say, blacke and blew. Moreover if the affected member hath any manifest veines appearing in it, you shall see them puffed up and swolne by the meanes of thick and black bloud, such as is sometime purged downeward in them which labour with the disease of the liver, but then it is called *Scirrhus impurus & cancrosus*. For these signes which *Guido* doth hereascribe unto *Scirrhus*, do properly agree with the signes of Cancer, as *Galen* writeth, 14. *Meth. med.* And truly they may very fitly be attributed unto *Scirrhus*, if this one thing be excepted, namely, that *Scirrhus* hath not such swelling and full veines as Cancer hath, except *Scirrhus* (as we have said before) chance to be *cancrosus*: for *Scirrhus* doth oftentimes degenerate into Cancer, and that not without great cause, seeing that both proceed of one matter, that is, of a melancholicke humour. The proper signes therefore of a lawfull *Scirrhus* are these, an hard and stony tumour, very obstinate and resisting touching

Foure differences of tumours caused of melancholy

Verus scirrhus non exquisitus.

Scirrhus phlegmonodes. œdematodes. erysipelatodes.

Scirrhus exquisitus

Scirrhus cancrosus.

Scirrhus propria quid.

Causæ. 3. Scirrhi legitimi.

Signa.

14. Meth. med.

Guido notas Cancri tribuit Scirrho.

thing, wherein there is present a very dull sense. There do appeare many other signes which do terrifie the dominion of a malancholy humor in the body. Such tumors as are truly *Scirrhi*, in their beginning and first conception are wont to appeare very small; but in processe of time, they do grow and increase by little and little, and become great and mighty, whereof some do annoy one only member, but other some of the said tumours do leave that member which they did first infect, & afterwards do passe over into the possession of another, which thing when it happeneth, then *Avicen* calleth the evill *Ferinos*. Furthermore these kinds of melancholious humors if they be lightly handled, they are commonly cured by resolution, oftentimes they continue indurated and hard, and many times (which is worst of all) they degenerate and change into *Cancer*.

Indicia Scirrhi.

Ferinos.

But now we will prosecute the absolute cure of these kinds of hard tumors above nature, which are called true *Scirrhi*, and not *exquisiti*, by three speciall intentions. The first prescribeth a convenient order of diet. The second admonisheth to take away the antecedent matter, which is ready to procure the disease. The third warneth us to enterprise the vacuation of that conjunct matter (as they call it) which now causeth the evill. Therefore to speake generally) you must appoint to them which are diseased with *Scirrhus*, a sober & moderate diet, and such a one as declineth unto heate and moisture in those things which they call *Res non naturales*, as before. Give him therefore meats of good juyce, and which can ingender good blood. Let his bread be made of wheate, well kneeded, and baked in an Oven with a soft fire, and let it have some leaven, and Salt as much as shall suffice. Let his drinke be small Ale or Beere, give him rere egges, the flesh of Chickens, Capons, Hennes, and the brothes of them. Let him also eate the flesh of Partriches, Phesants, Quailes, young Kids, sucking Calves, and of weathers of a yeare old. For pot-herbes, let him use that which the Arabians call *Aspanar*, but we somewhat altering the name, do call it Spinach, also Lettuce, Hops, Borrage, Bugloss, & other herbes of that nature which can purge foorth bloud and make it more pure. To conclude, let him flie and avoid all those things, which naturally do engender melancholicke bloud, which things *Galen in libro tertio de affectis capite sexto* hath described unto us, as are, the flesh of Goates, and of Oxen, and of Buls, but especially the flesh of Asses, and of Camels, of Foxes, and of dogs, of Hares also and of Bores. Furthermore, Snailes, (if they be accustomed to be eaten) and the flesh of all terrestriall creatures, seasoned with salt. The flesh also of fishes, as of Tunie, of the fish called *Balena*, the Sea-Calfe, the Dolphin, the Dog-fish, and all kind of Whales. But of pot-herbs, Cole-worts are wont onely to engender this kind of bloud. The buddes also of Trees, when they are seasoned either with Brine or with *Oxalme*, especially of the tree called a Mastixe tree, of the Terebinth, of the Brier, and of the wild Eglantine brier (which the Greeks call *Cynosbatos*.) But of all kind of pulse, lintels chiefly are accounted amongst the number of melancholicke meats. Bread also made of Branne, and that which is made of Rye and of other corrupt and naughty seedes, which other Countryes do use in stead of Corne. Moreover, thicke and blacke Wines are very fit to engender a melancholious humour: especially, if one drinking them abundantly, doth by occasion keepe his body in great heate.

The cure of a true & lawfull scirrhus, yet not exquisite, and growne into a stony hardnes, altogether insensible.

Three intentions.

Victus ratio.

Euchyma.

Panis.

Potus.

Ova.

Carnes.

Olera.

Carnes.

Limaces.

Pisces.

Olera.

Oxalme is made of vineger and salt.

Legumina panis.

Typha.

Vinum.

Caseus.

Finally,

Finally, old cheese when as by chance it shall be exceedingly hote in the body, doth easily breed this kind of humour. These things have we hitherto recited out of *Galen*. Furthermore, you must diligently beware of meates that are burnt, rosted, and fryed, which doe vehemently dry up; of salt meats also, and those which are sharpe and sowre, as Onions, Garlicke, Pepper, Mustard, and of other things of that kind which do burne the bloud. You must also eschew anger, wrath, sadnesse, watchings, heavinesse, carefulnesse, and immoderate exercise. Quietnesse and tranquilitie of mind, with mirth and gladnesse is greatly to be desired: and you must diligently endeavour every day to empty the belly. Hitherto concerning the first scope. 2. Now that we may accomplish that which our second intention doth propound, let us somewhat consider the precept of *Avicen*, who willeth us to evacuate the whole body both by bloud-letting, if too blacke and grosse blood shall appeare, and also by some purging medicine, which can expell melancholy, as are those which follow out of *Mesua*, *Epithymum*, *Sene*, *Polypody*, *Fumus terræ*, which of the Græcians is called *Capnos*, or *Capnios*, (of the Latines *Fumaria*) *Lupulus*, and the herbe called *Volubilis*. Also *Cassia fistula*, *Mirabolani Indi*, *Lapis lazuli*, which the Greeks call *Cyaneus*, the Romans, *Cæruleus*, *Diacene*, *Diacatholicon*, *Hiera*, *Ruphi*: all which things do purge forth melancholicke humors. But these things which pertaine unto Physicke, do exceed the bounds of Chyrurgians. Omitting therefore the professors of the art of Physicke, we will hasten to the third scope, which we shall very speedily dispatch, if we labour to emptie out all that matter, which unnaturally is compacted in the aggrieved member. Which truly is the generall and principall indication of all tumours which consist above nature: in which that leeky matter (as we have said before) is not yet engendered. But this is the only and proper way to evacuate them, about the which the Chyrurgians ought to be very circumspect, and attentive. For truly the matter of such kind of tumours, is naturally so malignant and stubburne, that it will turne into a stony hardnesse if it be rashly resolved. Againe, if it be mollified more then is requisite, it is greatly to be feared that it will putrifie and corrupt, and that *Scirrhus* will degenerate into *Cancer*. We must therefore in this case follow the counsell of *Galen* and *Paulus* (who wrote of this thing long before *Avicen*) namely, that in such Scirrhous affects, we must not apply any vehement, hote, and drying medicine; neither any thing else which hath the power only to mollifie and moisten. For that tumour which hath a superfluous humour, it doth nothing at all dissolve: but that which hath a small fluxe, it doth more dry up then need requireth. Hereupon *Avicen* did well admonish us, to apply to these indurated tumours by turnes, sometime mollifying, and sometime digesting remedies. But because that order was very tedious and hard to be done, it pleased *Galen* to use for the cure of those evills, such medicines as had a mixed and double faculties, which device was more safe, and lesse dangerous. For by this meanes we shall both mollifie and digest the indurate and hard substance all at one time: yet in the beginning we must commixe something with them which can moderatly represse. For this purpose *Avicen* hath set downe many kinds of remedies, which because they are rather appointed for these *Scirrhi* which proceed of *Phlegmone* and *Erysipelas*, when they

Sanguinē aduentia.

Animi pathemata.

Exercitatio.

2 *Vacuatio materiæ antecedentis.*

3 *Vacuatio materiæ conjunctæ.*

Materia scirrhorum cautè tractanda.

Gal. 2. ad Glauc.

Medicines good for scirrhus.

they be exceedingly cooled (as we wil declare in the chapters following) we will omit them, making choice of that medicine which *Rasis in libro septimo ad Almansorum* hath described, using notwithstanding at the beginning some equall repression of the flowing of humours (by applying some moderate repelling remedy.) The forme of the medicine is this, R. of *Bdellium Ammoniacum*, and *Galbanum*, of each a like quantity: beate them in a mortar with oyle *de ben*, which the Greeks call *Balanum myrepsicum*, the Latines *Glans unguentaria*, or with oyle of Lillies. Then take of the filth of Fenugreeke of Lineseed, and Figges, the weight of the former things, bray them all together till they be throughly incorporated the one with the other. *Galen* for this cure, doth greatly commend the barke of the roote *Althea*, which the common sort (saith he) doth call *Anadendro malache*, as though one would say *Arborescens malva*, melted with the fat of a goose, or of a cock, and then beaten together and brought into the forme of a Cataplasme. But if the tumour doth belong unto suppuration, you must be very warie, lest the affected member be incended or stirred up with hote medicines, or by any other meanes, for so *Cancer* should easily be procured: but if the tumour be opened, and the substance thereof already turned into matter, you must use the helpe of that ointment which is called *Diachylon*. Againe, if it shall degenerate into a stony hardnes, you must straightway repaire unto those remedies which shall be described in the chapters following.

Rasis medicamentum ad scirrhus emolliendos & discutiendos.

Galeni cataplasma. Therap. 14.

If scirrhus wil matter.

But now, when as through the unskilfulnesse and ignorance of Physicians, those inflammations which the Græcians call *Phlegmones Erysipelata*, are exceedingly refrigerated, or else rashly resolved, through the ministring of such medicines as can vehemently draw and digest by their vapour, then the thinne substance which is any thing thinne and slender in them is dissolved, but that which remaineth behind, being as it were congealed togethers, & marvellously dryed up, doth take unto it a stony hardnesse, and at the last commeth to that disease which is called of the Greekes *Scirrhus*. But it chanceth sometime, that some member is hardned through extention of the flesh, which commeth by reason of wind, or by some waterish humours (as we have said before in our Treatise of flatuous and waterish humours.) Oftentimes also there ariseth up in certaine members a stony hardnesse, caused of the privation of the moisture of the body; and through too much dryneſſe, as it hapneth in the hardnesse of the joynts, and in the pores of the body, when the goute or such like diseases do raigne. But here we will only discourse of *Scirrhi*, or of other hard tumours, which have their originall from *Phlegmone* or *Erysipelas*, or else from *Oedema*, when as they be often refrigerated and cooled, which tumours we have termed not without some reason *Scirrhi ex coincidentia procreati*, that is, *Scirrhi* proceeding of an unity, being as it were a double disease incident both at one time. The signes and tokens of an unlawfull *Scirrhus* which is not exquisite or perfect are these: a hard tumour, scarce sensible, that is, as though it were without feeling and paine, perfectly representing the colour of the body, drawing his beginning from unnaturall melancholy. This evill is not altogether incurable, and yet it admitteth no easie cure, neither is it easily remedied. For that humour whereupon this evill gathereth his force,

Scirrhus illegitimus & non exquisitus. Quando generetur.

The causes of hardnes in the parts of the body.

Scirrhi ex coincidentia procreati.

The signes of an unlawfull Scirrhus.

is

Indicia.

is clammish, glewish, and thicke, or (as *Galen* saith) a partaker of both kinds which when it is stuffed in the hard members, it doth obstinatly withstand resolution, and when the humidity thereof is throughly resolved, then that which remaineth behind is dried up, and made as hard as a stone. But an exquisite *Scirrhus*, and such a one as is altogether insensible doth not receive any cure. Bt if it may be holpen any way, it must be done by some moistening medicine. That hardnesse also which commeth through too much exsiccation, and when the moisture of the body is quite extinguished, is also incurable, for it is sufficient if you stoppe it, that the drynesse may proceed no further. But those *Scirrhi* also, wherein there do grow certaine haires, and which are great and very hard, and do resemble the colour of the body, are neither cured, nor yet changed at any time into any other disease, as *Avicen* hath declared.

Scirrhus exquisitus curationem non admittit.

Scirrhi incurabiles.

Summa in curandorū scirrhorum

The common and generall declaration of curing these tumours, is in this order described, namely, to evacuate all that matter which unnaturally is contained in the member. For the onely way of evacuation (as *Galen* hath noted *lib.* 14 *Metho. med.*) is this, even to cleanse and draw out that corruption which stubburnly doth cleave unto the humour. But if any man shall assay to make evacuation by those medicines which do vehemently draw and digest, neither shall mollifie and soften with any drying and moistening remedies, the cure shall seeme to him within very few dayes greatly to have prevailed: for *Scirrhus* will manifestly appeare to be diminished, but that which remaineth of the disease will be incurable. For truly when the whole substance which is very thinne in the tumour, is digested or dispersed, then that which remaineth behind, is turned into a certaine stony concretion. For this cause therfore there is no medicine that doth vehemently heate or drie up, meete and convenient for these hard and scirrhus affects, but such remedies onely which can fitly both mollifie, and also digest, as are these things following: the marrow of a Hart and of a calfe, also Goats suet, Bulls suet, the tallow of a Lybard and of a Lyon. Among the fat of birds, Goose-grease is greatly commended, next that, the fat of a Cocke and of a Phesant. Also *Ammoniacum Thymiama*, *viz. Suffimen*, perfume, *Galbanum*, and *Bdellium* of both kinds, but rather that which is called *Scythicum*, because it is somewhat moist. *Styrax* also which is something moist and fat. Moreover the roote of *Althea*, and of the wild Mallow, which groweth almost every where, the leaves whereof must be moderatly boyled with Goose or Cocks suet, or if there be none of these at hand, you may use Swines grease: these remedies are greatly profitable for this intention. But *Avicen* warneth us not to commixe any Hogges tallow that is salted, with the former things, and to use Masticke, *Labdanum*, oyle of wooll, *Strigmenta gymnasiorum* (which they call the filthinesse of baths) Asses dung, and the dregges of oyle of Lillies, of oyle of *Alchanna*, which they call *Cyprinum*, and of *Cherva*, which of the Greeks is called κνίκινον but of the Latines *Ricinium*. But that cure which is administred by Vineger, is profitable for this evill, that is, for *Scirrhus* which is full growne, and when the member is prepared to receive mollifying medicines, as *Galen* also hath declared: for truly saith he, the force of Vineger, if it be used moderatly and in due time, is very wholesome

Medulla cervi.

Adipes. Gal. 14. Meth. med.

Anadendron malache.

Oleum regium, 14. Meth. med.

Vsus Aceti

wholesome in these diseases, because it doth devide and resolve the grosse humors included in them: but if it be applyed immoderately and out of a convenient season, it violently consumeth the thinner parts, and maketh that which remaineth behind to become very hard; also if it be used long, it will diminish and corrupt the very substance of the sinewes. For this cause therefore we must not very often nor at the beginning, nor any long time, apply those medicines to the great sinewes or cords of the body, which are compounded and made of Vineger. Wherefore *Galen* did cure the child of one *Cercilius*, who through too much cooling and vehement binding of *Erysipelas*, had a hard and scirrous tumor remaining in his thigh, after this manner. First, he annointed his thigh with *Oleum sabinum*, which of all oiles is most thin, in stead whereof they use in these dayes *Oleum sambucinum*, oile of Elder, which the common sort call *Iasminum*. When he had thus washed and annointed the members, he applyed *Ammoniacum Thymiama*, which must be grosse and not very old, commixed with the aforesaid suets and marrowes. Afterward he annointed his whole thigh round about with very fat *Ammoniacum*, dissolved in exceeding sharpe Vineger, and commanded the child to hoppe on the other legge, that so the more nourishment might be brought unto it. By such medicines therefore as could release and mollifie the tumour, and by digesting or resolving remedeis also, and by the moderate and right use thereof, he perfectly cured the child. But in those great sinewes and ligaments of the body, which are drawne together and covered with *Scirrhus*, you must use Vineger after this sort as *Galen* counselleth us: Take a stone and heate it very hot, in the fire; and quench it in very sharpe Vineger: if it be possible, let the stone be that which we call *Pyrites*, but if there be no plenty thereof, take the stone called *Lapis molaris*, which the Greeks call *Mylites*: then let the affected member he holden over the hot vapour that riseth up from the stone out of the Vineger, that it may receive the steming vapour, which doth dissolve *Scirrhus*; and afterward lay on againe some mollifying medicine: yet the affected part must be every day even from the beginning throughly annointed with oyle and not with water, which oyle must not be astrictive in any case, but of a thin substance, as is oile of Savine. But sometime you may boile in the oile the roots of *Althea*, & of the wild Cucumber, and other things of that sort. By this method of curing, many men truly have beene perfectly healed in a short space, so that some have thought it (as *Galen* saith) to be done by the art of Magicke. By these things therefore it doth plainly appeare, that with that cure which we accomplish by mollifying remedies as well in the sinewes, as in the ligaments of the body, you must commixe some medicine that can cut, dissolve and devide, among which number Vineger is chiefly the principall. Now as concerning other medicines which can mollifie the hardnes of these tumours, we have spoken nothing, hoping that they may easily be gathered out of our former discourse. Now followeth the summe of the cure of *Scirrhus* tumors, which we have drawn into a cōpendious forme hereafter ensuing. 1. That kind of *Scirrhus* which having all his humidity and moisture consumed and wasted, is growne into a stony hardnes, and is altogether destitute of sence, (as is that which *Galen* calleth *exquisitus Scirrhus*) of such a *Scirrhus*, I say, attempt not the cure, but leave it as an evill

Historia. Lib. 2. ad Glauconē.

Oleum sabinum.

Suffimentum.

The cure of Scirrhus, sinewes, & veines, out of Galen and Paulus.

Lapis mylites.

Lapis pyrites.

Oleum sabinum.

2. ad Glauconem.

The summe of curing Scirrhous tumours.

1.

evill incurable. 2. To *Scirrhus non exquisitus*, which is not altogether insensible and yet scarce feeleth any thing, apply such medicines as carry with them a marvellous heate, and a meane moisture, that is to say, which by mollifying can also moderately digest. 3. Vnto such members as are infected with *Scirrhus*, minister no remedies which do vehemently digest, and immoderatly dry up, for in them their small humiditie is quickly resolved, and then that which abideth still behind, is dryed up, and turned into a stonie hardnesse. 4. In hard and grosse members, which are annoyed with *Scirrhus* (as are the great vessells of the body) and in other places also, where the evill is inveterate, you must commixe such medicines as have power to cut and divide, as in Vineger, with those remedies which can mollifie and moderatly digest. 5. Also command that this scirrhus member which is hard and grosse, or any other part besides, which is affected with *Scirrhus*, be holden over the hot vapour of *Lapis molaris*, burnt in the fire, and quenched in Vineger, and let this be done often. 6. Furthermore let the aggrieved member be every day annointed with some thinne oyle, wherein either the roote of the wild Cucumber, or of *Althea*, or greene and fresh Dill, or some such like thing hath bin boyled and infused. 7. Apply unto the afore-said scirrhus members, such medicines as can drie, divide, and resolve the grosse humours moderately, that is to say, neither often, nor any long time, nor out of convenient season, that is, not at the beginning of the disease, to prevent the use of mollifying remedies. 8. To conclude, all such scirrhus tumours as are not indurated and of a stony hardnesse, let them be cured with such medicines as can fitly digest and mollifie. 9. Last of all, commit the cure of a Scirrhus spleene and a lapidous liver, to the wisedome of the Physician.

CHAP. XXVI.

Of a Cancerous tumour, which they commonly call Cancer Apostematosus.

Cancer pertaineth unto two kinds of diseases.

THe name and title of the disease called *Cancer*, amongst the Physicians and Chyrurgians hath diverse and sundry significations: for the notifying or declaration thereof, is extended unto two kinds of diseases, that is to say, unto a cancerous tumour (which they commonly call *Cancer Apostematosus*, as well that which is evident and appeareth in the outward members, as that which is hidden, and lyeth in the inward and secret parts of the body; as in the hips, the roofe of the mouth, and in the pappes of a woman.) The other signification, pertaineth unto an ulcerate *Cancer*. But both these evils are ingendred of melancholy, that is to say, of such a humour as resembleth the dregges of Wine, and the filthinesse of oyle, which thing *Galen libro decimo quarto Therapeutices*, and in his little booke, *De tumoribus præter naturam*, doth plainely testifie. Now this afore-said humour, when it is quiet, milde, and gentle, it engendereth a secret or an inward *Cancer* without any ulcer. But if it hapeneth to be sharpe fierce and malignant, it gnaweth the skinne, and causeth a Cancer with an ulcer. But here we will openly discourse of that kind of Cancers which hath his residence in the outward parts of the body, and of that which is not

Of what humour Cancer is ingendred.

Cancer sine ulcere.

Cancer cũ ulcere.

yet

yet exulcerate, which also sometime (as *Galen* affirmeth) is said to be a privie Cancre. That Cancre therefore whereof we now intreate, is a hard tumour, unequall, round, having the veines round about it swolne and pulled up: it is blew or browne, and (as *Paulus* saith) it is more blacke in colour then an inflammation: it is also hot, but yet not so vehement as inflammations are; it sodainely increaseth, and greatly wearieth the sicke, and afflicteth them almost with a continuall griefe: in the Greeke it is called καρκίνος, and καρκίνωμα, which title as well the Latines as the Græcians have assigned to this disease of the fish called a Crabbe, because the veines about this evill are filled and stretched out, very like unto the feete of Crabs, descending from the round compasse of their bodies. But some have given it this name, because it is very hardly pulled away from those members which it doth lay hold on, as the sea Crab doth, who obstinately doth cleave to that place which it once hath apprehended. Moreover this tumor doth also represent the colour of a Crab, whose hew is very blacke. But the first biginnings of these Cancres are sometime so confused and so small, that the common sort may be ignorant thereof: for when they do begin, they do scarce resemble the greatnesse of a pease or of a beane. Wherefore it is no marvell (saith *Galen*) though the common sort do not know them, for they be like unto the little rootes that arise out of the earth, which are not discerned but of skilfull husbandmen. But afterward they grow up into such huge greatnesse, and do bring with them so vehement, great, and manifest symptomates, that a child may easily discerne them. Let no man therefore doubt of the name thereof, seeing all men with one consent do terme this kind of disease *Cancer*, because (as we have said) the veines in this evill do swell on every side, and are greatly stretched out, and they do represent the forme and likenesse of a Crab. A cancerous tumor (as we have said before) is hard and unequall, which by the touching of it doth plainely appeare. It hath a blew or browne colour, which is a meane betweene red and blacke, called of the Greeks μολίβδινον. About the place where Cancer is lodged, there is felt a certaine beating or pulse, and as it were a pricking, sometime also (as *Celsus* saith) the tumour is asleepe, and as it were dead. It maketh the veines round about it to swell and rise up, like unto the Cancer in the armes. Oftentimes also in some they are secretly hidden, and when the place is touched, it is felt in some very painefull, but in other some it is contrary. This tumour also is marvellously stout, and resisteth touching. Moreover it hath in it a certaine strange and extraordinary heate. *Cancer* or *Carcinoma* generally is a grievous and pernicious disease, for it can scarcely be healed any way, by reason of the grosnesse of the humour, neither can it be repressed or discussed, neither will it yeeld to any purgation, though it be throughout the whole body. The malice also of this disease is so great, that it contemneth all gentle and easie remedies, putting forth but the middle finger to them, (as the proverbe is) but it must be stirred and chased, and overcome with very vehement remedies (as we are wont to do in the evill called *Crabro*.) This disease is wont to happen in every part of the body, but especially in the upper parts, about the face, the nostrils, the eares, the lippes, and about the pappes of women, and those chiefly, which are not naturally purged of menstruis.

Cancroſa tumoris deſcriptio.

Cancri nomen à Cancro aquatico.

Cancri, mate per initia confuſe & obſcure Lib. 14. Therap.

Nota Cancri evidentiam non ulcerati.

Indicia. Lib. 14. Ther.

Celſus lib. 5.

Gal. lib. 2. ad Glauconem.

But Cancres do also commonly haunt men, whose accustomed purgings are suppressed through hemorrhoids growing in the fundament: for by them that grosse and thick bloud (whereupon this evill taketh his first beginning) is wont naturally to be purged out. Moreover when this melancholious humor, resembling in proportion the dregs of wine, doth descend and flow into any member, and there abideth compact together, it causeth sometime the disease called *Varices*; and sometime it breedeth a Cancre, as when the same is somewhat cooled. But when it is thrust out to the whole skin, it causeth that evill which they call *Elephans*. *Cancer* therefore is a certaine particular *Elephantiasis*, which the common sort call *Lepra*, the Lepry. But the thicker and the blacker the bloud is whereof Cancre proceedeth, the more dangerous will the disease be. Now when Cancre is full growne (as they say) and inveterate, it admitteth not any cure, except it be pulled up by the roots, either by section or by adustion: but those Cancres which have their constitution in the inward parts of the body, do not desire any such kinde of cure, as the ancient *Hippocrates*, simply the Prince of Physitions, hath taught us very well in the Aphorisme following, saying that it is not good to cure all inward Cancres: for when they are cured, they do soone perish againe, but when they are not cured, they remaine a long time. For experience hath taught us, as *Galen* witnesseth in his commentary upon this Aphorisme, that they which enterprise the cure of these Cancres either by section or ustion, do rather increase their fury then abate it, whereby they shortly destroy those men whom this evill hath attached. These Cancres therefore are onely curable which do sticke in the outward part of the body, and which are exulcerate, and so do weary the sick, that they willingly desire the diligence of the Chyrurgian: and these tumours also do consist in those parts, which a man may cut and seare off by the rootes. Now when I name the rootes of *Cancer*, I meane as *Galen* affirmeth, those veines which are full of melancholicke bloud, and which every way are extended toward the places lying about the tumour. But of an unulcerate Cancre there often proceedeth an ulcerate tumour, when as in processe of time the humour doth putrifie, and the disease is couched in the vessels of the body, or else when it is stirred and made worse by medicines unadvisedly ministred. This exulcerate Cancre of all other is thought to be most vile, because it doth altogether resist the true cure, which attempteth and worketh all things to bring the sicke member unto health; for this tumour, to cure it perfectly and absolutely, doth require gnawing, sharpe, and vehement medicines: howbeit by such remedies, as we have said, it is the more provoked and stirred to anger, and therfore it cannot be, that it should either be lenified, or cured by them. It shall therfore be sufficient to hinder the increasing of unulcerate Cancres, which as yet do occupy the outward parts of the body, especially those which be great and inveterate, withdrawing our skill from any perfect cure, which thing *Hippocrates* also admonished us of in his former Aphorisme. For those tumours which do weary the sicke without exulceration, *Galen* also hath called them secret and inward Cancres, wherein both their vehement heate and their great pulse or beating, do threaten or foretell exulceration to ensue. The cure of a Cancre which is not yet ulcerate, but newly begun, hath three principall intentions.

Apho. 38. lib. 6.

What Cancre must be rooted out, and what not.

An exulcerate Cancre worst of all.

What things do foretell exulceration.

Curatio cancri non ulcerati.

tions. 1. The first is to stop the generation of the melancholicke humor. 2. The second is to empty out the melancholious humour dispersed throughout the whole body. 3. The third is to digest the humour which possesseth the affected member, and to strengthen and confirme the diseased place. The first intention is finished by a just and due observation of that kind of diet, which is before described in the Chapters *de Scirrho legitimo*. But among other things this is chiefly and principally to be observed, namely, that such nourishments be given to the diseased, as have vertue to refrigerate and moisten, and which do engender good and slender juyce, as are these, the juyce of Barley, steeped in water and pressed, fishes of gravelly places, birds of all kinds, save those which live in fennie grounds, the yolkes of egs, but specially of rere eggs (which the Græcians call ὑπόπτα) and other things of that sort. But if any extreme heate shall infect the aggrieved place, and yet without a feaver, you may safely give him heifers milke, from the which the butter is taken, or else the whey of milke. Pot-herbes also which have a coole and moisting nature as Mallowes, Orach, Spinage, and when time serveth Gourds. Citrons also and Borage may be given him in meate. The second scope (which is to purge the whole body from that melancholy humour, whereof this evill proceedeth is accomplished by the applying of purging medicines, which are appointed to evacuate melancholy, whereof you may find plenty in the Chapter of *Scirrhus*: among the which *Epithymum* (which the Romanes call *Involucrum*) as a present remedy, doth obtaine the preheminence, whereof you must take foure drammes steeped in the whey of milke, or in *Mulsa* (as *Galen* commandeth *lib.* 14. *Meth. med.*) But this quantity of *Epithymum*, or somewhat more, must be offered every third day, that the melancholicke humour which is gathered together in the veines, and causeth the generation of Cancre, may by little and little be emptied and purged out, because it is impossible to evacuate all at one time. But we cannot alwaies prohibite the fluxe, lest afterward the like humour be engendred in the body, and compact together in the veines. The purging therefore of the antecedent matter must be attempted at the beginning, as it were by turnes, by the applying of some simple medicine: afterward (if the matter so requireth, and the ministring of simples doth little availe) you may use the helpe of some compound remedies, as is that medicine of *Galen* dedicated for the purging of melancholy, which consisteth of two and thirty simples, as *Hiera Ruffi*, or *Hiera Avicennæ*, which is made of blacke *Helleborus*. But you must not desist from those former rehearsed purgations, untill the whole melancholious humour which is stuffed in the veines be brought out, and until the member which is beset with this cancrous tumour, be throughly reduced to his naturall state. But if nothing do let it, as age & strength, it shall not be amisse in these Cancres to let bloud, and then to purge (as we have said before:) and if they be women, you must labour to purge menstruis, if they be not above fiftie yeares old (as *Galen* hath taught us *lib.* 2 *ad Glauconem*.) This second indication (saith *Galen*) is the first and chiefe of all, for that which is put in the first place, doth rightly challenge the second degree. The generall manifestation therefore (saith he) of the cure of a Cancre, consisteth in the speedy emptying out of that humour whereof this evill groweth, and in the prohibition and stop-

Primus scopus.

Victus ratio tenuis sit & prebi succi.

Secundus scopus.

Humoris melancholici vacuatio

Epithymū.

Hiera Ruffi, Hiera Avicennæ.

Sanguinis missio.

Lib. 14. meth. medendi.

stopping thereof, and to foresee, (if it be possible) that this melancholious humour be not collected in the veines by the meanes of another. But if that thing cannot be brought to passe, you must evacuate the humour by turnes, now some and then some: and you must also endevour to strengthen the member, lest the abundance of the humours do plentifully flow unto it. 3. The third intention, which is generall to all such diseases comming of the flowing of humours, doth will us to digest the humour which lurketh in the affected member, and to roborate the same, lest the humours abundantly have accesse thereunto: moreover you must appoint a convenient time to repell that which is flowne, and that in the beginning, aswell in the very time of purging, as before; but now when the whole body is throughly purged, then may you lawfully endevour to digest, & if there went before but a small & meane purging, then you must apply some remedy which hath a mixed facultie, that is to say, which can both represse and digest. Now, that we may justly accomplish these intentions, we must make choise of those medicines which are of a meane force, and of a gentile quality, for such remedies are most convenient for these diseases. For those which carry with them a weake and feeble power, do worke no effect (as *Galen* saith) but are easily overcome: but such remedies as are strong and mighty, do vehemently either digest or thrust backe the thinne bloud which lyeth in the veines, but the grosse and melancholicke parts, which we have likened before to the dregges of wine, they neither purge foorth nor represse, but rather do make them more obstinate and more hard to be dissolved and discussed. Therefore to cure these Cancers but yet beginning, you must use medicines of a meane and moderate strength, which neither for their imbecility can be vanquished, nor for the vehemencie can mightily thicken the bloud. Furthermore you must apply (as it is said) such medicines as are gentle, and which do not gnaw or bite: because the malignity of the evill through such vehement medicines is stirred and provoked, & made more fierce and savage (as we commonly terme it.) But when the matter whereof these Cancres do come, is for the most part grosse, and thicke, and disobedient to resolution, and partner also with many other vicious humours, we shall deale sufficiently in this case (especially when we feare the danger of Chyrurgery, & that the evill cannot otherwise be cured) if we by the use of the former remedies, which are made of burnt & washed metals (as *Galen* counselleth) shall stop and hinder their growing and increasing, especially if they be great tumors: or else after the opinion of *Avicen*, if we seek to defend them frō ulceration. For the which intentions *Galen lib. 2. ad Glauco* doth greatly commend the juyce of Nightshade, and that medicine which is made of *Pompholyges*, or that which consisteth of *Chalcites* cōmonly called *Diapalma*. Therefore *Theodoricus* also for the same purpose, appointed the ointment named *Diapōpholyges*, which is made of oile of Roses, of white waxe, ana. ℥ v. of the juyce of red Pomegranats ℥ of Nightshade, ana ℥ iiij. of Ceruse washed, ℥ ij. of lead burnt and washed, of *Pompholyges*, which is commonly called *Tutia*, ana. ℥ j. of Frankinsence ℥ ß. *Galen* also reporteth *libro primo de compositione pharmacorum secundum locos*, which booke is entituled of the ancient interpreters *Myrepsi*, a certaine ointment invented of *Apollonius* for ulcers appearing in the

Tertius scopus.

Quod aptum medicamentum cancris. Lib. 14. Ther.

Succi Solani Diapompholygos.

Diapheniкō seu diapalma. Unguentum Diapompholygos Theoderici

the head which the Greekes call *Achore*: which oyntment he affirmeth to be very effectuall against the cancrous tumours. The medicine is this: ℞. of oyle of Roses, or of unripe Olives, *Hemina*, which the Greekes call *Cotyle*, viz. ℥vij. ʃʃ. which must be infused or put into a leaden mortar, and stirred up and downe with a leaden ladle, or else brayed with a leaden pestill, so long till it waxe thicke and blacke resembling the very colour of lead: then beate by it selfe *Lythargirum lib.* 1. of Ceruse as much, and commixe them with the oyle, and make an oyntment. Moreover how great the force of lead is in all such cancrous dispositions, especially that which is burnt and washed, all men may sufficiently know, which have had some experience thereof; and which have studiously perused those things which *Galen libro nono de simplicium medicamentorum facultate*, doth write of lead, which he himselfe calleth in Greeke *Molybdos*. For this cancrous disease *Paulus* and *Avicen* doe greatly commend the Emplaster made of sea Crabbes, especially if it be mingled with an equall quantity of the scourings of brasse. Take therefore of sea Crabbes burned, and of the offall of brasse an even portion, beate them to flower & strew them upon the tumour, or else lay on the ashes of the Crabbes with a seare cloath or cerate. But the same *Avicen* willeth to plucke up these little cancres hard by the rootes, or else to cut them off, and then to wring and crush out the thicke blood on every side, and afterward seare the place with some hot instrument. For this doth dissipate the relictes of the matter, and consumeth them, it strengtheneth the member and stoppeth the fluxe of blood. *Galen* also before *Avicen* his time, did allow that cancres might sometime be cured by Chyrurgery. But truly although *Galen* and *Avicen* doe permit this manuall cure by Chyrurgery, yet to avoyd the danger of immoderate fluxe of blood and of ulceration, yea and of the life of the sicke, omitting those things, we ought to follow the prescript rule of curing, which is onely accomplished by gentle and milde medicines, as a more safe way and lesse troublesome, and to content our selves with that onely method: because that if such a cancrous tumour which is growne to a mighty bignesse, should be cut round about in those places which are joyned to the whole parts, the danger of immoderate profusion of blood would straight follow, by reason of the greatnesse of the vessell and wideneſſe of the arteries, which parts (saith *Galen*) if you should take and bind them with cordes, the other members by reason of their neare acquaintance would be troubled and greatly grieved. Moreover *Celsus* saith, that although *carcinomata* be cut off, and brought to a seare, yet they will returne againe, and give occasion of death. But if you intend to seare off the roots of this evill, yet truly you cannot doe this neither without hurting of the next parts, especially if you make exustion neare unto the principall members. Great Cancres therefore, and those which are inveterate must neither rashly be burned with any instrument, nor cut off with a pen-knife, but rather handled gently and mildly (as we have said before.) For many men not by the applying of any forcible or vehement medecine to take away this evill, but by the onely ministring of easie and gentle remedies, which can as it were please or delight, have so hindred the tumours, that they could not attaine unto any perfect age or ripenesse. Now followeth the summe of the cure of *Cancer*

Appolony medicamentum.

The force of lead is maruellous in cancred tumours.

Paulus lib. 4. ex Archigene

Lib. 14. Meth. med.

Chyrurgery not rashly to be used in cancres.

Lib. 5.

Capita curationis Cancri non ulcerati.

cer non ulceratus, which is yet in beginning, and doth occupie the outward
1. parts of the body, briefly in these words. 1. Inprimis in a Cancre which is
but newly begun, and which consisteth of no very thicke humour, nor
causeth the veines to swell greatly, purge out the melancholicke humour
2. which causeth this evill universally throughout the whole bodie. 2. If age
3. and strength do suffer it, cut a veine in the elbow, and draw out as much
bloud as need requireth. 3. Afterward minister to the sicke such medicines
as can purge melancholie downeward: in the beginning let them be gentle
4. and easie, but afterward somewhat vehement, increasing their force by little
and little. 4. If the purging of menstruis in women before fiftie yeares of
age, or if hemorrhoides both in them and in men be suppressed, that
bloud aboundeth not at times now and then, you must provoke them by all
5. meanes possible. 5. In the meane time appoint unto the sicke a thinne diet
6. which can engender good juyce and cause no melancholicke bloud. 6. If you
cannot avoide it, but that a grosse and melancholious humour be gathered
together in the veines, you must evacuate the same by turnes, both with simple
7. and compound medicines. But these former Aphorismes do pertaine unto the
Physition: now we will declare the duty of a Chyrurgion. 7. Apply unto the
affected member both before purging, and in the very time of purging, such
medicines as can repell, and drive backe: but when the body is universally pur-
ged, then use digestive remedies, but let them be such as are of a moderate
8. strength and of a gentle nature. 8. Therefore minister to the aggrieved place
juyce of Nightshade, or the medicine made of *Pompholygos*, or that which
consisteth of *Calcites*, commonly called *Diapalma*, and other remedies of that
sort. 9. But if by the art of Chyrurgery you dare enterprise the cure of *Cancer*
9. you must first (take the Physitions counsell) purge forth the melancholicke
humour, and then cut the corrupted tumour cleane off, and suffer a
good quantity of bloud to come forth, and wring
the thicke bloud out of the adjoyning parts,
and afterward cure the disease af-
ter the manner of other
ulcers.

The end of the fifth Booke.

THE SIXTH BOOKE,

CONTAINIG THE CVRE OF THE DISEASE CALLED MORBVS GALLICVS.

CHAP. I.

Of the diverſe names of the grieſe which I minde to ſpeake of, and where it had beginning.

HAving promiſed to write of all the infirmities in mans body, and now ſpying many faults in the firſt print and in the ſecond, I will performe my promiſe, and amend the faults eſcaped in all the bookes, for the benefit of my countrey: and being prevented by the Printer, this Booke was left out, wherein is contained a grievous paine and trouble, which doth reigne in all the world at this day, in great fury and raging manner: in ſo much that it ſpareth none of what degree or calling ſoever they be of, (if they ſeeke for it) be they Kings, Lords, or Ladies, it ſearcheth them. This grieſe hath gotten many names, and ſo many as come to my memorie I will rehearſe, and where they were firſt begotten. Firſt the Spaniards borrowed it of the Indians, and brought it home in ſtead of their gold, and afterwards *Charles* the eight, King of France, who was a man of great power, and delighted much in ſhedding of bloud, ſparing neither man, woman, nor child, in ſo much that he ſpoiled a great part of Italy, and ſubdued the Dukedome of Millan, with great hurt, ruine and ſpoile to all the common-wealth of Florence: and at the laſt he came to Rome and Naples with his whole hoaſt, ſpoyling all as he went with great cruelties: and for his hire, this diſeaſe began firſt to ſhew it ſelfe plentifully among his people, and ſpecially becauſe his ſouldiers were much given to venerie. The Frenchmen at that ſiege got the buttons of Naples (as we terme them) which doth much annoy them at this day. But the firſt finding of this grievous ſickneſſe, was brought into Spaine, by *Columbus* at his coming home, ſo that all Chriſtendome may curſe the King and *Columbus*. This grieſe at the firſt was ſo extreme, cruell and ſo mercileſſe, that it moleſted thoſe which were infected therewith, even the head, eyes, noſe, palate of the mouth, skinne, fleſh, bones,

ligaments, and all the inward parts of their bodies. Then *Columbus* travelled againe, and brought with him litle gold, but all his men were well infected with this griefe: insomuch that the Phyſitions in thoſe dayes did not know what to make of the griefe, nor how to helpe the people. So for want of knowledge many were ſpoyled. After (as I told you before of the ſiege of Naples) the Spaniards for the friendſhip they beare to Frenchmen, ſent to them of their curtizans infected with this griefe, minding to let them have ſome of their jewels, which they brought out of the Indian countrey. The Frenchmen not knowing their kind hearts) fell in love with them, and (being raviſhed with their beauty) dealt with them to their great coſt and trouble to this day. Now to the variety of the names. Firſt, the Italians call it *Morbus Gallicus*, and ſome call it *Variolam Gallicam*, becauſe it firſt appeared amongſt the Frenchmen at the ſiege before-named. The French call it *Scabiem*, or *Morbum Italicum*, becauſe they had the victory, and for that they had this ſickneſs. And they alſo call it *Scabiem Hiſpanicam*, becauſe the Spaniards firſt brought it out of the Indies. The Germans call it *Menium*; why they ſhould ſo terme it I know not wel, unleſſe *Menium* do ſignifie the privie parts infected with this diſeaſe. Some of them call it alſo *Scabiem Hiſpanicam*. In Spaine they name it *Morbum Neapolitanum*: the cauſe I told you before. They of Naples call it alſo *Patnyſa paradneptur*, that is, the proper name at home in India. Some interpret it *Violentum morbum*, or thus, a great foule and vehement diſeaſe. Other ſome call it *Pendenlagra*, becauſe it firſt infecteth the privie parts both of men and women: and we in our country call it the French diſeaſe. But howſoever it be called it skilleth not, ſo that we know how to helpe it, which I mind to declare hereafter by Gods grace.

CHAP. II.

Of the ſignes.

BVt firſt I meane to declare the ſignes how you ſhall know thoſe that are infected with this griefe, and then the nature of this French diſeaſe, as by the effects following it may appeare, and after the cauſe thereof is ſhewed to be nothing elſe but that contagion, it reſteth that we now ſay ſomewhat of the ſignes, whereby you may underſtand and perceive thoſe which are infected with this diſeaſe: and becauſe ſignes doe proceede and are taken either of the nature of the effects, or of the cauſe of the ſickneſſe, or alſo of ſome ſymptomates or conſequents thereof, and becauſe it chiefly beginneth in the Liver, and cannot be looked into, let us not looke for any ſigne as *Analogia morbi*: for all ſignes that can give certaine teſtimony and ſhew thereof, are contained under the affects, and conſequently of the diſeaſe. Of theſe there be two ſorts, ſome are *Symptomates*, and ſome be *Morbi*, or affects of nature. *Symptomata* be theſe, falling of haires, ach in the head and members, and ſmall infection of the skin. Thoſe which I call *Morbi*, be more ſore and vehement ulcers, tumors of the ſhins, and other parts of the body, with puſtules, &c: which follow this diſeaſe, even as the ſhadow waiteth upon the Sunne. But becauſe long diſeaſes have their times, to wit, beginning, increaſe, ſtate, and declination, and this French diſeaſe is one kind of long diſeaſe, great reaſon there is why it ſhould have his diſtinct times, and according to the diverſity of thoſe times there

happeneth

happeneth diverse *Symptomata*. For one kind of ſymptomates happen at the beginning of this diſeaſe: another kind to the ſtate or vigour, &c. And therefore I will devide all ſymptomates into two ſorts, to wit, thoſe that follow and properly belong unto this griefe, beginning at thoſe which follow the ſame being inveterate & confirmed, and theſe next enſuing be of the firſt ſort. Straightwayes after a yong man is infected, he feeleth in himſelfe a certaine laſſitude or wearines come upon all his members without any outward occaſion, as walking, or moving, &c. which foreſheweth this cruell diſeaſe, and happeneth unto them which are moſt ſtrong and luſty before. There is perceived alſo a lumpiſh heavines in the whole body: a dulneſſe, faintnes, lithernes, or ſlowneſſe to move in all the members. The occaſion of this, is the infection of the naturall ſpirits, which are the immediate inſtruments of the facultie ſubſtaining and giving livelineſſe to the whole body: by whoſe infection, the body waxeth more heavy and wearieſome then it was before. Moreover, there is a certaine paine or ach, which wandereth throughout all the body and parts thereof. After this laſſitude of the body, the head aketh: and againe by and by it leaveth the head and goeth into the ſhoulders, and from one ſhoulder into the other. Out of the ſhoulder it fleeteth into the legs, the one of them or the other, & in like ſort may it be ſaid of all other members. The cauſe of this is a certaine vapour which beginneth to riſe up from the Liver. The evill humor of this affect is not yet begotten: but by reaſon of that fervent heat of the liver cauſed by infection there is ingendred a certaine ſmall vapor, whereof do grow theſe wandring or fleeting pains. Thirdly, when the diſeaſe hath begun, & hath a litle prevailed the color of the face is changed; you ſhall ſee the moſt beautifull, lively, and cleane cõplexion of the skin, in three or foure dayes ſpace changed into a much worſe courſe then before, and what manner of motion this is, I cannot tell. But certes their face differeth not a litle from that it was before, the colour is altered, the lively ſpirits in the eyes be changed, the mouth, lips, and cheekes ſometimes are changed from their naturall comlines. And marke you this (which may much further your judgement and knowledge therein) there is under the eyes a wan-coloured or blewiſh circle, ſuch as appeareth in women when they have their naturall purgation, or before it. Noting and finding theſe things in him, conſider with your ſelfe whether he paſſeth meaſure in drinking, in watching, or ſleeping, or have vexed his mind with care, and if it happen not through one of theſe, then may you judge he is taken with this diſeaſe. Fourthly, there is wont to breake out a notable heate in the palmes of the hands, and the ſoles of the feete, yea even in the Winter time. This appeareth through vaporous ſpirits, taking their beginning of the Liver, which being infected, the face alſo is affected, and the extreme parts or uttermoſt members are ſore diſtempered with heate. Fifely, you may adde a drouſineſſe, or a diſpoſition to ſleepe oftentimes interrupted: And this is cauſed through a turbulent vapour, which is increaſed through the infection and heate. Sixtly, you may adde heavineſſe, and ſadneſſe of the mind: for though a pleaſant and merie nature ſhould be infected with this diſeaſe, yet he ſhall ſtraightway be ſad, and given to penſiveneſſe, and even grone therewith. This infection increaſing, burneth the bloud, which ſendeth up troublous and noyſome vapours unto the head,

1.

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and

and ſeate of the mind. Seventhly, the patient ſometime hath a feaver, becauſe of
7. the heate which is about the diſtempered parts: but this ſeldome chanceth:
8. The eight is the appearance of ſome puttrified matter, and this is *Signum Pathognomicum*, a ſigne to diſcover the maladie. Therefore as oftentimes as you ſhall ſee this putrified matter, yet ſmall in quantity about the privie place, and know no occaſion to have gone before, you may pronounce it to be the French diſeaſe. And what is the reaſon? This *caries* or matter cannot happen but of two cauſes: either becauſe the corruption of the womans matrice hath eaten and gnawne the fine skinne of the yard, or elſe becauſe the contagion is communicated and imparted unto the Liver by the naturall ſpirits, and the Liver expelleth thoſe infected ſpirits and ſanious matter unto the privie parts Of this *caries*, how it may be knowne when it cometh of *Morbus Gallicus*, and when
9. it is cauſed otherwiſe, I will ſpeake afterwards. In the ninth place ſucceedeth *Bubo*, and that not great, as thus; A young man had to do with a woman, after which act there came upon him a heavineſſe of his members, and a ſadneſſe of the mind, and after two or three dayes there appeareth *Bubo parvus*, that is to ſay, a ſmall tumor in the armeholes or ſhare, which is painefull, not growne to any greatneſſe: this ſignifieth that the diſeaſe is yet gentle, and in the beginning, but the cauſe of this is the greatneſſe by the purging places of the Liver, and therefore the Liver disburdeneth himſelfe by ſending the diſeaſe unto
10. them, and hereof cometh *Bubo*. The latter ſigne of this diſeaſe at the beginning is *Gonorrhoia Gallica*, which bewrayeth unto us the nature of this Pretous. After the firſt coming of this diſeaſe, for the ſpace of fortie yeares, there was not joyned with it *deſtuuium capillorum*: but the nature of this diſeaſe is to be changeable and divers, for *Gonorrhoia Gallica* hath not beene ſeene above theſe five and thirtie yeares. Therefore we may looke for new and ſtrange *Symptomates*, I pray God they be light and eaſie to be holden. Now how this *Gallica Gonorrhoia* is to be diſcerned from that which is not *Gallica*, I will hereafter declare, to avoid tedioufneſſe in this place. The cauſe of this *Gonorrhoia* is *labefactatio ſpirituum*, weakning and ſubuerſion of the ſpirits which rule the naturall faculties or vertues of the teſticles and ſpermaticke veſſels, by reaſon whereof the ſtrength of thoſe parts, is diſſolued: ſo that they cannot keepe their ſeed but it continually droppeth forth. But now let us ſpeake of thoſe ſignes which are appropriated to the diſeaſe in his progreſſe or confirmation: and firſt, of hard puſtules in the whole body, and the ſame grievous and deformed in the head and beard, ſometime with ſanious matter, ſometime without it. And know you, the diſeaſe cannot be above the age of five or ſixe monethes at the moſt when theſe *ſymptomates* appeare. And if the diſeaſe beginneth in the Winter, it ſhall bring forth the cruſts in the beginning of Sommer: if it beginne in the Spring time, his cruſts appeare in Autumme, &c.

CHAP. III.

Of the cauſes of the breaking out of Puſtules.

1. AND the chiefe cauſes of this breaking out of puſtules are theſe: Firſt, be-
2. cauſe the matter infected is ſent thither from the Liver. Secondly, becauſe the parts infected do not digeſt and expell (by way of tranſpiration) his excre-

ments

ments, and therefore they remaine in it still, and grow unto crusts. The third 3.
signe of this disease confirmed, is callous ulcers about the priuy parts, which
either be callous at the beginning, or become callous afterward: and there-
fore as often as you see the *caries* in the privie parts healed, and that there re-
maine *Calli* or hardnesse about the place where it was, be you assured that
this is *Gallicus Morbus* confirmed. Therefore I wish that you remember this,
when you take in hand the cure, for those hardnesses be most manifest & cer-
taine signes of this disease confirmed. The fourth is hanging downe of the *u-* 4.
uula, the *uuula* hanging downe in the further part of the mouth, and if it doso
much moisture commeth to the mouth, by reason whereof happeneth *raucedo*
vocis, a great hoarsenesse of the voice. Therefore open their mouth, when you
shall heare them speake thus hoarsely, and you shall perceive the *uuula* full of
moisture, and (if the patient have no catarrhe) say that it is *morbus Gallicus* con-
firmed. The cause of the humectation or moistnesse of the *uuula*, is the natu-
rall spirits infected and changed, which is carried with the bloud of the veines,
throughout the whole bodie, and because it is so infected, and weakned there-
fore the function thereof is weake and feeble in the stomacke, and maketh evill
digestion. Therefore the same stomacke aboundeth with fleame in the braine,
and it doth not his function. Therefore in the braine there is engendred *Mu-*
cus, that is, a skinned cold moisture in the veines, by reason of the weakenesse
of the spirits, engendred of flegmaticke bloud, with unnaturall humours. If
they be afterward by accesse of heate adust, the disease becommeth very grie-
uous and vehement. No maruell therefore, if this abundance of moist hu-
mours fall to the *uuula*, and be pressed downe with moisture: and if the bloud
be sharper, then the skals breake forth in the skinne, the rootes of the haires
be consumed, so that they fall: it exulcerateth the mouth, the palate, and the
nose: it perisheth the scalpe of the braine, and is the occasion of many other
symptomates. The cause of hoarsenesse of the voice, is humidity and excrements
which do stop and let the waies of the voice. Fiftly, you may adde the tumours 5.
of the glandules in the further part of the mouth, and when you see this, be
you out of doubt, that the infection of the disease is now confirmed. For the
infected matter is now sent vnto the head, which is expelled by his *emunctory* 6.
places, that is, glandules. And sixthly, adde thereunto the corruption of the
palate of the mouth, and of the teeth: and when you see these, looke not to
any greater signes of the confirmation of this evill. In the seventh place I put 7.
outragious and continuall paine, making the patient even to crie out: this
beginneth at the two and twentieth houre of the artificiall day, & continueth
not fully untill midnight; and these most orgueilous and extreme paines are
caused of a very moist and maligne vapour, which riseth up from the liver, and
from the excrements be acquired and gathered by evill nourishment in every
part, and especially above the *periostion*, that is, the rims which cover the bones 8.
of every part. And in the eight place, I remember corruption of the bones
in the head, and in the armes, before there appeare any ulcer. How may you
know the bones to be corrupted, the skinne remaining whole and sound, I 9.
will hereafter shew. In the ninth place you may adde tumours *atheromatous*;
that is tumours which yeeld a tough slimie matter. These of some writers are
called

called *Bumbata* or *Gummata*, by a similitude taken of trees. For in *Morbo Gallico* tumours do grow like the gummes which issue out of trees, and this happeneth either because the party himselfe is not well nourished, and heareth up undigested excrements, or else because the Liver communicateth and sendeth unto it infected matter. We may adde here in the tenth and last place, malignae ulcers in all parts of the body, which ulcerate the whole skinne, head, and all parts, through abundance of offensive matter. To conclude, there succeed this disease sometime their effects, as *Asthma*, which when it is come upon a patient, it declareth him to be past cure. Therefore never put such a one to paine by medicines or other meanes, for you shall never heale him. Now will I teach you in processe of time following, the wayes how to asswage and cure all the *Symptomates*, which although they be very hard and rebellious to remedy, yet I undertake unto you that I have found out such wayes and meanes by medicines, as will assuredly, speedily, and without danger (as much as is possible) helpe and cure them, by Gods grace.

10.

CHAP. IIII.

Of the cure of Morbus Gallicus.

NOw after we have declared the names, nature, causes, and signes of this affect, it remaineth that we proceed and declare also the cure. And understand you, that the wayes of curing thereof are manifold and divers, because the nature thereof is not comprehended in any method of curing, but was alwayes opened by the experiments of Empericks; for *Hap* and *Hardy* have given us medicines against this disease. And because diverse medicines have beene found out by chance, therefore there be diverse wayes of curing this affect, of the which one is light and easie, that is, great moving and exercise of the body, which is in yong men, strong and lusty, able to endure sweate, either in wrastling, leaping, darting, dancing, or playing at tennise, or such like, hath beene a sufficient remedie for this evill in the beginning: for by it the heate so groweth, and the excrements thereby be so abundantly expelled, that the spirits be renewed and made more pure and apt to overcome the infection: and therefore it is not to be maruelled, if by this meanes the Liver sometimes purgeth himselfe, when the disease hath taken no deepe roote in him. Why doth *Febris putrida* ceasse and take an end without medicine? Because perdy, it is not in the sound parts of the body. But in *Febris hectica* the patients are healed by medicines alwayes which coole and moisten, because the affect consisteth in the sound parts. Semblable, in *Morbo Gallico*, when the disease is in the beginning, and not confirmed or fixed in the inward parts it is possible that the spirits may be restored of themselues, for this affect is in the spirits. Therefore to returne to our purpose, some indeed by procuring a great sweate have beene cured, but this was in the beginning of the disease, in very strong bodies, and yet it hath not had in all such successe neither.

CHAP. V.

Of Fumigations.

THere is another way that Empericks have used to cure this disease, and that is *per Suffumigia*. The Ancients cured indeed diverse affects by suffumigations.

migations: but the Empericks trying alwayes to helpe this affect, at length found out an excellent Suffumigation, *ex Civabri*, yet this oftentimes hurteth: albeit it is counted amongst the wayes of curing this disease, and sometime doubtlesse it healeth them.

CHAP. VI.

Of purging of Morbus Gallicus.

HAving thus farre proceeded in this matter, we will now come unto the first scope proposed, I meane evacuation of the matter present *in substantia*, wherewith is joyned *fervor*, out of the which groweth a hot distemper and excrementous matter; first therefore naturall, and that whensoever you go about to cure this disease: for the very Empericks do that ever at the beginning of their cure. And because the present humors may offend either in quantity, or in quality, or in both, you ought to use diligent consideration therein. For if they offend in quantity onely, first we must give him a lenitive medicine, either of *Cassia*, or *syrup. Rosar.* and after that open a veine, that the ebullition of bloud in the liver may so be tempered and asswaged. Secondly, abate and diminish the matter, which requireth first to be altered by medicines, and afterwards to be expelled. Thirdly, for as much as the disease happeneth by contagion, which contagion infecteth the liver, unto the which as their fountaine all the humours have their recourse, it behoveth revulsion to be made from the inward parts unto the outward, as in bloud letting it is. I omit the greatnesse of the disease, which also indicateth Phlebotomy: but the three first onely we take as indications of bloud letting, and the veine that is to be opened is *Hepatica*, in the right arme, because it is direct unto the parts affected. But understand that sometime we may not use this evacuation, because in the beginning of the disease (for the most part) the patient is wont to have *Bubones*, which *Bubones* because they come from the Liver, expelling the superfluous or unnaturall matter unto his emunctory place, if we should cut the veine the patient having them upon him, we might haply thereby divert and turne backe the matter againe unto the Liver, to the danger of the patient. So that in this case it is determined among learned men, that a veine ought not to be opened, lest the matter (as I said before) should be drawne againe unto the Liver, and the disease made more dangerous and painfull.

CHAP. VII.

Of the preparation of humors.

AFter the patient hath beene let bloud, as his strength may permit, the time well serveth to prepare his humours: and for as much as in the beginning of the disease, there is not alwayes the same mixture of humours that is in the end, in which there is *pituita* and *excusta materia*, this *pituita* ought to be prepared, first by those things which have power to attenuate and scoure, and to open obstructions, of which medicines you shall finde plenty in the former bookes, for the avoiding of cholerick, flegmatick and melancholicke humors and mixt humors, and then let us come to the cure.

CHAP.

CHAP. VIII.

Of the certaine and true medicine of the disease.

IN the cure of this disease, after evacuation is made, the state and temperature of the inward parts by convenient meanes altered the body prepared by the medicines before sufficiently, and purged, and afterward confirmed, and comforted againe as before we have declared: if we see the disease continue still, and not yeeld to all this ministration, we ought then to come unto that which maketh the true and certaine alteration of the inward parts, and that of it selfe hath a knowne vertue, both to alter and restore the liver to his naturall estate: and this is the decoction of *Lignum Guaicum*, otherwise called *Lignum Indicum*, and *Lignum Sanctum*, which medicine was found out by chance, and confirmed by great experience to cure this disease, the patient observing a very slender diet, and drinking the decoction, in which there is a vertue to attenuate, and power to overcome this disease.

CHAP. IX.

What sort of that wood is to be chosen as best for this purpose.

NOw sithence it is determined that for this purpose to use this wood is best, it is necessary to shew also the manner of using this wood, concerning which you ought to observe these thaings. First what manner wood, and what manner rind is to be chosen for the best. Secondly the preparation: Thirdly the way of giving it. Fourthly the order of diet to be used in ministring it. First concerning the election or choise of the wood, I say it is not to be doubted, alwaies to choose that which is of most vertue, and that is *Lignum sanctum*, which is yellowish and fatte, having no blackenesse in it: and if we cannot have this, let us use *Guaicum*, whereof there is more plenty. Moreover, in both kinds of this wood the meane sort is best: we may have it of a tree that is old, or of a yong tree, or of a tree of middle age. I call that the meane sort, which is not altogether blacke, nor for the greater part white, neither slender, nor grosse. I choose this middle sort, because it hath more unctuositie and oylishnesse in it then the other which is growne unto age. For if the same unctuositie doth more abound in the yonger wood, it is more inconcoct and excrementous. Moreover, we ought to choose that which is best in respect of the disease, to wit, in a confirmed disease, the most vertufull and efficatious, as is *Lignum sanctum* of middle age: but if the disease be not so greatly confirmed, but light and easie, we may use that which is of a more weaker operation, both in *genere* and *specie*. Furthermore, regard must be had also of the patient his age, for in an old bodie, the old plant is most convenient: for one that is yong, and strong, the middle sort is to be chosen. Fifthly, in chooſing this wood, we must consider of the time of the yeare: for in a cold season, as in the Winter, we ought to use the hotter, sharper, and bitter kind, which we may judge by our senses: in the Sommer time, that which is lesse sharpe, and least of all bitter, either of an old or yong tree; And the markes whereby we may discerne the best from the other, of the wood of the old tree, which hath in

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it great quantity of blacknes, are these: it is very bigge, and hath a grosse and thicke rinde, which so cleaveth unto the wood, that beneath it can with a knife be separated. For as often as you see the rinde to come easily from the wood, it hath been moistned with salt water, and is of the worst sort. In the middle sort of this wood, all these things appeare in a meane. Besides this, I would wish you to rape a little of this wood, and if in so doing you perceive not a smell proceed from it, you may bee bold to say, that it is either very old, or else corrupt. The third signe to choose this wood by, is, if in raping it appeareth oylish, so that the dust thereof doth somewhat glister. Fourthly, you may taste of that you have raped in your mouth, and if it biteth the tongue forthwith, and afterward yeeldeth a bitternesse, it is good. Fifthly, take and rape it, and if there appeareth in the substance thereof manifest pores and small holes after you have raped it, and the superficies remaineth not equall and sound, it is of the worse sort: and if you make your decoction thereof, it is cleare, and neither bitter nor sharpe in tast. Sixthly, it ought to be chosen very ponderous and heavie. Seventhly, see that it be such as hath not the whitish colour inclining to dimmednesse, neither having the veines of the white part blacke, but greenish, and of dimme pale colour: for if it be otherwise, it is a token of corruption. The last proofe of this wood is, to boile the rapings thereof, and if the decoction be thicke, very bitter, and sharpe, it is good. The signes of goodnesse in the rinde are these: First, that it be taken of a tree which is old, or of middle age, for that which commeth of a small bough is naught; and we know when it commeth of a middle age or old tree, for it hath great peeces, and large cavities. Secondly it is required, that the rinde be very thicke. Thirdly that it be very hard. Fourthly that on the inside it seemeth as it were blacke, sprinckled with an ashe colour: and this is the colour of the most excellent barke. If withall in breaking it appeareth blacke but not like unto *Ebenus* be ye sure it is of the best sort.

CHAP. X.

Of the decoction of Guaicum.

THe wood being thus raped, we come to his boyling, which we call decoction. And touching that, we shall note that the common use is, for every ounce of raped wood, to add a pound of water. But truth it is, if we deale with a ladde or stripling of tender yeares, of hot complexion, and that in Sommer season, we must use for every ounce of the wood, to take one pound and a halfe of water. But the common custome is (as I said) for every ounce of the said wood, to take one pound of water. Therefore in making the decoction we are wont to take one pound of the raped wood and twelve pounds of the water, except in the Sommer season when the syrupe cannot be kept: and then we take *Lignum*, ℥ vj. of waters, ℔ vj. Also in the Winter time we take of the wood raped, ℔ j ß of water eighteene pounds. In the middle seasons or times betwixt both these one pound of the wood, & twelve pounds of water. But you must take and macerate or infuse the wood twelve houres before, or sometimes more, some times lesse while. Some infuse the wood in cold water,

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but I like not that way: for if you marke the difference which is betweene the decoction made after the infusion of cold water, and that which is made after the wood is infused in hot water, you shall find the last far more sharper, more bitter, and more thicker. Therefore hardly let it be infused in water which is made even seething hot. Moreover, I wish that you stoppe your pot very closely, and set it in a place amongst Branne, covering it up even unto the middle part in the said Branne: for by this meanes it long time retaineth his heate. Besides this, encompasse it round about with linnen clothes, that it may be perfectly macerated, and the decoction have his requisite strength, and to be boyled in a vessell of stone, or of earth well glased within; these vessels of glasse are best of all. And note you furthermore, that this decoction may be made two diverse waies, to wit, by drie fire, or in *Balneo Mariæ*, which is the more excellent way: for the decoction will be farre better, and worke better effect, and sooner. Also choose your vessell having as small a mouth as may be, and boile your liquor therein, the top being close stopped, and keepe it in boiling continually: let it boile till halfe be wasted, as the common use is: some will boile it till three parts be consumed, to have it drie more. This is the rule for boiling this decoction, which when it is boiled, sometime is suffered to coole before it be strained, and some straine it whiles it is yet boiling hot, that the wood make not the decoction thicke or grosse with his substance. I thinke it no matter whether it be cleansed hot or cold, and this is the making of this first decoction. The spume or froth thereof must be gathered for that purpose, which hereafter I will declare. The second decoction is made in this wise: we take the same wood (without macerating it any more) and boile it againe in the same quantity of water (as custome is) that it boile unto the consumption of the third part: so that of twelve pounds, after boiling there remaine eight. But in the second decoction we use to increase the quantitie of this water: for sometime we add eighteene pounds of water, sometime fifteene, and this we are accustomed to do when we have a patient that is given to drinke much. Secondly, we increase the *dosis* of the water, if it be in the Sommer season, for then the patients are compelled to drinke betweene dinner and supper. And this is to be drunke at dinner and supper, or (if need be) at any time of the day. Nevertheless ye shall understand, some Physitions do give the first decoction even at dinner and supper also, and so they make but one decoction onely: but this use is but rare, and when they will drie vehemently. One thing I must add, which is this, that in leane and weake persons we use to prepare this wood to be given with the broth of Veale, of a chicken, or a bird, so that the broth be not fat. It is boiled after the manner aforesaid: and this I thought necessary to let you understand. Thus much may suffice the simple for making of these decoctions.

CHAP. XI.

Of making the compound decoctions of this wood.

THis *Guaicum* is boiled not onely single and by it selfe, (as I have shewed before) but also diverse other things in boiling are mixed and compounded

ded therewith diverſly. Firſt I will declare unto you thoſe decoctions which be made of this wood moſt ſingly; afterwards others, which becauſe they have more things added unto them, are called compound decoctions of this wood. The moſt ſimple or ſingle decoction is made of the rinde of the wood, and pure water onely. And this ſimple decoction the beſt Phyſitions do uſe, when they will make the decoction ſtrong. The forme of making it is this. We take the ſame quantity of the wood *Guaicum*, & the ſome of water which is declared in the chapter before, and we add unto the ſame the bark or rind of *Guaicum*, which hath no determinate quantities, for ſometime we put 2. ſometime 3. ſometime 4. ounces unto one pound of the wood, and for halfe an ounce of the rinde we add 4. pounds of water: as for example, admit the quantity of the wood be 1 ℔. the quantity of the rind, ℥.ij. the quantity of water ſhall be 16. pounds. But when we will have the medicine of great operation & ſtrength, we take of the wood 1. pound, of the rinde, vj. ℥ of water, ℔ 18. we beate the rind into groſſe powder, & afterward ſteep it in the water 24. houres, then boile we it to the conſumption of the 3. part, in ſuch wiſe as is ſaid of the ſimple decoction. In certaine places they prepare & make this decoction with wine: the forme of preparing it is this: ℞ *Guaici*. 1. pound, *corticis ejus* halfe a pound, water ℔. 18. let theſe be infuſed together according to art, afterward boile them to the conſumption of 2. or 3. parts, ſo that 6. pounds onely of the decoction do remaine. This done, they add thereto of ſtrong white wine, which they boile a litle, and then ſtraine it, and uſe it as before. Sometime it happeneth (by the weakneſs or vice of the patient his ſtamacke) that the whole decoction is caſt up againe: therefore that it may pierce the ſooner, we add wine thereto, but if the patient can receive and retaine it without wine, it were the better way. Yet have we another decoction of this wood which is more compounded, which is this: ℞. *ligni Guaici* ℔ j. *corticis ejus* ℔. ß *aquæ* ℔. 18. theſe be infuſed according to art, then they boyle to the conſumption of the 3. part: then we add to it *Carduus benedictus*, which is much uſed, *Camedrios*, *Betonicæ*, of each of theſe herbs a handfull. Againe they boile it even till the one halfe be waſted: ſo that of the whole decoction remaineth no more then 6. pounds. Then we add thereto againe of wine 3. pints, and after 1. walme or 2. boyling we cleanſe or ſtraine it ℞ the ſame wood, the ſame rind, and the ſame water in quantity, infuſe and boile them after the ſame manner: then add of Roſemary, *Fæniculi*, *Stæchadis*, *Betonicæ*, ana. M. j *Scine*, Anniſe, ℥.j let theſe boyle to the conſumption of the halfe part, ſo that there remaine of the liquor but 6. pounds, & thereto add 3. pints of wine, after the manner aforeſaid Laſtly, we make it another way as thus. ℞ the ſame quantity of the wood and rind whereof we ſpake before, and add of the rootes of *Enula campana*, of the roots of *Althæa*, of the dry roots of *Ireos*, ana ℥ j. of Maidenhaire, of Liquorice, *Stæchados*, ana. ℥.ß. Boile theſe together to the conſumption of halfe, then put unto it three pints of wine, and ſo the decoction is made perfect by boiling, as is aforeſaid. And theſe be the formes and deſcriptions of thoſe decoctions which are uſuall with practitioners and others. They which uſe to miniſter theſe manner of decoctions, make no ſecond decoction, but prepare ſome other liquor for their dinner and ſupper at their diſcretion. I my ſelfe have been

wont in this decoction to put purging medicins, and ſpecially to thoſe which have ſuch ſtomackes as cannot have purging medicines. I have uſed the foreſaid cõpound decoctiõs, but not alwayes, but eſpecially in cold griefes, as *Aſthma* and coldnes of the ſtomack, *Sciatica*, and Palſey, in Fiſtulaes, & other foule ſores & paines in the joints, and in affects of the feet comming of cold diſtemper: in theſe caſes I have uſed the ſaid decoction with good ſucceſſe. But the moſt ſimple decoction, I ſay, doth beſt againſt *Morbum Gallicum*, ſo that there be no compound diſeaſe joyned with it, then the compound decoctions are chiefly to be uſed according to the direction of them which do practiſe.

CHAP. XII.

Of the time convenient to give this decoction.

BVt at what time is this decoction to be given? Certes the moſt meete time is the Spring time; for although we require in the working thereof, heate, ſweate, and much digeſtion of excrements, yet the heate of Sommer is too great, the bodies are thereby reſolved and made faint. Therefore the middle Spring, & the beginning of Sommer is moſt convenient. Next unto the Spring is the Autumne; as for the Sommer and Winter they be ſeaſons unfit for it, the one for his great heate, and the other for his exceſſe of cold. And if of theſe two I muſt needs chuſe one, yet I would rather chuſe the Winter; for in the Winter ſeaſon we may have good fires, the chamber may be made cloſe and warme. Therefore concerning the time remember alwayes the Spring is beſt, the Autumne next, the Winter next, and the Sommer worſt of all.

CHAP. XIII.

Of the place where this decoction is to be given.

WE may not conveniently give this decoction in every place. Our anceſtors the Phyſitions that lived before the laſt 40. yeares, were wont to keepe their patients in darkneſſe, as it were in a dungeon, for the ſpace of 40. daies, pining them even unto bones: and they did well, ſo cruell, ſo fierce, and outragious was then this diſeaſe. But now ſithence it is become more meeke and tollerable, Phyſitions ought not to deale ſo hardly with all. Therefore we keepe our patients in a chamber, where is ſomwhat drier ground, not open unto the winds, the windowes cloſed in with paper or linnen clothes, the dores not altogether kept cloſe.

CHAP. XIIII.

What quantity of the decoction is to be taken at once.

IN meaſuring the quantity we obſerve theſe things. Firſt, how great the affect is; for if it be great and rebellious then muſt a great quantity of this potion be given: if the affect be not great, the quantity ſhould be leſſe. Vnto a child we miniſter a ſmaller quantity then to one of full growth. Alſo conſiderations ought to be had of the complexion of the patient; if his temperament be hot, a litle quantity; if it be cold, a great quantity is to be given If the ſtomack be weake, we give a very ſmall quantity; if the ſtomack be ſtrong, we give a great quantity. This quantity is given (when it is large) by 2 ſyrups, but whē it is litle by one ſyrupe only: our limits are frō ℥. iiij. unto ℥. x. In a child, frō 4. unto 6. ℥.

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if he be strong & valiant of stomack, you may proceed to ℥ij. vlij. In the strõgest person, the disease also being rebellious, we proceed not above ℥x. and that quantity we seldome use in any. Moreover, you must observe another rule, that is, to give a greater quantity alwayes of the syrupe in the morning then in the evening; because in the morning the stomack is empty: & in the night because of sleepe, the force thereof is greater. Againe this is to be observed, in the 1. and 2. day we give no more, but each day once of the day, which is in the morning, and likewise in the end of the diet. But after we give the syrupe twise a day, to wit, morning & evening, at a certen hour, without failing or breaking of time,

CHAP. XV.

How many dayes this decoction is to be received.

THe question hath beene to give the decoction of *Guaicum* the space of forty daies, because this *Morbus Gallicus* is *Morbus erronicus*, a long disease, requiring therefore a long cure. But this time serveth when the disease is in a meane betweene confirmed and beginning. If it be but *Morbus incipiens*, we scarcely prolõg the use of this decoctiõ til the thirtieth day, or the five & twentieth day; but when the disease is inveterate, we cast not to give it in *Veratro*, untill the 60. day. Whereby shall we know certainely when to leave the use of this decoction? Truly when we see that all *Symptomata* be ceassed and gone, and if they be ceassed at the sixteene daies end, let us leave the use of the drink: if not, let us continue it still, untill the *Symptomata* be all gone. But if after we have given it forty dayes, the *Symptomata* ceasse not, yet leave not off as yet for all that, but continue it still, prescribing to the patient *victus nobilium*, and let him till an hundred dayes be expired drink of the decoction, lest the disease returne, or be confirmed more. And ye shall understand, there be two rebellious *Symptomates*, which if they remaine, hope you not for any perfect cure. The one sort of these be certaine callous and hard scarres, we English-men terme them the buttons of Naples, for they be certaine scarres like indeed unto buttons, and except the patient continue this decoction till these be perfectly cured, it is alwaies to be feared, that the disease will againe returne. The other rebellious *Symptomata*, is *Gonorrhoia Gallica*, which if it ceasseth not through the use of the decoction or other medicine, of which I will speake hereafter, the disease also endureth. Therefore see that after forty dayes, yet they drinke one of the decoctions.

CHAP. XVI.

Of the time of giving the decoction, and things to be observed therein.

NOw comming to speake of the time of giving this decoction, I say that the Physitiõs give it in the morning before dinner, the space of three or foure houres, and for the evening after supper three houres. And if it so chanceth that we give but one syrup only, the time is not so much to be regarded. Moreover, remember that the decoction ought alwaies to be taken very hot, to the end it may prouoke sweate: againe, that it ought to be received of the patient

lying in his bed. The syrupe being drunke, the patients do use to sleepe upon it, and this they must attempt to do, that it may the better be digested and distributed into the habit of the body.

CHAP. XVII.

Of things to be eschued of him that receiveth this decoction.

CHiefly *Venus* must be shut out of the doore quite, especially while this decoction is in giving. Some by committing this act but once in this cure, have failed of remedy through the same. There be divellish women desirous to be handled & dealt withall, who will beautifie themselves, to inflame mens hearts to lust towards them; abandon these your company, and thrust them out of the doores and house: let none of that hue be seene in your diet; beware againe of perturbation and chafing of the mind, which to avoide, flie cards, dice, and all manner of games, which may provoke anger, and nourish fraud and covetousnesse, which doth inflame the bloud and stirre cholerick humours.

CHAP. XVIII.

Of things to be corrected, or symptomates to be oppugned in this cure.

CErtaine accidents also in this cure are to be corrected and holpen, among the which, one is a certaine loathing of the stomacke, or disposition to vomit, called of the Latines *Nausea*. This comming upon the palate, letteth him to receive his potion. This is resisted and helped by mixing pleasant things with the decoction, as is some pleasant Iulep to be mixed with the decoction according to the humor which is the cause thereof: some having a hot stomack do abhorre it; therefore let them use in the decoction cold waters, as *Cichory*, & such like, to make it more thin. Some cannot eate their bisket, in which case we permit unto them good common bread, made of the best floure of the best wheat. Moreover sharpe and grievous paines are wont to happen unto the patients after the fourth day, or the eight day of their begun diet, untill the fifteenth day be past; which we endevour to qualifie and lighten two waies. First by perswading with the patient to sustaine them patiently, telling him it is the nature of working of the wood, and that they will soone be at an end, to his great commodity and much comfort. Secondly, by fomenting the parts, and annointing the, whereof I will speake more at large, when I treate *de doloribus*. Another inconvenience that followeth this cure, is costiveneſſe, & the patient commeth into lassitude or wearinesse: this is holpen by clisters given every third day. Againe some do abhor clisters: unto such we give once in the day of the syrupe *cum duabus radicibus* or *mellis rosacei*. And if it be such a person as will not be scoured by common *mel rosaceum*, then in stead thereof we add unto the syrupe *ros. soluti*, ℥. j. Some use to give pils of Aloes, but *mel ros.* in my judgement is best. Also otherwhiles it happeneth that the patient fainteth or swoundeth, and this happeneth after foure and twenty daies, through the slendernesse of

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the diet. Then grant him a large diet, as an egge every day, morning and evening, or some other thing at your discretion. And otherwhiles the cause of this their faintnesse and swounding commeth, for that they are not nourished, or because they take little of their bisket, in which case (as I said) we helpe them with a draught of ale, or an eggetoare. But if their stomackes will not digest bisket, let them have good fine bread. And you shall know this weaknesse of the stomackes digestion by these signes: When either the said solutive syrupe or clisters be given them, (if their stomacke be so weake) there is brought forth with it a great part of the decoction, yellowish somewhat resembling the colour of the yolke of an egge, and somewhat thicke or troubled, in the which ye may see crummes and small peeces of the bisket swimming whole. And when this appeareth unto you, use a remedy for it betimes, that is, permit unto the patient a large diet, and let him have a lesse quantity of the decoction, with which if you do mixe also some Iulep, it is the better. These be the *Symptomata*, and the meanes to remedy them by.

CHAP. XIX.

Of Excrements.

NOw am I come to that part of my Treatise wherein I have to speake of Excrements. And concerning this matter, first you shall understand, there be two kinds of Excrements, which are to be regarded and considered of. The one is *Excrementum siccum*, that is to say, the ordure, whereof I have spoken. The other kinde of excrements whereby the body is purged, being of three sorts, is avoided sometime by urine, sometime by sweat, sometime by purging medicines. Although (in this case) it be not necessary that the matter be purged, but that the inward affected part be altered, yet evacuation is good by the way of urine: very good it were indeed, but no Phylitions have attempted that way. For (be it never so good) they have thought it inconvenient to send such hot matter unto the reines, especially if the patient have *Gonorrhœa*: for then assuredly the disease shall be exasperated, and more hurt then commodity will thereupon ensue. To drive forth by sweat, Phylitions do their diligence, for a large sweat dissolveth the matter of that disease. Some therefore do further and provoke this sweating after the most simple and common way, that is, by covering the patient well with clothes, covering the patients head, by laying him in a hot bed, and giving him his decoction warme to drinke (the head of the patient being covered, I doubt whether that will do hurt or nay.) I can commend it in such patients as have not the head very hot and sweating already: also such as have pustules, and do feare the shedding of their haire. Others take bread hot out of the oven, and apply it to the backe and sides of the patient, that by the moist heate thereof, they might the more easily sweat. I like not this device, for the bread is infected thereby, & therefore this is not good. Some use to lay a warme bricke sprinkled with wine or verjuice, and wrapped up in clothes, and this is a good commendable way, observing yet this rule for the use thereof, that you omit it in such persons as have *Rhagades* in their feete: in such you must lay no brick to their feet in any wise. The last way of voiding excrements, is to repell them by the siege. And the *Guaicum* potion is wont some-

sometime to worke that effect, but sometime it doth not. The most part of Physitions do(in this case) cõmend evacuation made with convenient distance of time by purgative medicines: wherefore if very great evacuation be made by sweats, let them every eight day be purged: if they sweate not plenteously, then purge them ofter, every third or fourth day, in the name of God: and the purgations which we in this case do use, be according to the humors which do most abound, as sometime with pils, with *Sena, Epithymo, Hermodactylis:* and sometime with Electuaries, as *confectio Hameth, Diacatholicon,* and such other like, as you may find plenty in the first and second bookes, if you look carefully in them for medicines for the purpose which you would have avoided.

CHAP. XX.

Of Diet to be observed in this cure.

NOw are we come to speake of the diet to be used while this decoction is in taking. This diet is ordained alwayes slender touching the quantity, and drying: and it consisteth in bisket, which we give unto the patient first and before other things, to the intent the meate taken after it might the lesse moisten, (and so it helpeth much to the cure of the tumours which belong to this disease) and also because this bisket bread tarrieth longer in eating, and yet the patients appetite is somewhat stayed: and if the stomacke be very weake, permit him to eate common bread of the very best. His meate must be rosted and excellent good, Chickens, Rabbets, Mutton, Patriches, and such like. And when he doth purge, let his meate be boyled that day: once, twise, or thrise in the weeke let him have to his supper bread and great Raisins, as you like his strength. Some do minister Corants, which I commend. But when the excrements of the body are daily avoided by abundance of sweat, so that we may hope the patient shall that way be perfectly purged, then I thinke best to give no purging medicines; for nature her selfe expelleth them to the skinne, to be evacuated that way by sweate, whose worke should by purgative medicines partly be hindered. If his sweate be not sufficient, then it is best to use purging, of what kind you thinke best (as before) For his ordinary drinke at meales and other times, let him use the second decoction, whereof let him take as much as he will. But do not you beleeve, the more they drinke the sooner they shall be cured of this disease. And if they cannot drinke the second decoction, we must suffer them to take some ale or beere, but let it not be very strong in any case. The time of the diet being expired, we ought forthwith to observe whether the liver be too hot yea or no, if it be so, then prescribe a medicine to qualifie the distemper, as thus. Take conserves of Roses, of Borage or of Violets, or such like, whereof you may find plenty in our former bookes.

CHAP. XXI.

Of the roote of China.

NOw have we to treate of the roote of China, whereof some Physitions do make very great account, not onely for *Morbus Gallicus,* but also for the cure of *Phthisis,* vlcers for the lungs, consumption of the members. In *Lepra*

Græcorum,

Græcorum, i. ſcabies; Elephantiaſis, i; Lepra, proceeding of the melancholick humor; *Podagra* (in all which effects they uſe it) the Spaniards do bring over this roote, but from what place I cannot learne, I could never attaine to the vertues thereof this way, but uſe it profitably againſt the Dropſie; alſo to repreſſe and temper the melancholicke humour, for bleare eyes comming of a hot diſtemper: moreóver, in an exceeding hot diſtemper of the ſtomacke and liver. But in the cure of *Morbus Gallicus*, I will not uſe it againe; for I have proved it three or foure times, and could yet never bring any thing to good perfection: to finiſh their cures they take two pounds thereof.

CHAP. XXII.

The way of making the decoction of the roote China.

THe decoction is made in this wiſe: we take this roote and cut it in thinne peeces, afterward we take ℥.ij. thereof, and xij. pounds of cleare water: we heate the water, and infuſe the China in it, for a whole nights ſpace, or foure and twenty houres. Afterwards we ſet it to the fire, and boile it to the conſumption of halfe, ſo that ſixe pounds and no more remaine. We make but one decoction, which forthwith we cleanſe, and ſpread out the ſaid thinne peeces upon a table, that they may be dried in the ſhadow, becauſe they are reſerved to uſe againe. The decoction is kept warme in a pot, ſet either upon the embers or the hot coales, for if it remaineth not luke warme, it waxeth ſowre. But obſerve that the decoction be made in a veſſell with a very narrow mouth; and the ſame ſtopped exactly with corke, while it is in boyling. Of this decoction we give in manner of a ſyrupe in the morning, ℥.x or xij. in the evening as much. The ſtomack liketh well thereof, for it is a pleaſant drinke: ſometime we permit the patient to drinke wine if he have beene accuſtomed to wine, or elſe to common ale at his meate, if he be weake, or elſe not. Their diet is common bread of the beſt, and fleſh both ſodden and roſted in mederate quantity. No purging medicine is to be given before the end thereof, and ſo the decoction is daily made: for of two pound (which, as I told you in the end of the laſt Chapter, is the full *Doſis* of the roote) we take daily two ounces, and ſo the whole laſteth twelve dayes. Afterward we take againe of the ſame roote dried, and boile againe of the ſame every day, ℥.iiij. and ſo it laſteth ſixe dayes more, till the ſpace of eighteene dayes be finiſhed. Now if we will miniſter it longer, if need be, we do as before. *Diet.*

CHAP. XXIII.

Of the election of China.

IF you will chuſe the beſt China, take that which is rough in colour and ponderous, not worme-eaten, nor corrupted. And be diligent in this, for among an hundred rootes, unneath you ſhall find foure good; for commonly they have two faults: one, that they be ſpongious and light, another that they be corrupt and worm-eaten. And if you can have none without both theſe faults, (as few there are indeed to be found) rather chuſe thoſe that be eaten with

wormes, for that they are leſſe evill of the two. And ſpongious rootes ſoone putrifie, and have in the decoction no ſtrength to profit the patient any thing at all. And this is the ſecond way or manner, whereby ſome Phyſitions endeavour to vanquiſh this evill.

CHAP. XXIIII.

Of another manner of making of the decoction with Salſa and the wood, and without the wood, and ſometime with the barke.

I Have alwayes obſerved and followed this rule: I take of *Salſa periglia*, ℥.iiij. of water, x pintes. I cut the *Salſa periglia* into ſmall parts, afterwards infuſe it in hot water, by the ſpace of foure and twenty houres. When it is infuſed, it is boyled to the conſumption of the one halfe, afterward it is ſtrained, and this decoction kept for the ſyrupe. Then we take the ſame *Salſa* againe, and put thereto of water fifteene pints, and without any more infuſion, we boile it unto the conſumption of the third part: and this decoction is good to be drunke at dinner and ſupper. Truth it is, I ſometime make the decoction with wine, in this wiſe: The firſt decoction being made (as I have before declared) I take of water fifteene pounds or pints, and the ſame quantine of *Sulſa*, and boile them together till halfe the liquor be waſted; then before I take the veſſell from the fire, I put thereto of white wine, not ſtrong, but pleaſant in drinking, one quart, and after it hath boyled a little, I cleanſe it out: and this wine I uſe to put unto it when I ſee the patient not much infected, and ſo he may walke abroad if it pleaſe the patient; or elſe when his ſtomacke is much infeebled. Moreover, ſometime I uſe to mixe the wood, and ſometime the rinde, and then I take of *Salſa*, ℥.iij. of the Guiacke wood as much, and ſometime of his rinde, ℥.ij. (but not both at once, very ſeldome.) Sometime I uſe the one and ſometime the other; after this forme: ℞ *Salſa*, ℥.iiij. *ligni Guaici*, ℥.iij. ℈. or elſe of the rinde, ℥.ij. to which I put of water thirteene pints, and let them boile together till halfe be waſted. Againe to make their drinke for dinner and ſupper, I take of water eighteene pints, and boile it to the conſumption of the third part: when I uſe the barke, I take even the ſame quantitie of water, although there be of it but ℥ ij. Now when it chanceth me to have a patient very delicate, and therefore will not give him theſe decoctions, in this caſe I boyle the *Salſa* in thirteene pints of water, unto the conſumption of halfe: and when it is thus boyled, I have a veſſell either of the raped *Guaicum*, or the powder of the rinde, which I beſt like of, and into it I cleanſe the decoction of *Salſa*, as hot as is poſſible; and ſo it is infuſed for thirteene houres, and then I ſtraine it, and thus I prepare this ſyrupe. At dinner and ſupper, I give onely the ſecond decoction of *Salſa*. The reaſon why I thus admixe them, is becauſe the decoction of *Salſa* doth little offend the ſtomacke, but ſometime it moveth the belly, therefore I mixe *Guaicum* therewith. Another cauſe why I mixe them, is to eradicate the diſeaſe, wherefore *Salſa* is needfull. Thirdly, when I have one that hath had this diſeaſe long time, I uſe both *Guaicum* and *Salſa*, yea and ſometime the rind,

but

but that I do very seldome, and I use this decoction in all points as the other in quantity and time. And sometime if the patient be very full of vlcers, I use this decoction following; I take *Guaicum*, ℥.viij. of *Salsa*, ℥ iij. and infuse them in fourteene pints of warme water, foure and twenty houres; then boyle them untill there be left seven pints, and towards the end of the boyling, add too of Liquorice, ℥.j. Raisins of the sunne, the stones picked out, ℥.ij. the rootes of *Consolida major*, ℥ ij ß of the seeds of *Carduus benedictus*. ℥. ß. and when it is cold straine it. This decoction take for the first morning and evening, ℥.viij. at a time warme, and every morning procure him to sweate if it be possible. For the second decoction, take that which is strained, and add thereto of fresh *Guaicum*, ℥.iij. of *Salsa*, ℥.j. put of water sixteene pints, let it infuse thirteene houres, and boile them to tenne pints, and add in the end of the boiling Barley, ℥.ij. Liquorice and Raisins of the sunne, the stones taken out, ana ℥ j. Violet flowers, ℥ ß and then when it is cold, straine it, and drink of it at his meate, and at any other time of the day, remembring to purge the body once in foure dayes, if there be need. And let him take this decoction thirtie dayes, or five and twentie dayes at the least, as you see cause, and as the ulcers doe heale, remembring to wash or bathe the places grieved, morning and evening with the first decoction warme.

CHAP. XXV.

Of other faculties or vertues which this Salsa hath.

BVt you shall understand, that this *Salsa* doth not cure and put away this *Morbum Gallicum* onely, but the same is good for many other affects, as in a Catarrhe or distillation from the head, being sharpe and salt, in Cancres not ulcerate, and in tumours which are hard to be resolved: and I have found by mine owne experience, that it yeelideth good effect in the cure of *Scrofulæ*, commonly called the Kings evill. I minister it in this wise: for the space of forty dayes, I take of the powder of *Salsa*, and the powder of *Ruscus*, called of some *Bruschus*, of both a like portion, and every day I give of this powder, ℥.j. with white wine, or ale, as I see cause, and it commeth well to passe thereby, sometimes purging the body as I see cause, and let the patient goe abroad at his pleasure. I have proved this powder in the tumour of the spleene, but I adde thereto the just quantity of *Tamariscus*, which maketh it the better.

CHAP. XXVI.

Of Suffumigations which some practitioners use.

THis disease sometime is cured of practitioners by Suffumigations, otherwise called perfumes, which way of curing is not to be recommended amongst those wayes before named. The cause is this; often and many times sore inconveniences come thereupon, and it cureth not with so small danger to the patient. Wherefore, I have alwayes held it the best (as much as may be) to shun this way of curing, for as much as in some it is extremely evill and dangerous, as in leane persons, such as have a hot and drie temperament;

perament; alſo in thoſe which have ſtreightneſſe in the breaſt, either through obſtruction of the veſſels, or ſomewhat diſtilling from the head. Moreover, it is pernicious unto them which at any time have ſpitted bloud: furthermore ſuch perſons as have *Peripneumonia*, if they uſe ſuffumigations, it coſts them their lives. To be ſhort, all ſuch as are troubled with *Dyſenteria*, or any other kinde of fluxe, ought to forbeare theſe ſuffumigations. I my ſelfe never uſed them, but in one caſe or two at the moſt, and marvell you not thereat, for I utterly miſlike of them. But I will ſpeake a little of ſuffumigations; they have in them theſe faculties, and ſtrengths: Firſt they open all the conduits of the body: for their nature is ſuch, that immediatly they pierce the body, in piercing they alter it; they mundifie or ſcoure the inward parts, and firſt the heart. And the braine it ſelfe is altered, for by the lungs it is communicated unto the heart; by the noſtrils unto the braine, as by the veines the ſame is alſo communicated unto the liver. And this appeareth by experience; for *Suffimenta* alwayes looſen the belly, and bring excrements unto the bowels, even as a purgation, therefore it muſt needes be that they pierce or penetrate.

CHAP. XXVII.

Of the manner of perfuming of the whole body.

Firſt, there is none ſo ignorant or fooliſh an Empericke, but he purgeth the body before the uſe of theſe Suffumigations, by one, two or three purgations, with reſpect of the humour abounding, the habite of the body, and the ſickneſſe. And if the diſeaſe be confirmed and inveterate, the purgations ought to be ſtrong; which rules of evacuation you may finde before in their convenient place, where we treated of purging the body, both in the beginning and the ending. And firſt to begin this worke with him, even about that houre that the Sun riſeth, they give the patient a couple of rere egs, & ſtraight after he hath eaten them, a ſop of bread infuſed in Malmeſey, then they let him drinke a litle quantity. Laſtly, after all theſe, they let him take ℥ ß. of *Saccharum roſ.* and lye ſtill after that a quarter of an houre. In the meanetime they prepare a litle chamber which they make very hot, and therein they make a pavilion or tent, which is made of a thicke and cloſe cloth; within the which they ſet a pot full of burning coales, and the patient himſelfe alſo ſitteth naked under this tent on a litle ſeate for the purpoſe. And they have their things ready at hand, which by little and little they ſtrew upon the coales, and the ſmoake theof being cloſely kept in, flieth about the tent, drying and drawing out of the body. And when that which they have already caſt upon the coales faileth, and is gone, they ſtrew on more, and that diverſe times, and there they let the patient continue (if he can) the ſpace of a whole houre, or halfe an houre, as he can abide it. But let them alwayes take heed, ſo long as he is under the pavilion, that they talke with him and aske of him how he fareth; for ſometime they ſwound and fall downe within the tent, which is very dangerous: and if he anſwereth very faintly, take him out in all the haſte you can, then wrap him in a warme linnen ſheete, and lay him in bed, and there covering him with clothes, let him continue there two houres ſpace.

And

And this is the way which they use or ought to use: they use to perfume them three dayes together, and rest one day; and then other three dayes, and so to nine dayes. Somtime we use this Suffumigation more daies, even as the disease requireth: for if we see that the palate of the mouth is exulcerated or sore in the third day, and that the matter flowe thout, forthwith we leave off; or if a laxe commeth upon the patient, we cease: yea though it be in the third, fourth, fifth, or sixth day. If once in the day, we use suffumigation still, and that is in the morning, afterward dry up the sweat, and let him eate his meate, and drink thinne ale. In all other things, let his diet be at large, and at his pleasure, to his best liking.

A good signe to know the time to leave off.

Diet.

CHAP. XXVIIII.

Of Symptomata which sometime happen in this way of curing.

THis way of curing by Suffumigations is endangered to certaine evill *Symptomata*, as sometime laxe of the belly, sometime corruption of the roofe of the mouth, sometime loosenes and shaking of the teeth. All which are wont to follow the annointing with quicksilver: and when we shall come to treate of that way of curing, we shall speake our mind concerning these *Symptomata*.

CHAP. XXIX.

Of Suffumigations made of a matter benigne and harmelesse.

I Told you before that there are two sorts of Suffumigations, one sort is compounded and made of things gentle and benigne, another sort is made of things venimous and maligne. First, let us speake of those which containe a matter benigne and voide of malice, amongst which this is: (the first forme of one which is mighty indeed of operation, but yet of the gentler sort.) ℞. *Thuris masculi, Alces, Myrrhæ*, ana. ℥.j. *Cinamomi, Storacis siccæ, Spica nardi, Moschatæ*, ana. ℥.ß. *Ambræ vel Charabæ*, ℥.j. *Moschi* gra. j. These are mixed together and lightly beaten unto powder, and with a little sponne it is strewed upon hot burning coales. Another is described thus. ℞. *Santal. alborum, rubrorum, & citrinorum*, ana. ℥.j *Mucis moscatæ, Macris, Squinanthi, Cariophyllorum, Camphoræ, Asari*, ana. ℥.ß. *Corticum mali apioli, siccatorum: ambra*, ana. ℥.ß. They are mixed and beaten into powder, and with *Terebinthina* made into a paste, which paste is afterward divided into round bals, which by little and little are layed upon the fierie coales. The third compositiō being yet more strong in this. ℞. *Storacis siccæ, Belzoni, ligni Aloes, Gallæ moschatæ*, ana. ℥.ß. *gummi Hederæ*, ℥.j. *Ladani*, ℈ ij. *Squinanthi, Cinamomi*, ana. ℥.ß. *Albi animæ Charabæ*. ℥ ß. *misce*. These are beaten, and with *Storax liquida*, made into a paste, which paste is made into little round bals, *ut supra*.

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CHAP. XXX.

Of maligne Suffumigations.

MOrbus Gallicus is overcome by Suffumigations, which piercing through the whole body, do drie the braine, the heart, the liver, and the whole habite:

habite: these be of two sorts; the one sort particuler, the other common. Of which some be light and easie, some strong and vehement, some of a matter more benigne, some of a matter more maligne. Which they be that consist of a benigne matter, we have declared in the former Chapter; now we have to speake of the composition of those which do consist of a matter maligne. Of this sort I will set downe three in number which are now in use, and the principall things in them be *Cinaberis artificialis*, *Sandaracha Græcorum*, and *Auripigmentum*; and these be those which (for asmuch as they be poisons) of their owne nature, do inspire a certaine venimous vapour into the body. But to be briefe, you shall understand that the whole effect consisteth in *Hydrargyro*, or in some other matter of like nature unto it, as is *Arsenicum*, *Sandaracha*, and *Cinaberis artificialis*, or *Præcipitatum*. These things be mixed with Aromaticks to strengthen the inward parts, for otherwise they should be much offended by them and hurt; and the chiefe of these Aromaticke things be *Resinæ* and diverse kinds of gums. The first forme of this sort is this. ℞. *Cinaberis*, ℥ iij. *Myrrhæ*, *Thuris*, *Mastiches*, ana. ℥ j. *Aloes hepaticæ*, *Sandarachæ Arabum*, *Stiracis siccæ*, *Belzoni*, ana. ℥ iij. These be beaten grosly, and thereof is made a powder, which is sprinckled upon the fierie coales. The second forme is this. ℞. *Cinaberis*, ℥ iij. *Sandarachæ Græcorum*, ℥ j. ß. *Myrrhæ*, *Thuris ligni Aloes*, *Ladani*, *Ammoniaci*, ana. ℥ j. These be beaten in grosse wise, and mixed with *Terebinthinæ*, and thereof are made small bals to cast upon the burning coales. The third forme of maligne Suffumigations is this. ℞. *Cinaberis*, ℥ iij. *Auripigmenti*, *Sandarachæ Græcorum*, ana. ℥ ß *Præcipitati*, ℥ iij. *Thuris*, *Aloes hepaticæ*, *Mastiches*, *Myrrhæ electæ*, *Belzoni*, *Stiracis siccæ*, *Ladani*, *Ammoniaci*, ana. ℥ ß. *Miscentur*. Of these make a grosse powder which is strewed upon the burning coales. And these be the descriptions of those Suffumigations which have a venimous faculty, and do expell by the malignity of their nature.

CHAP. XXXI.

Of the cure by annointing with Quicksilver.

THe first way that experience found out to heale this disease in Italy, was by *Argentum vivum*. For when this disease began to spread in that countrey, Chyrurgians attempting all things for the cure thereof, because they had read that Quicke silver should be of great vertue against an old rebellious scab (for at the first cõming in of this disease, it had alwaies ulcers joyned therwith) they thought good to try that *Argentum vivum*, and that with good successe, for some thereby gathered great riches. Many fell into *Marasmus* by this annointing, many lost their teeth after it: some had the palate of their mouth rotted away, some had the bones of their head eaten, which so doth continue still, one hath his mouth in like sort, another his face set awry thereby. For if it healeth not: it driveth the whole channell of vicious humors into the head. I have take in hand some, who have beene annointed with this ointment three yeares before; and when they have had sores (called *Gimata*) upon their skins, whereby the bones have beene discovered, I have seene the *Argentum vivum* gathered within the place: for this cause I commend not this medicine, I have used it sometime when I could not attaine my purpose, by the said waies of curing,

Harmes following the use of quicke silver.

called

called *Regiæ*. I saw once a young stripling that had *Morbum Gallicum*, upon whom all the aforesaid *Regiæ curationes* had beene practised, and he never the better therefore; yet he afterwards was cured by the wayes of annointing. Wherefore in such as have rebellious affects, and are to be despaired of, I use it, when I have proved all waies, and all sorts of medicines before. And when I use it, I observe this order. First, to purge the humour that doth abound, and if the humours be mixt, then all the body: I give the *decoctum Guaiti* by the space of ten or twelve daies, to strengthen the inward parts, as the head, braine, and liver; and then the venimous medicine hurteth not so much. And after I have thus prepared my patients, I annoint them in this sort. First three dayes if the symptomates do not appeare; then foure, five, sixe, yea ten dayes, till I see the symptomates do appeare: then I annoint no more. Of these *Symptomata*, some happen commonly very much, other some very litle: it commonly happeneth that after annointing, the patients have their palate swelled and raw, their tongue growne bigger, so that sometime they can neither speake nor swallow downe any meate: their tongue is exceeding sore by reason of great inflammation, and such abundance of corrupt and stinking spittle flowing upon it; all their teeth are loose in their head, and doe shake, sometime they lose some of them. Finally, such a quantity of corrupt matter is gathered and brought to the mouth, that sometime the teeth are quite covered therewith. This medicine of his owne nature flieth altogether to the mouth and there seeketh to breake forth. In this case you ought to appoint the patient a diet of things easie to be digested, as some cullaze of delicate flesh. Let the drink which he drinketh be pleasant, and if he hath been used to drinke wine let him have it, and let his diet be large enough, of broth, and good store of fine bread in it, and so nourish him largely and plentifully: for the evacuation which he sustaineth is great, so that I have beene compelled to cut the *Cephalica* veine for the swelling of the tongue.

CHAP. XXXII.

To correct the Symptomata which happen in the mouth in this way of curing.

AND amongst other things this also is to be observed, as much as is possible to draw out the *Hydrargyron* which lieth soaked in the palate and the teeth. The way to do it is this: Let the patient hold and keepe in his mouth, a ring of fine gold, and draw it forth twise or thrise; and if it chance to looke white, lay it on the coales, and it will come to his colour as before: and then put it in and so keepe it at his pleasure. But if the patient have great paine, we use to wash his mouth with milke. If the paine continue, I use Barley water and syrupe of Myrtle, or *Diamoron*, or *Nenuphar*, and sometime we use *aqua Solani*, or Plantaine, Sometime we use of repercussive juyce, as *succus foliorum Rubri, foliorum Plantaginis*; sometime of the juyce of Vine leaves. Sometime we use Barley water, with *mel ros.* syrupe *Myrti*, *Diamorum simplex*, to scoure withall the mouth. Another *Symptoma* yet followeth upon this way

of

of curing, and that is, immoderate laxe of the belly; for sometime the patient voideth by the siege pure bloud, or strings of bloud, as we see in *Dysenteria*. In this case (if the patient his strength may well sustaine it) let us not stay the flux, but moderate it, and cause that the excoriation of the bowels do not thereby increase. First by ministring clisters of milke, wherein have beene quenched red hot gaddes of steele, or litle black flint stones; or by the injection of the juyce of Ptisan, or pure milke. Sometime (the patient being weake) we come to the use of astringent things, as *oleum Myrtinum*, or, *oleum Omphacinum in clistere*, also the juice of Plantaine, or of the hip Briar. Sometime we put in our clisters also *Bolus Armenus*, or *Lapis Hæmatitis*. Moreover, we use astringent waters: sometime we open a veine, sometime we use ligatures and other meanes or wayes of reuulsion: now if none of these *Symptomata* shal come upon them, we nourish them with good meates (as it is said) and so end the cure.

CHAP. XXXIII.

Of the diverse compositions of ointments which be used in this way of curing.

℞ THere be diverse kindes of unguents: I will set forth but two of them. ℞. *oleum Petroleum*, ℥ ß. *olei Lumbricorum*, *olei Spicæ nardi*, *olei Tartari albi*, *olei Turpentini*, ana. ℥ j. *unguentum Dialthææ*, *ungu. Marciaton*, *Axungia Toxsion*, *Storax liquida*, *Turpentini*, ana. ℥ ij. *Axungiæ porcinæ*, ℔ ß. *Armoniacæ*, *Opoponacis*, *Bdellij*, *Elemnij*, *Ladani*, *Styracis*, *Calaminthæ*, *Belzoni*, ana ℥ j.

2 *Tartari albi combusti*, *Aluminis combusti*, ana. ℥ iiij. *Vitrioli Romani combusti*, ℥ j. quicke silver ℔ j. *Minium*, ℥ ß. mixe all, and beate them in a mortar 2. houres at the least (if it be three it is the better) without ceasing. ℞. *Pinguedinis gallinæ*, *Axungiæ porcinæ*, *Axungiæ vrsinæ*, ana. ℥ iiij. *olei Liliorum albi*, *olei Laurini*, ana. ℥ ij. quicke silver, ℥ viij. In this composition, the fattes are not melted at the fire, but the filmes cleane taken out, they are beaten in a mortar very diligently; then by litle and litle the quicke silver is put into the mortar, and the medicine is wrought in the mortar, by the space of two or three houres at the least. Afterward put in these powders: *Thuris*, *Mastiches*, *Myrrhæ*, *Ammoniaci*, *Styracis*, *pulveris Saluiæ*, *pulveris Stœchados*, *Lythargirij*, *Ceruſſæ*, ana. ℥ ß. Of these is made a very fine powder, which by litle and litle is put into the mortar, continually beating till al be wel incorporated. Thus these two ointments be made, the first is strongest and best. If there be many ulcers, and at the fourth or fifth annointing commonly the *Symptomata* will appeare, they use no more annointing.

CHAP. XXXIIII.

Of Præcipitatum given by the mouth.

Dosis. FVrthermore you shall understand, that some practitioners use to cure this disease, not onely by annointing (whereof we have spoken before) but by giving *Præcipitatum* by the mouth. Some give the common *Præcipitatum* so prepared: It is given in weight, gra. seven, or tenne at the uttermost: they

they mixe this quantity with medicines to alter the colour, that it may not be knowne. Some mixe it with *Aloes*, *Myrrhæ*, *Maſtiches*, gr. iij. Some mixe it with conſerves of Roſes, ſome with *Mithridatum*, and ſuch like. But there is a more ſafe curing then this, by *Turbith mineralis*, which the *Chymiſts* have invented in ſtead of *Præcipitatum*, which I better allow of, and it is very dangerous for the better ſort of men: of the which I mind to ſpeake hereafter as followeth. Firſt, the uſe of *Turbith mineralis* is betwixt grains xviij and xx. grains, or xxv. graines at the moſt, after the ſtrength of the patient: they uſe in this manner. Firſt they take the doſe as they themſelves beſt like, and mixe it with *Mithridatum*, one part or two as they will: ſome mixe with it conſerve of Roſes, ſo that there be not in all paſt ℥. j. or ℥. j. ß. at the moſt. They make it into a ball: ſome make three or foure pils and gild them, other ſome rolle it in powder of *Diambre* or ſuch like. The patients body muſt be prepared by ſome eaſie meane, and eate a light ſupper: let the patient receive it early in the morning: after he hath received it, let him lie in his warme bed an houre at the leaſt, and ſleepe after it, if it be poſſible; then let him ariſe and apparell himſelfe warme, and ſit by the fire. Let his chamber be very warme, ſo that he may ſweate temperately. Within foure houres after he hath received the ſaid Bole, cauſe him to eate ſome warme broth, and let him not come out of his chamber till he be throughly whole or cured. Let his diet be very good warme meates. Two mornings next following give him a litle *Mithridatum* in clarified Mace ale, and cauſe him to ſweate an houre or two in his bed. The third morning next following, give him the *Turbith* as before, and let him keepe the order aforeſaid: and if his mouth grow not ſore in the meane time, give it him the third time in the third morning next following the ſecond time: do ſo till his mouth be ſore, then ſeeke in the former chapter to heale his mouth as is taught there. Thus have you all the waies and meanes to helpe this pernicious griefe.

The doſis of Turbith mineralis.

Libri ſexti finis.

THE

THE VII. BOOKE,

TEACHETH THE FORME AND RVLE OF MAKING REMEDIES AND MEDICINES, WHICH OVR PHYSITIONS DO COMMONLY

use at this day, and to know after what sort their proportion and quantity is distributed and noted, with the names of each medicine.

CHAP. I.

Of Suppositaries.

A Suppositary is a remedy, whole, long, and round, which is put into the fundament, that it may avoid the pricking, and move and provoke the vertue expulsive to the avoiding of the excrements, compost, or ordure. We douse Suppositaries especially for three causes: the first is for bringing out ordure, which when it lieth in the right bowell, it requireth no clister. The second is, when one or two clysters have beene put into the body, and do not come out againe at the fundament, as it doth chance in passions of the cholicke, then it is very perilous to put in other clisters. The third cause is, when the sicke person is so weake that he may better suffer a suppositary then a clyster. A suppositary is made of hony that is boyled so long, till it doth waxe thicke and hard; oftentimes common salt is mixed with the hony: but if you will make it more sharpe and quicke, take of salt Gemme, the dung of a Mouse, Agaricke, or else *Hiera simplex*. ℞. a Suppositary made of hony, which if you thinke so weake that it will not move the compost or ordure, add too these following. ℞. to make a common Suppositary of sharpe hony, *sal Armoniacke*, ℥.ß. or of salt Gemme, ʒ ß. or of Mouse dung, ʒ.ß. or ʒ.j. or of *Hiera simplex*, ℥ ß. Also make suppositaries of white sope, tallow of beasts, fat of bacon, candles, the stalkes of Beets, or Mercurie, or their rootes annointed with oyle or hony, and strewed with powder of salt, specially for children and sucking babes, for whō one corne of salt put in is sufficient. ℞. Thime, or *Cyclaminum*, or Wormwood, or Sothernwood, stamped in a mortar, ℥ j. or ß of boyled hony so much as sufficeth, and make a suppositary, Suppositaries are good against the Palsey, made of Pellitory & Pepper, Napy (that is, a kind of rapes called a Navew) Cētorie, Bitumen, that is, a kinde of lime, the roote of *Panex*, Hysope, *Galbanum*, mixed with dry Rosin, or Pitch and Waxe. Let a Suppositary be round, and 6. 7. or 8. fingers in length. We do use no Suppositaries to them which have the hemorrhoides, or any other swelling in the fundament.

A suppositarie to bring forth the ordure.

A suppositarie against the wormes called Lūbrici.

CHAP. II.
Of making Nodulus.

NODVLI be those which are called of *Aetius* in Greeke προσθήκη; they are good for those which have clefts and swellings in the fundament. These do avoid and take away the hardnesse of suppositaries, because sometime we are compelled to use flocks in their steads. Their matter is the same that suppositaries be. ℞. Flocks mingled or beaten with hony, and put into the tuell: and truly that *Nodulus* is best and sweetest which is made of salt and the white of an egge in cloth or wooll, made in the forme of a Beane, and put into the tuell with a threed hanged at the end, that it may be drawne out againe.

CHAP. III.
Of making Pessaries.

A Pessarie is a medicine which is made of soft wooll, or such like thing, and it is put into the privities of women. The figure or shape of it is like a suppositary, but that it is longer & thicker, because it must be put into the womb. It is made of Waxe, or of cloth or cotton, or of lint first dipped and wet in an ointment, or in a medicine meete and convenient for the cure. Afterward wind them in silk, and hang a threed thereunto, that it may be drawne out the more easily. It is put into the tuell and into the wombe to ceasse the inflammations and ulcers of them both. Privatly it is put into the wombe to provoke the menstruis and the secundine, or to stop immoderate fluxe of menstruis, or to mollifie the hardnes of the wombe, or to cure other diseases of the wombe. ℞ a Pessary dipped & wet in *Unguentum rosarum*, and put it into the place. To this sometime is added *Opium*, that is, where the inflammation causeth great paine, *Opium* by his coldnesse maketh astoned, therefore his quantity ought to be small, as from halfe a struple to a scruple, and let it be holden a little time, lest through his coldnesse the parts which are sinnewie be hurt. It therfore may be holden halfe an houre. ℞. a Pessary dipped and wet in *Unguentum Pompholygos*, put it into the tuell or into the matrice that is grieved. Pessaries to bring forth menstruis are made otherwise. The medicines are taken in silke cloth, that is as thinne as sindall, and let the forme and fashion be thicker, which may bring out with his powder, as thus. ℞. *Hierapicra composita*, ℥. j. of *Euphorbium*, and the apple of *Coloquintida*, ana. ℈ ß mixe them and make a Pessarie. Annoint it with *oleum Nardinum*, or with the juyce of herbes that provoke menstruis. Such Pessaries be made oftentimes of brayed herbes provoking menstruis: as, ℞. Mercurie, Neppe, or Mugwort, or Sothernewood, M. ß. bray them, and rolle them in silke, and make a Pessary. If the menstruis have endured with swelling and paine, first make a bath, for that doth mollifie and moist: the paunch ought first to be emptied, and the bladder to be unloden, because the matrice is in the middest betweene them: for these being filled, and pressing the matrice, the menstruis for overmuch straightnesse may be retained and made slow in comming out. If immoderate menstruis do slow, do thus: ℞. a Pessarie wet in *Unguentum comitissae*, and put it into the matrice: or thus: ℞. of Plantaine, or Knotgrasse, or Brier, of Mirtle, or other that can

To ceasse inflammation.

To dry ulcers.

To bring forth menstruis.

stop menstruis, M. ß. bray them, and roll them in silke, and make a Pessarie.

To mollifie the hardnesse of the wombe, Pessaries mollifying may be made of the marrow of a Calfe, and a Hart, of Rosin, Terebinthine, fatnesse of a Goose, or porke, and of Gumme Armoniack dissolved in water.

CHAP. IIII.

Of Clisters or Enema.

A Clyster or *Enema*, is a kind of medicine the which is cast and put into the bowels by the fundament, liquide and thinne, and it is profitable for eight things. 1. To mollifie the wombe restrained with hardnesse. 2. To provoke the violence detestable and astonied. 3. To avoid any kind of humours. 4. To put away ventosities. 5. To ceasse dolours and paines. 6. To bind and restraine the bellie. 7. To make cleane vlcers of the guts or bowels. 8. To make sound the same. There may be also added to alter and change, as here followeth. ℞. of Lettuce, Scarioll, *Rostrum porcinũ*, leaves of Sallow. ana. M. j flowers of Violets, and Nenuphar, of each a little handfull: make a decoction of one pound. In the straining let one ounce of *Cassia fistula* be dissolved, oyle of Violets, and of Nenuphar, ana. ʒ j ß. Camphire, ∋ j and make a clister. ℞. the foure kinds of remollitives, or mollificative, Pellitorie of the wall, ana. M. j ß. the rootes of the Mallowes called *Althæa*, and white Lillies, ana. ʒ j seede of Flaxe, Fenugreek and Annise, ana. ʒ ß. of fat Figges, iiij. make a decoction of ℔ j. in weight. In the straining thereof dissolve therein of *Cassia fistula*, *mel Violarum*, and fresh butter, ana ʒ j. oyle of Violets, ʒ iij. and make a clister. If you will make a clister mollificative lacking the things aforesaid, do thus. ℞. oyle made warme ℔. j. and make thereof a clister, or thus. ℞. oyle and fresh butter, ana. ℔. ß. and make a clister. ℞. the foure remollitives, ana. M j. seede of *Carthamum*, ʒ j. of Annise, Fennell and *Careum*, ana. ʒ. iij and make a decoction of ℔ j. and in the straining dissolve *Hiera simplex*, or *Benedicta*, or *Diaphœnicon*, or *Electuarium de succo*, or *Electuarium Indi majoris*, ʒ. ß. of clarified hony, or juyce of Squil, ʒ. j. or common Salt, ʒ. ij. or salt Gemme, ∋ j or ʒ ß. Many do add to clisters, ʒ. j. of the juyce of Beetes, which do move and grieve the belly, or juyce of Beets and Coleworts, ana. ʒ. ß. of common Salt, ʒ. ij. or ʒ. j. which bite and gnaw the belly, or lesse, but the just weight must be as you conjecture to be easie or hard for the sicke. Also such a clyster expulsing the detestable facultie or matter, may very well be made onely of hony, or hony with juyce of *Squilla*, or other things decoct. And if that the vertue expulsive be astonied and dull through the hardnesse of the ordure, then make a clister partly of mollificatives, and partly of expulsives aforesaid. Clisters which avoid humours are made so, that they varie according as the humours differ. For when the humour is grosse and cold, evill disposing the bowels, let it be made thus. ℞ the foure remollitives, ana. M. j. Cammomill, the tops of Dill, Origan, Calamint, Sotherwood, ana. M. ß. Annise, *Careum*, Comin, Ammeos, Seselcos, ana ʒ. ß. berries of Lawrell, seed of Rew, ana ʒ. ij. make a decoction. In the straining dissolve *Catholicon*, and *Diaphœnicon*, ana. ʒ. ß. or *Diaphœnicon*, or *Benedicta*, ʒ. vj. or of both, ʒ ß. of red Sugar, and *mel Anthos*, ana. ʒ iij. ʒ ß. oyle of Dill and Cammomill, ana. quart. ß. or oyle of Rew, ʒ. j.

A clister mollificative.

A clister provoking & making voide the violence astonied.

A clister avoiding humours.

oyle.

oyle of Dil, ℥ ij. or oile of Lillies, ℥ ij. make a clyster. If ventosity be present, add Calmatives, if paine be present, take a medicine releasing griefe by provoking sleepe, as hereafter shall appeare by examples. If a cholerick and gnawing humour must be brought out with a clyster, then let the clyster be made of such things as will avoid that humour, and mixe it partly with such helpes as do ceasse inflammation, as thus: ℞. Mallowes, Bismallowes, Violets, Pellitory of the wall, Endive, Succory, Lettuce, Purslaine, ana. M. j. and if there be so much need of coldnesse, take the foure great cold seeds bruised, ana. ℥ iij. or ℥ ß. of whole Barley, p j. make a decoction of one pound. In the straining dissolve *Cassia fistula* and common Sugar, ana. ℥ j. the white of one egge or two, oyle of Roses, or of Violets, or common oyle, quart j. make a clyster. If such a passion commeth of a melancholick humour, make it thus. ℞. the foure mollificatives, the leaves of Bugloss and Borage, the tops of Dill, *Lupuli*, and Fumitory, ana. M. j. Melilot and Cammomill, ana. M. j. seed of *Carthamum*, and Polypodie of the Oke, ana. ℥ j. Annise, and Fennell, ana ℥ ß. make a decoction. In the straining dissolve *Hiera Ruffi*, which is not in use or *confectio Hamech*, ℥ ß. or *Catholicon*, ℥ j. red Sugar, or *mel Rosarum*, or Violets, ℥ j. oyle of Dill, Lillies, and Violets, ana. ℥ j. make a clyster. ℞ Mallowes, Bismallowes, Pellitory of the wall, Origan, Calamint, Cammomill, the tops of Dill, ana. M. j Annise, *Careum*, Comin and Fennell, ana ℥ ß. or ℥ vj. of Laurell Berries, ℥ iij. or ℥ ß. seed of Rew, ℥ ij. or iij. and make a decoction. In the straining dissolve *Benedicta*, or *Diapbœnicon*, or *Electuarium Indi majoris*, which we do not use here, ℥ ß. confection of Lawrell berries, ℥ iij. or ℥ ß. red Sugar, ℥ j. oile of Dill, Cammomill and Rew, ana ℥ j. make a clyster. Into these clisters which put away ventosities, oyle of Nuts is wholesome to put in, and also (as *Galen* saith) *Vinum malvaticum Cretense*, may well be mixed with a clister as is aforesaid. The signes of ventosities and wind contained in the bowels, be often farting and noise in the gutves, because it chanceth as often as bubles are broken in the bowels. Bowels wherein be burbles (as *Galen* teacheth *Particula* 2. *Aphorism. strangulati nondum mortui, &c.*) be caused of aire shut and enclosed with the humour. Clisters to ceasse paines are made many wayes, for if the cause be an hot gnawing humour, the example is shewed afore by cold things, where he intreateth of a clyster to avoide humours: If the paine be of a cold cause, take the same that is given against ventosity last before: if the paine do come of moe causes, make a clyster of many of those things which are meete for the causes: and when the cause of the paine is not knowne, make it thus. ℞. flowers of Cammomill, Melilot, the toppes of Dill, ana. pug. ij. make a decoction in milke. In the straining dissolve therein white Sugar, because the red is biting and pricking, ℥ j. ß. whites of eggs ij. oyle of Dill and Cammomill, ana quart. ß and make a clister. Or thus. ℞. oyle of Cammomill, Dill and Violets, ana ℥ iij. cast in with a clister, and when we want such oile, we make it of quart iij. or ℔ j. of oile Olive. ℞. milke sodden, quart iij. or ℔ j. *Amylum sive Amydum*, halfe a dramme, or a dram at the most, Gumme Arabique, or Tragacanth, or both, a little burnt, ana. halfe a dram, or a dramme, or two drammes, Boleatmoniacke, and *Sanguis Draconis*, ana. ℥ ij. oyle of Roses and Cammomill, ana. one ounce and an halfe: make

A clister to put and drive away ventosities

A clister to ceasse paine.

A clister restraining.

A Cliſter profitable againſt an hot humour gnawing in the bowels.

a cliſter. ℞. the juyces of Plantaine, *Arnogloſſa*, that is, a kind of Plantaine, Knotgraſſe, and Purſlaine: let theſe juices be cleanſed either by ſeething or reſidence, take of all theſe, or of one of theſe, as much as ſufficeth for a cliſter, adding of the powders aforeſaid, and with thoſe oyles make a cliſter. Note that when there is need, then you may make cliſters of thoſe herbes ſodden, or of the waters diſtilled out of them, adding Roſewater, as: ℞. the water of *Arnogloſſa*, of Plantaine, of Roſes, of Purſlaine, of Knotgraſſe, as much as ſufficeth, and diſſolve ſome of the aforeſaid things therein. It is to be noted, that ſometime there are put into the aforeſaid decoctions, ſeeds and fruits that be ſtipticke, to make hard, and to bind, ſo that they lacke ſharpneſſe, becauſe elſe they would pricke, provoke and expulſe; therefore we can mixe together the ſeeds of Myrtle, Sorrell, of Purſlaine, Plantaine, Cypreſſe, *Cauda equina*, Horſtaile, and ſuch like. Moreover note, that oile muſt never be put into cliſters, if the bowels be ulcerate, as they be in *Dyſenteria*, (which is a fluxe in the body) yet many do neglect that, not knowing that oyle is an enemie to ulcers (as *Galen* intreateth *tertio & quarto Methodi.*) Truly wine is a ſpeciall friend, the creame or curde of a Hare or of a Goate, in weight ℥. iij. *Sorbus*, Proyner, Medlars, Quinces, ana. ℥. j. more or leſſe, do reſtraine and bind ℞. of whole Barley, p. ij. of red Roſes and Cammomill, and Plantaine if paine be preſent, ana. p. j. make a decoction. In the ſtraining diſſolve therein *mel Roſarum*, ℥. j. the white of one egge or two, make a cliſter. Such a clyſter is to be given alwaies before cliſters reſtraining, binding and conſolidating, by meanes whereof the things is made prompt and eaſie. A cliſter conſolidating, is made when the filthineſſe of the bowels is not purged and tried out, becauſe that is deadly: and therefore there needeth no cliſter, but that prognoſtication is ſufficient, ℞. of the juyce of Plantaine, *Arnogloſſa*, and Purſlaine, ana. ounces three, of Bolearmoniake, *Sanguis Draconis*, and *Amylum*, ana. dramme one and a halfe: or the tallow of a male or female Goate one dramme, or one ounce and a halfe, and make a cliſter. And becauſe Goates tallow cannot well diſſolve, but almoſt alwaies it congealeth and hardneth together in the bowels of the ſicke, therefore it may be and ought to be diſſolved with a little oyle of Roſes, and then it need not be feared for ulcers. Alſo ointments conſolidating (as is *Unguentum album*) ſometime are made liquide and mixed, and ſpecially when the ulcers be nigh, or in the great guts. Sometime in the ſtead of juyces may cliſters be made of milke very well for his whey portion, which doth reſtraine and conſolidate. Oftentimes both in theſe and in reſtraining clyſters, the whites of eggs hard ſodden are diſſolved. And thus finiſheth the making and uſe of clyſters or *Enema*.

A Cliſter to ſcoure and cleanſe ulcers in the guts.

A Cliſter conſolidating, that is, making ſound of ulcers,

CHAP. V.

Of making Syrupes.

A Syrupe is of medicines a juyce with Sugar or hony molten therein, decoct and boyled unto the meaſure of that Sugar. Practitioners do put a double underſtanding in ſyrupes, that is, *ſimplex*, which is called uſuall, and *compoſitum*, which is called magiſtrall. Simples or uſuals be theſe, ſyrupes of

Violets, of Roſes, of Endive, of Nenuphar, of Maidenhaire, of Wormewood, of Mints, *Oxymel ſyllitticum*, ſyrupe of Eupatorie, of *Epithymum*, and of *Byzantij*. They are called ſimples, as well becauſe they conſiſt in one ſimple medicine, as alſo becauſe they are ordained for one ſickneſſe and for one uſe. *Syrupus compoſitus* which is called magiſtrall, is compounded of divers medicines being good for ſundry diſeaſes, as in example: if any man compound together ſyrupe of Wormewood and Stæchados, being taken in even portions or quantity, there would come thereof a ſyrupe good for the ſtomacke, becauſe of the Wormewood, and good for the head becauſe of the Stæchados. A Syrupe is good and profitable to digeſt humours before a purgation, that they may the eaſier and better obey the purgation. Therfore they are uſed of many Phyſitions to be given before medicines, although we have not read that old practitioners did obſerve it, but they did commit the digeſtion of humours wholy to nature. Looke the comment, *Aphoriſm.* 9 *Lib.* 2. When any man will purge the body, it behoveth to make it flowing. Truly *Hippocrates* would do thus, ſaying, that the concoct and digeſt matter ought to be healed and moved, and not the crude and raw matter. And *Galen ad Glauconem libro primo*, ſpeaking of the cure of *Tertiana Notha*, would not have Wormewood to be given till the ſeventh day. Therfore it doth appeare for a truth that ſyrupes ought rather to be given for the humours left after a purgation, then for their digeſtion and coction. But many do obſerve and uſe, that humors being groſſe and clammy and viſcous, may by ſyrupes that do attenuate, cut, and devide, be prepared and made eaſie to avoiding and purging; they call this digeſting of humours. Cold and cleaving humours are prepared with ſyrupes that be hot, cutting and ſcouring, as to digeſt rheumy matter, ſuch as is a feaver quotidian, and to prepare it to the purging, ℞. the five roots aperuæ, made cleane, and tempered in vineger foure houres, ana. ℥ ß. or ℥.iij. or the rinds of the five roots, Origan, Calamint, Hyſope, Betony, and Germander, ana. M, ß. of Anniſe and Fennell, ana. ℥ ß. of Raiſins the ſtones picked out, ℥.iij. both the Stæchados, ana p. j. make a decoction. In the ſtrayning, diſſolve of good hony quarts iiij. of white Sugar, ℥.iiij. make a ſyrupe perfectly ſodden. Miniſter three ſpoonefull with double as much of water of Liquorice, or with Ptiſan, or with water of Raiſins or Anniſe. Humours that be moveable and thin, muſt be prepared to the avoiding and purging by ſyrupes that do make thicke and let the moving, which humours if they be carried to the waies of expulſion, or be kept and contained in the waies and conduits by which an apt and ready expulſion may be made of them, then they may be avoided without any preparative. But if thoſe humours be reſtrained and kept out of the places aforeſaid, then they ſhall be rectified and remedied with cold ſyrupes, the making whereof doth follow.

A ſyrupe digeſting of rheumy matter.

A ſyrupe againſt thin and moveable humours.

℞. ſyrupes of Purſlaine, Sorrell, Endive, Nenuphar, of Ribes, of Barberies, of *Agreſta*, of Quinces, of Roſes, take of one of theſe or mo, ℥.vj. miniſter it with double as much of well water ſodden. There may alſo conveniently be made a Iulep in this wiſe. ℞. ſyrupes of Roſes, Purſlaine & Sorrell, ana ℥.j ß. or ℥.ij. water of Roſes, *Arnoglоſſa*, Succory, or Endive, or Purſlaine, or Sorrell, ana. ℥. ij. water ſodden or burnt, ſpecially if fluxe of the bellie be preſent; ℥.vj.

A ſyrupe to make humours groſſe and thicke.

Note. ℥.vj. make a Iulep clarified, and aromatized with ʒ ij. of Cinamon elect. Furthermore, if thoſe humours do not make and cauſe fluxe of the belly, but being inflamed do begin a feaver, then neither ſyrupes ſtipticke nor waters are to be uſed, but rather cold ſyrupes lacking ſtipticity, as be ſyrupes of Endive, Purſlaine, Violets, of *Nymphea* called water Lillies, of Maidenhaire. But if we do ſuppoſe that there ought to be a greater extinguiſhing and quenching, that the rotten matter may be driven out the more eaſily, we do uſe cold ſharpe ſyrupes, as be *Syrupus acetoſus ſimplex*, which is put in both cauſes, as well hot as cold: alſo *Oxyſaccarum ſimplex* and *Syrupus de acetoſitate Citri*, and of Limons, which if the fluxe *Diarrhea* be preſent, being raiſed and cauſed of ſuch hot humours, then ſyrupes that be acetoſe and ſharpe are not to be miniſtred, becauſe they excoriate, raſe, and flay; but ſyrupes of Ribes, Barberies, Quinces, and juyce of Sorrell may be ſuffered and given, becauſe they have but meane ſharpneſſe and acetoſity. But againſt hot humours, make potions of ſyrupes magiſtrall in this wiſe. ℞. Endive that is young, or new ſet, and not growne long, waſh it not; *Adiantum*, Maidenhaire, Succory, Purſlaine, Lettuce, Singreen, Scarioll, Plantaine, of all, or of ſome of them, two or three, ana. M. ij the foure great cold ſeeds, ana ʒ. iij. the roote of Succory, the roote of Sorrell, of Gramen, and Nightſhade, that is, the leſſe Sorrell, called *Solatrum*. ana. halfe an ounce, or ʒ iij. make a decoction, to which may be added the juyce of the herbes afore written, cleanſed ſo much, and halfe ſo much, or halfe as much more as the third part of the decoction. In one pound of the ſtraining diſſolve Sugar Taberzet, ʒ vj. of wine of Pomegranates, ʒ j. ß. of vineger, ʒ. ß make a ſyrupe clanfied & aromatrzed with ℈. ij. of white Saunders, or red, or both, ana. ℈ j. But if thou wilt make the ſyrupe perfectly concoct and ſodden, add too Sugar, and let it be ſodden to the perfection that it may be kept. The uſe and miniſtration muſt be with double as much of ſome liquor, as water ſodden, water of Liquorice, or the water of ſome of the herbes aforeſaid diſtilled; yet I do not much praiſe and allow the uſe of diſtilled waters. But if the ſyrupe be not perfectly boiled, (as is ſhewed in the fifft example) it muſt be given by it ſelfe, and without the adminiſtration of any thing elſe, neither ſhall the juyces be put in, which ſhould be put in, in a ſyrupe perfectly ſodden.

A ſyrupe for melancholy humours. Like formes and uſes may be made of ſyrupes, rubifying or digeſting cold matter. Syrupe of *Epithymum*, ſyrupe of Fumitory, which is made two waies: one way is of the onely decoction or juyce of Fumitory, and then it is *Syrupus de Fumiterra ſimplex*: another way is according to the deſcription of *Meſue*, and ſuch a ſyrupe hath Myrobalanes, *Caſſia*, and many other things: which ſyrupe is called compound for that cauſe: ſyrupe of Bugloſſe, ſyrupe of Borage, ſyrupe of Harts-tongue, which openeth and looſeth the ſtoppings of the ſpleene, and ſyrupe of Violets, becauſe it moiſtneth very much.

The ſimple medicines wherewith theſe ſyrupes are compounded be theſe: Borage and Bugloſſe, Fumitory, *Lupulus*, *Epithymum* and ſuch like that do help & aide the digeſtion of ſuch an humour. Out of the aforeſaid things may be made ſyrupes, potions, & Iuleps decoct and boiled to the ſatisfying of theſe intentions and meanings. Oftentimes there be made ſyrupes laxative for the purging and avoiding of the matter that is rheumie & filthy, and alſo melancholike

cholike matter, when long continuing diseases be bred of them, partly to the digestion of raw matter or humours, and partly to the avoiding and purging of humours which be rotten, as in long feavers.

℞. the roote of *Apium*, Fennell and Parcely scraped and made cleane, ana ℥ iij. of Hysope, Origan, and Calamint, ana. M ß. of seede of *Carthamum*, ℥ ij. greene Polypody of the Oke, ℥ ij. of Annise, Fennell and Dill, ana ℥ j ß. of Liquorice scraped, ℥ iij. of Raisins the stones pulled out, ℥ ß. of the three cordiall floures, ana. p. j. make a decoction strained to lb j. or lb j ß. in the which infuse new trochiskes of Agaricke, ℥ j ß. leaves of Sene cleansed, ℥ ij. after ten houres make a straining, wringing it strongly, whereto add syrupe of Violets, *syrupi de Bizantijs*, & white Sugar ana ℥ iiij. make a syrupe perfectly sodden and aromatizate with ℥ j. of Cinamon electe, and with one syrupe ℈ j *Xyloaloes*. The dose of this syrupe by meanes of the things that are put into it, may be ℥ j ß. which also the fourth or fifth day, may be given with double as much of hydromel, that is, water and honey sodden together, or *aqua Mulsa*, or of some other decoction. By like meanes may the laxatives entring into this present syrupe be increased or diminished, by reason of the quantity making of the syrupe, for this present syrupe is ordained for 6. or 7. or more doses, therefore the forme and fashion of the proportions being kept, it may be made for 1. 2. 3. or more doses. Moreover by like reason a syrupe laxative is made for matter cholerick and filthy (as one would say) vitellate, the which causeth feavers hard to be eradicate and take away.

A syrupe laxative against rhumy matter & feauers Nothæ.

℞. the roots of *Apium*, and of Fennell cleansed, and scraped, and tempered in vineger one nights space, ana ℥ ß. of Hysope, Maidenhaire, *Adiantum*, *Polytricum*, some call it wall-ferne, Harts-tongue, Endive, Succory, ana M ß. or M. j. the 4. great cold seedes bruised ana. ℥ ij. or ℥ iij. Raisins the stones pulled out, ℥ ß. the three cordiall floures ana. p. j. make a decoction, in the which infuse Agaricke newly made in trochiskes, ℥ vj. the leaves of Sene made cleane, ℥ j. in the straining dissolve syrupe of Maidenhaire and Violets, ana ℥ iij. of white Sugar, ℥ iiij. make a syrupe perfectly boiled, putting in the end of the straining of it ℥ ß. of Reubarbe electe infused as it ought to be, which thing after it be strained, let it boile on a soft fire without flame or smoke, unto the perfection of the decoction: the dose of it is, ℥ ij. or ℥ j ß. with double as much of the decoction of Endive, and Succory, or Liquorice, or with double as much of whey made of Goates milke. This syrupe is for five or sixe doses. And if the first dose will not satisfie your intent, then you must dissolve somewhat therein that hath power to purge the humour that thou wouldest have brought out: as for example, ℞. of the syrupes aforesaid, ℥ j ß. of whey made of Goates milke, ℥ iij. make a dose. And if thereof do not follow the effect that you looke for, add thereto either of *Cassia fistula*, ℥ ß. or of *Diaprunis laxative*, ℥ j. or ℥ ij. or *Diaphenicon*, ℥ j ß. or also some Reubarbe. You may also do the same in the example of the syrupe made to avoid rheume.

A syrupe laxative against choler-ick matter.

℞. of the juyces of *Lupuli* (that is) Hops, and Fumitory, but it is unpleasant, of Bugloss, of Borage, and of sweete Apples cleansed, ana ℥ ij. or iij. let them be twise cleansed, either by decoction and clarifying, or by residence of greene Polypody of the Oke, ℥ ij. or iij. of fat Tamarinds, ℥ j. *Epithymii Cretensis* put

A syrupe against melancholy

in the end of the decoction, ℥.ij. of *Adiantum*. Harts tongue, and the three cordiall floures, ana.p.j. make a decoction strained to quarts ij. in the which infuse the leaves of Sene made cleane, ℥.iij. make a straining, and mixe it with the aforesaid juyces: afterward add thereto syrupe of Violets, ℥.vj. syrupes of Bugloſſe, and Sugar, Taberact, ana. ℥.iij. make a syrupe perfectly sodden, and Aromatizate with, ʒ.j of Cinamon, and ϑ.j. of white Ginger scraped. The dose is two ounces with water of Bugloſſe, or Hops, or Fumitory, or whey made of milke. And thus much of making syrupes.

CHAP. VI.

Of making Iuleps.

A Iulep doth not much differ from a syrupe, but that it is leſſe boiled then a syrupe is, and because also it is made without the permixtion of any other decoction with it, as syrupes are wont to have when they are made. Iuleps are made either of water of infusion or distillation, or else of the juyce of some simple medicine, as thus. ℞. of the water of infusion of Roſes, or the water of infusion of Violets, ℥.v. Sugar, ℥.iiij. boile it easily and make a Iulep: minister it with twiſe or thriſe as much of sodden water made cold againe. Or thus. ℞. water of Roſes, ℥.viij of Sugar, ℥.iij. boile them easily and make a Iulep. Or thus. ℞. the juyce of Roſes, or the juice of Violets, ℥.vj. Sugar, ℥.iiij. boile them easily and make a Iulep. Likewiſe Iuleps may be made of other things that do either make warme or hot, or that do open & looſe, or that do restraine and bind. But yet Phyſitions commonly do call a syrupe, dissolved in sodden water, a Iulep saying, ℞. syrupe of Roſes, and the syrupe of Violets, or syrupe of Maidenhaire, or of any other syrupe, ℥.iij. of sodden water, ℔ ß. mixe them together and make a Iulep.

CHAP. VII.

Of Dolis, sive Potio.

Dolis, otherwiſe called *Potus* or *Potio*, is a medicine laxative, dissolved in some kinde of liquor, and given in drinke. There be of this many differences, because of the diverſity of humours that they voide and purge. The simple medicines do purge and bring forth theume or fleame, as be these, *Agaricke, Turbith, Carthamus, Colocynthis*, and other often sought out by *Mesue*. The compounds be *Diaphœnican, in forma opiatæ, Diacarthami* in the forme of lozenges, *Electuarium de Citro, Electuarium Indum majus & minus, Benedicta*, and *Hiera simplex, Hiera composita*, and such like. But these be compounded, not that they avoide onely one humour alone, but being mixed with another humour, as choler mixt with fleame or melancholy. Medicines are ministred in diverſe formes and fashions: as first in the forme of a potion, for one only dose, or for one time, in the forme of a bole, whereof shall be spoken hereafter, in the forme of an Electuary liquide, as *Opiatæ*: whole in forme, as lozenges, in the forme of syrupes of Iuleps, also in the forme of powder and pils. ℞. *Diaphœnicon*, ℥.ß. or ℥.vj. if the sicke be strong, dissolve it with the water of the decoction of Liquorice, Raiſins, and Anniſe, as much as sufficeth. Make a dose with syrupe of Violets, ℥.vj. or ℥.j. or dissolve it with common strayning

The forme of a potion.

sing, and make a dose, or dissolve it with Hydromel, or dissolve it with certain distilled waters, as waters of Hops, Bugloss, Succory, or such like; or dissolve it with the decoction or broth of a Chicken, or with the whey of milk, or thus: ℞. the three cordiall flowers, ana. one handfull, of Proines Damascene, *Iujubarum* and *Sebesten*, ana. foure in number, Liquorice scraped, ʒ j. ß. Annise, ʒ. j. make a decoction strained for one dose: in the which dissolve *Diaphœnicon*, ℥ ß. or ʒ. vj syrupe of Violets, ℥ j. and make a dose. If you will add to it another Electuary laxative, take of one a quantity away, and add to as much of another, as where it is said, take of *Diaphœnicon*, ʒ vj. you may say take of *Diaphœnicon* and *Carthamum*, ana. three drams, and so likewise of other.

The forme of a potion or dose, whose decocti ō doth avoid certain rheume & fleame.

℞ Raisins the stones pulled out, ℥ ß. the seed of *Carthamum* and Polypody of the Oke, ana ℥ ß or ʒ. vj. of Annise, Fennell, and Liquorice scraped, ana. ʒ. j. ß leaves of Hysope, ℥ j. make a decoction, in the which infuse Agarick newly trochiscate, ʒ j. or ϑ. iiij. or ʒ j. ß. In the straining dissolve *Diacarthamum*, or *Diaphœnicon* or *Benedicta*, ʒ. iiij. or ʒ ß syrupe of Violets, ℥. j. and make a dose. These things avoid choler: juyce of Roses, Violets, Tamarinder, Manna, *Diagredion*, that is, Scammony prepared, *Psillium*, Reubarbe and Myrobalanes. *Cassia fistula* purgeth as well choler as rheume: juyce of Roses and Ireos do bring forth thin choler and yellow water. Compounds to avoid choler are these, *Electuarium de succo Rosarum*, *Diaprunis laxativum*, *Diaprunis simplex*, trochiskes of Violets, which be seldome in use.

Simples to avoid choler.

Compoūds.

℞. of fat Tamarinds, ℥. j the three cordiall floures, ana p ß. Liquorice scraped. ʒ j ß of Proines Damascene, number vj, make a decoction in a litle quantity of water, in the which let the Tamarinds be strongly wrung out. In the straining dissolve *Cassia fistula* that is new, ℥ j. or ʒ x. make a dose. In the like decoction you may dissolve, ℥ ß. or ʒ vj. of *Diaprunis simplex*, with ʒ. j. ß or ʒ. ij. of *Diaprunis* laxative. If it be feared that *Diagredion* will do hurt, and if the sick be rich, in the stead of *Diaprunis* laxative may be dissolved, ʒ. j. or ϑ. iiij. or ʒ j. ß of Reubarbe. Take heede and note, that such a potion is good in cholerick feavers, and in those feavers in which the Frensie is feared; and truly it is excellent good, for by it is eschued the aversion, and also the refrigeration and the cooling. In stead of this present decoction and colature, medicines laxative may be dissolved in a common decoction, or with water of fruits, or with Hydromel, or with waters distilled either with Endive, Succory, Hops, or with the broth of a Chitken, or with the whey of milke. ℞. Raisins the stones picked out, ʒ iij. Liquorice scraped, and Annise seedes, ana ʒ. j. Proynes Damascene, in number vj Tamarinds ℥ ß. the three cordiall floures, Succory, yong set Endive, ana. M. j. make a decoction boiled for one dose, in the which dissolve new *Cassia fistula*, ℥ j. or ʒ. vj. after the straining, infuse ʒ. j. or ϑ. iiij. or ʒ j ß. of Reubarbe elect as it ought to be, of syrupe of Violets, ℥ ß. or ℥ j make a dose. Give in the morning before dinner 3. or 6. houres, on that day he is least afflicted. If choler be mixed with fleame, by reason of that mixture, let such things as do loosen choler, and such things as dissolve rheume be mixed together. Spikenard which is wont alwaies to be joyned with Reubarbe, is unpleasant to the belly, for it looseneth oppilations and stoppings vehemently. Also it provoketh vomit, and in women with child,

The forme of a potion loosing and resolving choler.

The forme of a common dose, in the beginning of cholericke feavers, especially in tertian fevers,

it

it provoketh menstruis strongly. Therefore many do thinke that it ought not to be mixed with Rubarb in medicines that are given to women with child, or to those which be apt to vomite. For that cause if it be mixed, 3. or 4. graines are sufficient for ℥ j of Reubarbe. For delicate persons which do abhorre all medicines, make a dose under the forme of a syrupe for two or three times, or for one dose after this sort, specially for Tertians exquisite and dainty. ℞. Endive yong set, and Succory, ana. M. ß. the three cordiall floures, ana. p. ß. Liquorice scraped, ℥. j. ß. Proynes Damascene vj. in number, fat Tamarinds, ℥. 6. Annise, ℥ ß make a decoction boiled to ℥ iij. or else you may make a decoction for one dose, in which dissolve syrupe of Violets, and Endive, ana ℥ vj. or ℥ ß of white Sugar, ℥ j. the wringing and straining of ℥ ij. of Reubarbe elect, infused as it ought to be without Spikenard, make a long syrupe, that is as it were in the forme of an *Apozema* (which is a decoction so called of the Greekes, and used of them in stead of our syrupes. Let it be boyled upon the coales without any smoake long time together, wringing the Reubarbe strongly, being bound in a peece of linnen cloth, clarifie it, and aromatizate it, and make a dose of ℥ j ß. it may be multiplied for two or three doses (the proportion of all being kept and observed.) But if you will make a syrupe to last long, seeth it to the perfection, and of that syrupe minister, ℥ j. ß. or ℥ ij. with whey of milke, or with the decoction that serveth for thy purpose. Also you may add some Sene in the infusion, especially if you thinke choler adust doth reigne, or if you desire a more full and quicke effect of the medicine: ℞. of young set Endive, of Succory of *Adiantum*, and of Harts-tongue ana. M. j the foure great cold seeds, ana ℥ iij. the seede of *Carthamum*, ℥ j ß. Polypodie of the Oke, ℥ ij. fat Tamarinds, ℥ j. ß. seede of Endive, Scarioll and Liquorice scraped, ana ℥ ij. of Raisins the stones plucked out, ℥ ij. Proynes Damascene 12 in number, the three cordiall floures, ana. p. j. make a decoction of ℔ j. or ℥ viij. in the which infuse the leaves of Sene cleansed, ℥ j. ß. Agaricke newly trochiscate, ℥ j. In the straining of the decoction dissolve syrupe of Violets, and Maidenhaire syrupe, ana ℥ iij. white Sugar, ℥ ij, make a syrupe boiled upon a lent fire, without smoak, putting unto it the straining of ℥ vj. of Rubarbe elect, infused as it ought to be, make a syrupe perfectly boiled and aromatizate with, ℥ ß of Cinamon, & ʒ ij of Red Saunders, reserve it in an earthen or glassen vessell. The dose of the aforesaid syrupe shall be the fourth part of it (that is to say, ℥ ij.) the which may be dissolved with whey of Goats milk, or water of the decoction of the common clature, or with the waters of the decoctiõs of distillations of Succory or Endive. But *Igoreus* doth not allow distilled waters. And if the aforesaid doses do not sufficiently move the belly and cause it to be soluble enough, an infusion may conveniently be added to the second dose, ʒ ij or ℥ j of Reubarbe elect, or some *Diaprunis laxative*, or *Electuarium de succo Rosarum*, as in example. ℞. of the aforesaid syrupe, ℥ ij. the straining of two scruples of Reubarbe elect, or *Diaprunis laxative*, ℥ j. ℥ or ℥ ij. of whey made of milke, ℥ ij. or as much as is sufficient, & make a dose. It is to be noted that the aforesaid syrupe ought rather to be given and ministred to those that have *Tertianæ Nothæ* (that is, bastardly Tertian fevers) rather then to those that have feavers exquisite, dainty, and lawfull; for these be of

A dose under the forme of a syrupe for delicate folke.

A dose against bastardly fevers, especially Tertians.

fewer

fewer fits, and be ended in a short time. The other be long and of more fits, so that they remaine many times and often from one Equinoctiall to another. To this also the Tertians that be exquisite and pure do come, and are caused of sincere and good choler: and the feavers *Notha* and bastardly do come of filthy and vile choler. Here note also that *Carthamus* and *Agaricke*, which do avoid and purge rheume, the leaves of Sene which doe purge melancholy, and also Reubarbe, which doth purge choler, may be put together to the aforesaid syrupe, whereby the matter that causeth feavers *Notha* of long continuance, is avoided and purged. Also note, that in one day, or in the third or fourth day, one dose ought to be given, but more daies must be let passe according to the doctrine of *Auicen de Cura Tertianarum Notharum*. These do purge melancholy, Hops, Fumitory, *Epithymum Cretensis*, Polypodie of the Oke, the leaves of Sene, *lapis Lazuli*, *Myrobalani nigri* or *Indi*, *lapis Armenus*, blacke Hellebore, and a thousand other are to be sought out of *Mesue*. The compounds that purge melancholy be *Catholicon* or *Diacatholicon*, *Diasenæ*, *Catharticonimperiale*, *Hiera Ruffi*, *Confectio Hamech*, *Pilulæ de Fumitoria*, Pils of *lapis Lazulus*, Pils of the five kinds of Myrobalanes, of *Epithymum*, of Hellebore pils; whereof the dose is ʒ. j. We can or do seldome use the other compound medicines, for the bitternesse that they have in taste: All Electuaries (except *Catholicon*) be evill in tasting, & therefore they are confected, & made in forme of potiõs. ℞. Fumitory, & the tops of Hops, ana. M. j ß. the three cordial floures, ana. p. j of Raisins the stones picked out, ʒ. iij. or ℥ ß. of greene Polypodie of the Oke, ʒ. iij. of *Cuscuta*, & *Epithymum*, ana. ʒ. iij. of Annise and Liquorice scraped, ana. ʒ j ß. make a decoction, in which infuse the leaves of Sene made cleane, ʒ. j. or ʒ. ij. In the straining of the decoction dissolve, *Diacatholicon*, ʒ. j. or ʒ x. syrupe made of Violets, ℥. j. make a dose. In this dose syrupe of Violets, and the cordiall floures are put in, that they may temperate the drinesse of Sene and *Epithymum*. If we will more diligently purge melancholy, we do put in *Hierapicræ Ruffi*, whose dose is ʒ ß. in which Hellebore is entred, which is not in use at Paris. Or else take *confectio Hamech*, ʒ ß the which is exceeding bitter for the plenty of *Coloquintida* that is therein. Remember and note, that medicines loosing and purging choler, or rather melancholy, may conveniently be dissolved with the whey of Goates milke, or with the water of the decoction or infusion of the things aforesaid, putting in the dose before written, as in example. ℞. of all those or of part of those good things which be written in the dose aforesaid, afterward make a decoction in the whey of Goates milke, and in the decoction infuse the leaves of Sene, &c. And with some of the aforesaid Electuaries confect and make a dose according to the nature and strength of the sicke person: or thus. ℞. the leaves of Sene made cleane, ʒ iij. infuse them in the whey of Goates milke all one night, and in the strayning of the decoction dissolve *Catholicon*, ʒ j. or ʒ. x. or ℥ j. ß. and make a potion. Note that *Epithymum* doth sustaine and maintaine a decoction: and therefore we may write thus, ℞. *Epithymum Cretensis*, ℥ j. let it boile with whey of Goates milke, afterward straine it, and wring it out strongly, and with ʒ. j. of syrupes of Violets make a dose, which if it seeme not to bee sufficient, add to it some *Catholicon*. *Galen* doth counsell to take this potion,

Simples to purge melancholy humour.

The forme of a dose against melancholy.

13. *Terapeut.* in which place he considereth, that Cankers, and all melancholike diseases ought to be taken heed of before hand, and to be eschued: but he putteth in but ℥.liij. which drams do shew to be of no effect, because, (as I thinke) we have not the good *Epithymum*, and therefore we take an ounce for the quantity, whereby the working of it may be the quicker and the better. All others do follow this sentence, which in their bookes of practises or abridgements have remembred this against the *Elephantia*, which is commonly called the Leprie, and is now made for the cure of *Elephantiasis*. Many do thinke and judge that the decoction of an old cocke is very good and wholesome for diseases growne and begun, as well of melancholy, as also of rheume and fleame. The chiefe use of it is against the paines of the cholike, caused of rheume, and partly of winde, & also against diseases of the breast, as difficulty in breathing, and moreover against diseases of the joynts caused of cold matter. It is prepared and made against the cholicke, caused partly of rheume, and partly of ventosity and wind. It is thus as followeth. ℞. of Hysope, Calamint, ana. M. j. Raisins the stones picked out, ℥. j. ß. of Annise, Fennell, and *Carui*, ana, ℥ vj. of the seed of *Carthamũ*, ℥ ij of greene Polypodie of the Oke, ℥ j. ß. the three cordiall floures, ana p j. of the floures of Cammomill, p ß. and make a decoction, putting all together into the belly of an old Cocke, prepared as it ought to be, infuse in the end of the decoction, the leaves of Sene made cleane, ℥ ij. ß. of Agaricke newly trochiscate, ℥. x. make a decoction of two pound, and reserve it to your use. ℞. of the aforesaid decoction, ℥ iiij. syrupe of Violets, ℥. j. ß. make a dose. Note that if the sicke person be strong and stubburne, there may be put in the dissolving some *Diaphœnicon*, as ℥ j ß. or ℥ ij. or as much *Benedicta*. Take heed also, for Agaricke (as many do thinke and judge) is suspected, and thought to be hurtfull to those that have the cholicke: because that if the substance of it be throwne in with a clister, the lightnesse of his substance cleaving to the gutres, doth pricke them and grieve them, and doth provoke a flux also, and oftentimes doth cause one to desire to sit long at the siege, because that it hath vertue and power to draw downe humours from the farre parts of the body; and therefore *Democritus* (as *Mesua* doth witnesse) called it *Medecinam familiæ*, the medicine of his familie or household. Therefore it may not well be given to those that have paine in the bowels, because it maketh a fluxe that would not be unlesse that caused, and therefore I counsell in such cases, to take away Agaricke. Furthermore note, that Cammomill may aptly and well be put into those decoctions, although the use of it is rare, and seldome seene among Physitions, yet it is manifest, that the onely decoction of it in the broth of a Chicken or Capon, is excellent profitable against all inward griefes, and specially for those which have the Cholicke and the Frensie (as many have proved it, to the great preservation of their health.) The water of the distillation of Cammomill is ministred for the same purpose, but yet the decoction thereof is of more and better effect then the distillation of it. The bitternes of the decoction may be mitigated with Sugar, if it be for delicate persons. Also the decoction of a Cocke may conveniently be given for diseases in the breast and of *Dyspneas*, if medicines pectorall be decoct with it as, ℞. of Hysope, of *Enula Campana*,

The decoction of an old Cocke.

of

of each the third part of a handfull, of Savory the fourth part of a handfull, of horsehoofe, called *Ungula caballina*, which is an herbe called of some, Ile Clote, whereof you may take a good handfull, seed of *Carthamum*, and greene Polypodie of the Oke, ana. ℥ ij. of Annise and Liquorice scraped, ana. ℥ ß. roots of Ireos, and rootes of *Enula*, ana ℥ iij. or ℥ ß of fat Figs not putrified foure or sixe in number, of fat Dates, the skins and stones taken away, foure in number, of Iujubes and Sebesten, ana twelve in number, of Raisins the stones picked out, ℥ j. the three cordiall flowres, ana. p j make a decoction in the belly of an old Cocke that is hunted, prepared and dressed as it ought to be, putting into it at the end, of Agaricke and of the leaves of Sene, as much as you thinke will be sufficient for your purpose: but note, that here Agaricke may conveniently be used and ministred. There are other medicines also which be made against all superfluities in other formes, that is to say, in the forme of liquid Electuaries, that is, *ad formam Opiatæ*: or in forme whole, that is, like an Electuary made in lozenges or in tables.

CHAP. VIII.

Of making Bolus.

BOLVS in English is called a morsell. It is a medicine laxative, in forme and fashion it is meanely whole, and it is swallowed by little gobbets. It is made of diverse things, by reason of avoiding and purging diverse humours: but the plainest and simplest way of making it, is of *Medulla Cassiæ fistulæ*, new drawne out of a cane or reede, sixe drammes or an ounce, of Sugar so much as sufficeth, and make a bole. But if it be feared that *Cassia* will do hurt, as if great paine be in the bowels, whereby many times it provoketh swounding, as some do that have but weake and tender bowels: to such *Cassia* is not to be ministred, neither by bole nor by clisters. And for that cause the sicke person must be asked how he feeleth himselfe before *Cassia* be ministred unto him. Truly many authors do thinke, that this hurt which *Cassia* may bring, may be taken away, if there be added to it some graines of Barberies, or Sugar roset: for they are of this minde, that through their slipticitie the belly and the bowels are strengthened, and the paine impedite and letted, which *Cassia* doth cause by his clamminesse and mollifying softnesse. There be others that do mixe some laxative with *Cassia*, that it may quicken the slownesse of his operation, & that it descending, may the sooner slide away & be avoided. Boles chiefly are thus ordained and made, being very profitable remedies against the diseases of the reynes. ℞. *Medulla Cassiæ fistulæ* newly drawne, ℥ j. or ℥ ß. the graines, that is, the kernels, of Barberies, ℈ ß. and with Sugar roset, make a bole. Others do add, ℈ ij. or ℥ j. or ℥ ij. of *Diaprunis laxative*, or *Electuarium de succo Rosarum*: as in example following. ℞. *Medulla Cassiæ fistulæ* newly drawne, ℥ vj of *Diaprunis laxativa*, ℥ ij of Sugar roset tabulate as much as sufficeth, make a bole. Note that many, because of the ventositie which *Cassia* doth engender in the bowels, they add to the bole powder of Annise, ℈ j. or ℥ ß. which availeth much. ℞ *Cassiæ fistulæ* newly drawne out of a cane or reed, ℥ iij. or ℥ j the soft matter of fat *Tamarindes*, ℥ j. ß. of chosen Reubarbe, ℥ ß. or ℈ ij. or ℥ j. Sugar as much as sufficeth, make a bole. If the sicke person be poore *The forme of a bole purging choler.*

The forme of a dose against melancholy.

poore, in stead of Reubarbe, make a bole with ℥ ß. or ʒ. vj. of *Cassia*, and ʒ. ij. of *Diapaunis laxative*, and with Sugar. ℞. *Catholicon*, ʒ. j. or ʒ. x. and with white Sugar make a bole: or thus: ℞. *Catholicon*, ℥ ß. or ʒ. vj. of *Confectio Hamech*, ℥ j or ʒ. j. ß. and with Sugar make a bole.

CHAP. IX.

Of making Pils.

PILLS are ministred for the avoiding of every humour: *viz.* against rheume or fleame reigning, and also against *tholerae notha*, which is vile and filthy choler having dominion in man. *Pilulae Aggregativae* after the description of *Mesue de Agarico, de Rheubarbaro; Stomachicae, de Hitra simplici, de Hiera compasita*, which respecteth the head; *Coccia* or *Cocchiae*, which are so called of *Granis Cocci*, and not of the head, as some thinke; *Pilulae aureae Elephangine, Sine quibus, de Hermodactylis major & minor, de Serapina, de Sarcocolla*: Truly the foure kinds of pils last recited, are most appropriate and agreeing against corrupt and stinking humours: of the which vertue also be *Artheticae majores & minores* when rheume reigneth, but these when choler reigneth in the diseases of the joynts: then also the pils of *Hermodactylis major* and *minor* are dedicated and ministred. Pils that do onely void pure choler, and purge it, there are a thousand to be found, but many of them have more respect to the avoiding of filthie and basterdly choler, or that which is greatly mixed with rheume as *Pilulae de Rheubarbaro, de Hiera simplici, Aggegativae, de Agarico, Ante-cibum, Imperiales*. In a manner the chiefe dose of pils is one dramme, and a halfe, of which make nine pils, and with some convenient syrupe, as syrupe of Endive, syrupe of Maidenhaire, syrupe of *Stacados*, or also with *Oxymel* or *Hydromel*, or with some other liquor.

CHAP. X.

Of making Apozema.

AN *Apozema* is a decoction of medicines gently made for the concoction and digestion of humours, or for preparation of them, and sometime for evacuation and purging. It may be made diverse, and for diverse intents and purposes: as to make hot and to make cold, to make moist, and to make drie, to loosen and open, to restraine and bind, to attenuate and make thinne, to make grosse and thicke, to provoke menstruis and urine. Of medicines particular and convenient, and of their roots, fruites, and seeds (and other, as it shall seeme meete and expedient for your purpose.) In effect an *Apozema* doth not differ from a syrupe, but in boiling, for syrupes are wont to be boiled long, and to the perfection, but an *Apozema* is boyled easily and little. Therfore, syrupes may be long kept, and Apozemes may be kept but a few daies. ℞. of Succory, Endive, *Cuscuta* and *Adiantum* ana. M ß of the rootes of Sorrell, and of Gramen, ana ℥ ß. the foure great cold seedes made cleane, ana ʒ. j. of the three cordiall flowers, ana p j make a decoction of lb. ß. In the straining dissolve syrupes of Violets, of *Syrupus acetosus*, or syrupes of Limons, or else white Sugar, ℥ iij and make an *Apozema*, and clarifie it, and aromatizate it with ℈. ij or ʒ. j. of Cinamon elect for two doses, likewise *Apozema* may be made against

The forme of an Apozeme against chelericke humours.

other

other humors, the matter and effect whereof must be sought out of the head of the syrupes. Note that in the confection and making of *Apozema*, for ℥.ij or at the most for ℥iij, of the decoction it is sufficient to add, ℥.j. of Sugar or syrupe. Also there be made Apozemes laxative, as there be syrupes laxative, adding to laxative things in that decoction, or infusing them in it after the decoction is made. Looke in the title of syrupes for the example, for they be like them (this onely excepted as we said before) that an *Apozema* after the dissolving of the Sugar or syrupe in it, ought not to be boiled any longer.

CHAP. XI.

Of making Mulsio.

MVLSIO is made of seeds cleansed, or of fruites, or of both sometime, to quench the thirst, and the inflammation of the breast and lungs, and against diseases of the reines and the bladder, or against *Ischuria*, that is, retention and withholding of vrine; and of the strangurie, that is, the voyding of humours by causing of vrine to issue out by drops with burning in the yard. ℞. of the 4. great cold seeds new and cleane, ana. ℥.iij. or ℥.ß. of sweete Almonds blanched in cold water, ℥.j. beate altogether in a stone mortar with wel-water first sodden, and make a decoction of ℔.j. and reserve it and keepe it in a glassen vessell. The aforesaid *Mulsio* is good against the burning of the vrine, or the strangurie, if ℥.iiij. or vj. be given in the morning, 3. or 4. houres before dinner, and 2. or 3. houres before supper, the same quantity of the premisses, or a little lesse, with one Lozenge of *Diatragacanthum frigidum*, in which are put in the aforesaid seeds, and Gums, and many other things. But if in the aforesaid cases we thinke that there be greater need of infrigidation and cooling, mixe with your *Mulsio* the seeds of Purslaine, of Lettuce, and white Poppie. But in the diseases of the breast, add too new Pine apples, sweet Almonds, and fresh Figs, that be not putrified, with one Lozenge of *Electuarium Diairis simplicis*, or *Diairis Solomonis*, let it be ministred straight way without delay. Also with the aforesaid *Mulsio*, there may conveniently be mixed some quantity of Sugar, or some syrupe apt and meete for the purpose (as *Rufus* was wont to make against the filthie matter, and corrupt bloud in the vrine of a man:) as thus. ℞. the seed of white Poppie and the foure great cold seeds of sweet Almonds, ana. ℥.ß. stampe all these in a mortar with as much water of the decoction of Liquorice as sufficeth. In the straining dissolve the syrupe of Violets, of Maidenhaire, and of Myrtles, ana. ℥ j. make a *Mulsio* for two times, and let the grieved person take it in the morning foure houres before dinner. *The forme of Mulsio.*

CHAP. XII.

Of making Powders.

A POVVDER is made of seeds, roots, and minerals, powdred and beaten finely, and Sugar put to them that they may be the more pleasant. Powders be ministred for many causes and intents, whereof their most common ministration is a frer meate to helpe digestion, or to stop and keepe downe vapors which ascend and are caried up into the braine, or else for both causes, as *A powder to helpe digestion.*

as it often chanceth. ℞ the seedes of Annise, and Fennell, ana. ℥.j. the seed of Citron, Cinamon, Liquorice, and Roses, ana. one scruple, of chosen Pearles and the scraping of Yvorie, ana. ℥.ß. of Sugar rosate as much as sufficeth: make a fine powder, whereof minister after meate one spoonefull: and looke what powder is so made to stop and keepe downe vapours, even the same is good to helpe digestion, as is this that followeth. ℞. Coriander prepared, ℥.j. ℞ the scraping of Yvorie, red Corall, the horne of a Hart burned, ana. ʒ.j. of Cinamon, ʒ.ß. of Sugar rosate as much as sufficeth: make a powder, which may be given after meate. Also they are good for many other things, as for wormes in children, for binding in the belly, and for strength, and against the plague comming of the owne proper matter. These powders are to be ministred before meate, some alone, some with wine or upon tostes of bread wet in wine. Sometime they are given for the corroboration and strengthening of all vertues, in malignant feavers, and in great imbecillitie and weaknesse of strength. ℞ the scraping of an Vnicornes horne graines 4, 5. or 6. the scraping of Yvory, of chosen Pearles, and of Harts horne, ana. gr. 6. seed of Citron, and *Cardua Benedictus*, ana. gran. 4. and make a fine powder, which may be given with convenient liquor, as with white wine, distillation restorative, water of Scabious, of Bugloss, or of some other like. And such powders for the most part are ministred about midnight, or early in the morning. There may also be made powders laxative, as is Diasene, and Diaturbith, and the powder of *Electuarium Diacarthami*, to the which ought to be added three times, or foure times as much Sugar, and they may be ministred being dissolved in the decoction of a Chicken, or of Liquorice, or of Ptisan. But yet these powders are seldome used among practitioners.

CHAP. XLI.

Of Electuaries, and Conserves: of Lozenges, and Manus Christi.

AN Electuary is ordained and made two wayes, that is, either liquide, as in *Forma Opiate*, or whole, as in tables of lozenges, or in fashion foure square and long, which they call *Manus Christi*. Electuaries truly are ministred to corroborate and strengthen, and for that cause they be called *Tonica*, as affoording strength to the members, that is to say, they roborate and strengthen the vertues naturall, vitall, and animall. If they be confect and made to strengthen the naturall faculties and vertues, then they must be administred to a fasting stomacke. If the vertue digestive be weake through coldnesse, minister them after meate. But if any matter arise through moistnesse, then minister one houre or two before meate, that they may alter the temperature, and drie up the unwholesome substance. But if the vertue vitall requireth strengthening, you may minister them very well in a manner at all houres; but if you intend to strengthen the vertue animall, you may conveniently minister in the houre of sleepe or about midnight. The formes of Electuaries are in this order as followeth, and first, of a liquide Electuary which is profitable to strengthen the naturall vertue when the substance of the belly is made feeble by coldnesse and moistnes, ℞. of the powder of *Electuarium Aromatici majoris* (which *Gabriel* describeth)

An Electuary strengthening the naturall vertue.

scribeth) ℥.ij. powder of *Electuarii aromatici Diacalaminthi.* ℥.j. of Diatrion piperion. ℈ ij of *Conserue Anthos*, that is, of floures of Rosemary, & of Roses, ana ℥ ß of Sugar taberzet, ℥.j. ß. of syrupe of Mints as much as sufficeth, make a liquid Electuary in *forma Opiatæ*, and minister it before dinner or breakfast an houre or an houre and halfe, or two houres: the dose is, ℥ ß. or rather ℥.ij. *Electuarium aromaticum rosarum* being ministred fasting, taketh away all corrupt and rotten humidities, and being ministred after meate, it strengtheneth the vertue digestive. Now followeth the forme of a whole or hard Electuary made in Lozenges, or fashioned like *Manus Christi*, against hot distemper of the liver, and against obstructions of the same, as thus. ℞. of the powder of *Tris Sandalorum*, ℥ ij. the powder of *Diarrhodon Abbatis*, ℥.j. of conserves of Succory and Roses, ana ℥ j. ß. of Sugar taberzet or white Sugar dissolved in water of Succory, or Endive, as much as sufficeth, make an Electuary in Lozenges of the weight of ℥ ij. or ℥ ij. ß. or ℥ iij. minister one before meate. Many times conserves are not put in, but only powders. The Apothecaries are wont for every dragme of powder, to put to ℥ j. of Sugar. But if you will make the Electuary more strong, you may well take a dragme and a halfe of powder, for ℥.j. of Sugar. If the stomacke be troubled with the presence of melancholy abounding and flowing to it, either through the vice of the liver that multiplieth it, or by diseases of the spleene, as be stoppings which hinder the receipt thereof: then make an hard Electuary, or in *forma Opiatæ*, with things following, as in example. ℞. of the powder of *Electuarium lætificans Galeni*, ℥ iij. the powder of *Electuarium Diamargariton calidum*, ℥.j. the powders of the Electuaries of *Aromatibus*, or of *Gemmis*, or *Diamoschi dulcis* or *Diambræ* may be put in, seeing that they have the same vertue: of conserves of Bugloss, and Borage, and Violets, ana ℥.j ß the bark of Citron seasoned, ℥.j. of as much white Sugar dissolved in water of Bugloss or Borage as sufficeth; make an Electuary in Lozenges, or in little gobbets, or like *Manus Christi*, in weight, ℥.iij. or ℥ ß. And if you will make it in the forme of a liquid Electuary, put to it twise or thrise as much more of the conserves, & some powder of white Sugar, or Sugar rosate, that is to say, ℥.ij. as is shewed in the example aforesaid, with some syrupe having respect to the melancholick humor, as is, syrupe of Bugloss, of Borage, of Roses, of Harts-tongue, of *Epithimum*, of Fumitory, of which add to as much as sufficeth: my meaning is, that it may be in a liquid forme.

An Electuary against hot distemper of the liver

An Electuary against melancholy.

An Electuary for the strong stopping of the liver or the spleene, wherein there is danger of the Dropsie, or in the breeding of *Cachexia*, that is, a spice of consumption: such an Electuary (I say) is made of the powders of the Electuaries, *Diagalange*, *Diacucumeris*, *Diacapparis*, *Dialacte*, and of conserves, which if you will cõmixe together, conserves of Succory may conveniently be mixed with them. Note also that Electuaries be made of Trochisks, or of powder of Trochiskes, having respect to the disease, as in a hot cause take *Trochisci Diarrhodon*, Trochiskes of *Carolus*, Trochiskes of Bolearmoniacke, of *Terra sigillata* (specially if we would restraine or bind). Trochiskes of *Carabe*, if we would stop the fluxe of bloud. But if we would open or loosen the obstructions of the liver or spleene, we must bring this to passe with Trochiskes of Rewbarbe, or of *Capparis*. Electuaries respecting the vertue vitall, if it be aggrieved

with cold, may be made of *Electuarium Diambræ*, *Diamuſci dulcis*, *Electuarium de Gemmis*, and *Aromaticum nardinum*, *Aromaticum muſcatum*, *Aromaticum Roſatum major Gabrielis*, *Lætificans Galeni* or *Raſis*, *Electuarium Conciliatoris*, of Alkermes confection and making. Conſerves for the ſame intent be theſe: Conſerves of Roſes, Bugloſſe, Borage, Anthos, barkes of Citron, Ginger condite, Orenges condite, and other of that ſort If the vertue vitall be wearied, and laboureth of heate, take the Electuary *Roſata novella*, *Electuarium trium Sandalorum*, and *Diarrhodon Abbatis*, *Diamargariton frigidum*, and Trochiskes of *Camphora*, uſe them often. Theſe be the conſerves that be good, conſerves of Roſes, of Violets, of Bugloſſe, and of Borage, and alſo of *Nimphæa* or *Nenuphar*, that is, water Lillies. If the cough be preſent, and if the humour contained in the breaſt be hot, flowing and thin, if you will cauſe it to avoid and come forth, miniſter *Diatragacanthum frigidum*: if the humour be clammiſh and thicke, miniſter *Diatragacanthum calidum*, and *Diairis ſimplex*, or *Diairis Salomonis*. And if there be ſuſpition of venimous ſubſtance, then with the powders of Electuaries cold or hot, which do reſiſt poyſon, we do commixe Maces, and Muske, *Zedoaria*, Saffron, Cinamon, and *Xiloaloes* in cold cauſes. But in hot cauſes there may conveniently be mixed Pearles, Corall, Criſtall, Roſes and *Camphora*. In cauſes mingled one with another, either hot or cold, by a certaine property, theſe do corroborate and ſtrengthen and defend, Pearles, ſeede of Citron, roote of Tormentill, *Tunici* and *Diſtamus*, the bone of the Harts heart one in number, or if you will weigh it, ℈ j. or ʒ ß. as in this example following againſt a peſtilentiall feaver. ℞. the powder of the Electuarie of *Diamargariton frigidum*, ʒ. j ß. or white ſhining Pearles elect and powdred in a marble mortar, ℈. j of *Camphora*, gran ij. or elſe Trochiskes of *Camphora*, ℈ j. or ℈ ß. the roots of *Diſtamus*, of Tormentill, and of *Tunici*, and the barks of Citron, ana ℈ j. of conſerves of Bugloſſe, Borage, *Nimphæa*, and Roſes, take of theſe either one, two, or three, or all, to the quantity of two or three dragmes: of white Sugar diſſolved in water of Roſes, or of Bugloſſe, or Borage, as much as ſufficeth, make an Electuarie in Lozenges, or make a liquid Electuarie in the forme aforeſaid. ℞. the three kinds of Saunders, and *Diarrhodon Abbatis*, ana. ℈ j. the bone of the Harts heart one in number, Sugar Roſate tabulate, of white Sugar diſſolved in Roſe water as much as ſufficeth, make an Electuary, gild it with leaves of pure gold in weight, ʒ ß. Alſo there be made Electuaries laxative againſt all ſuperfluities and diſeaſes, that together with the purging we may alſo ſtrengthen, as in example, againſt long diſeaſes comming of rheume, or ſome clammy humor breeding the cough, ℞. *Caſſia* that is newe, ʒ. ij. ß. *Diacarthami*, ʒ vj new *Penidios*, and *Diairis ſimplex*, ana ʒ ß of conſerves of Violets, ʒ. iij. of ſweete Anniſe powdred, and powder of Liquorice ana. ʒ ß ſyrupe of Violets as much as ſufficeth: make a liquide Electuarie, in *forma Opiatæ*. The doſe is, ʒ. j or ʒ. x. or at the moſt, ʒ. j. ß. the which may be miniſtred an houre, or an houre and a halfe, ſwallowing it, or he may take it foure houres before dinner, becauſe it may not conveniently be given a litle before meat, becauſe of the *Diacarthamum* which hath *Diagredium* in it. Alſo you may diſſolve it in the broth of a chicken, or in Priſan, or in a common pectorall decoction, and make a potion, and miniſter it foure or five houres

An Electuary for the vertue vitall.

An Electuary againſt a peſtilent feaver.

An Electuary for the vertue animall, in a hot cauſe.

An Electuary againſt diſeaſes of the breſt, & againſt the cough.

houres before meate. And this note, that you must appoint the wayes and meanes of the miniſtration of Phyſicke, according as you ſee the nature and condition of the ſicke perſon. Such Electuaries which may be brought into a powder are made in Lozenges or Boles of laxative medicines that be pleaſant in taſt, the forme and faſhion whereof may be knowne in taking *Diacarthagi-num*, and *Electuarium de ſucco Roſarum*, after which faſhion you may make other very meete and ſerving for your purpoſe.

CHAP. XIIII.

Of making Conditum, and Conſerua.

CONDITA be made as Electuaries be made, to ſtrengthen the might, and the primitive and worthieſt members. They rather have reſpect to the ſubſtance and matter or breathing, then to the beauty and ſoundneſſe of the fleſh. But foraſmuch as the weakneſſe of ſtrength, cauſeth ſores and diſeaſes to grow in their inſtruments, therefore it is miniſtred to them that begin to recover and waxe ſtrong. ℞ *Conſerua Anthos*, that is, of Roſemary, conſerve of Borage, Bugloſſe, Maidenhaire, and Succory, ana ℥.ij. the bark of Citron condite, ℥ i ß the powder of *Electuarium pliriſarcoticon*, the powder of *Electuarium Ducis*, *Diarrhodon Abbatis*, and *Triaſandali*, ana. ℥.ß. the leaves of gold in number vj. of white Sugar as much as ſufficeth, & make a *Conditum*. Of the ſame powders of Electuaries is made a whole and a hard *Conditum*, as thus. ℞ the powder of *Electuarium Pliriſarcoticon*, the powder of *Dianthos*, the powder of *Ducis*, *Diarrhodon Abbatis*, and *Triaſandali*, ana, ℈.ij conſerves of Roſes & Succory, ana ℥.j. & white Sugar diſſolved in Roſe water, as much as ſufficeth, make an Electuary in Lozenges or morſels like unto *Manus Chriſti*, of the weight of ℥ ij. In like proportion may condites or Electuaries be made to ſtrengthen all kind of vertues, as in example. If onely the vertue vitall be weake, then take Electuaries and conſerves either hot or cold, having reſpect to the vertue, according as the owne diſtemper or the cauſe of it deſireth. Now there followeth theſe hot Electuaries having reſpect to the vertue vitall. *Electuarium Diambræ*, *Diamargariton calidum*, *Diamuſcum amarum*, *Diamuſcum dulce*, *de Gemmis*, *lætificans Galeni*. Cold Electuaries, *Electuarium Diamargariton frigidum*, *Diarrhodon Abbatis*, which be temperate, *Triaſandali*. Conſerves reſpecting both the diſtempers, that is, hot and cold: as *Conſervæ roſarum*, *Boraginis*, *Bugloſſæ*, *Violarum*. Cold conſerves, *Conſeruæ Nimphææ*, *Violarum*. Hot *Condita* reſpecting the vertue vitall, as, *Cortex Citri conditus*, which may be miniſtred in both caſes, *Confectio de Cinamomo*, *confectio de Xiloaloe*, *confectio Alkermes*, which is common to the Phyſitions: of *Montiſpeſſulari*, Ginger condite, peares condite, apples condite, & ſo for other. Hot Electuaries for the vertue animall be theſe, *Pliriſarcoticon*, *Dianthos*, *Diamuſcum dulce* & *amarum*, *Mithridatum* and *Triacle*, which be *opiatæ*, that is liquid. Hot conſerves reſpecting the vertue animall be theſe, *conſerva Anthos*, *Acori*, *Roſarum*, which is temperate, almoſt all *opiatæ*, that is, liquid things, as *Mithridatum*, *Triacle*, and *Aurea Alexandrina*. Hot Electuaries for the vertue naturall be theſe, *Diacalaminthum*, *Diacuminum*, *Diatriden piperion*, *Aromaticum roſatum majoris*, (which *Gabriel* deſcribeth) *Diarrhodon Abbatis*, which is temperate, and neceſſarie in both cauſes,

A conditū to ſtrēgthe all vertues & powers

Hot Electuaries reſpecting the vertue vitall.

Cold Electuaries.

Condites reſpecting the vertue vitall.

Hot Electuaries for the vertue animall.

Hot conſerves.

Hot Electuaries for the vertue natural

Hot conserves respecting the vertue naturall.

Diairis Salomonis, or *simplex Dialacca*, and *Diacuscurma*, the which are good against oppilations in the liver, and against the Dropsie. Hot conserves respecting mightily the vertue naturall be these: *Conserva Eringiorum*, *conserva Satirij*, *Zinziber conditum*, *cortex Citri conditus*, meate of Quinces condite, Peares condite, and such like Cold Electuaries be these *Trias sandali*, *Diatragacanthum frigidum*, *Diarrhodon Abbatis*, *Diamargariton frigidum*. Cold conserves be these *Conserva Violarum*, *Cicoreæ*, *Nimphææ*, &c.

Cold Electuaries.

Cold conserves.

℞. the powder of *Electuarium trium sandalorum*, ℥ ij. the powder of *Diamargariton frigidum*, and *Diarrhodon Abbatis*, ana ℈ ij. conserves of Succory, and Violets, ana ℥ ij ß white Sugar dissolved in water of Endive, or Succory, or Roses, as much as sufficeth. Make a condite in Lozenges, in weight, ℥ ij or ℥ iij or thus ℞ conserves of Succory, of Violets, of *Nimphæa*, and of Bugloss, ana ℥ ij ß. conserve of Roses, ℥ j ß. powder of *Trias sandali*, and of *Diamargariton frigidum*, ana ℈ iiij the leaves of Gold viij. in number, white Sugar as much as sufficeth, make a condite: the dose is one silver spoonfull. Many in these condites, where there is suspition of some venimous matter, as in pestilent fevers, or in swounding, they do add to the seed of Citron, the seed of *Carduus benedictus*, the roote of *Dictamus*, and Tormentill: and for rich folke of the scraping of Vnicornes horne (although there is no author that maketh mention of it) but onely the opinion of the common people: as in example, in the aforesaid *Conditum* take away some portion of the aforesaid Electuaries, that is to say, the third or fourth part, and then let it be in this order as followeth. ℞. of the seed of *Carduus benedictus*, of the seed of Citron, of the root of *Dictamus* and Tormentill, ana ℈ j or ℥ ß two or three of these may be added. Furthermore Trochiskes are added to Electuaries and Condites, as in example: to stop the fluxe, take Trochiskes of *Diacorallus*, *Diarrhodon*, of *Terra sigillata*, of Bolearmoniacke, and of *Carabe*. And to keepe the temperature of the heart, take Trochiskes of *Camphora*, of the which take as much in quantity as the powders of the Electuaries be, when there is no Sugar put into them.

Another for the same distemper.

A conditū against the hot distemper of all kinds of veines.

CHAP. XV.

Of making Pasta Regia or Mazapane.

PASTA *Regia* is a confection, so called by the Physitions of late time, which is specially ordained for diseases of the breast, or to drive away the causes of leanesse: the forme and making whereof doth follow, being very effectuall against both the causes, that is, the diseases of the breast, and the lungs, and against leanesse: as thus. ℞ sweete Almonds blanched, ℥ iij. of new Pines cleansed, and tempered ten houres in water of Scabious, or of *Enula campana*, or in some other meet for this purpose, ℥ ß. of *Pistacium*, that is, a kind of nuttes: let them be new cleansed, and tempered one day in some of the aforesaid waters, ℥ j *Amylum*, *Diatragacanthum*, and of Gumme Arabicke, ana ℥ ß. of the meate of Dates, Prunes Damascene, and Sebesten, and Raisins, one or else more of these, to the quantity of one ounce, white Sugar dissolved in Well water, or in Rose water, or in water of *Enula*, as much as sufficeth; make a *Pasta Regia*, and cut it in fashion like a wafer

or

or else make it in litle gobbets. Also sometime the great seeds (the barks being picked off) are put into them.

CHAP. XVI.

Of making a Lohoch or Ecligma.

A Lohoch or *Ecligma* is a medicine that must not be eaten or chewed, but it must melt in the mouth, and distill downe to the stomacke by little and little. It is good against diseases of the breast and the lungs, (as is) *Dyspneas Apneas*, short and hard breathings, sighings and coughes, whether it commeth by heaping of matter together, or by falling downe of some moist substance (as be catarrhes, and rheume, which chance often times, ℞. *Electuarium Diairis Salomonis & Diairis simplex*, ana ℥.vj, Lohoch *de Pino*, ℥ j. conserve of *Enula campana*, ℥ ß. *Oxymel Scyllitticum* as much as sufficeth. Make a Lohoch & let the sick use it with a Liquorice sticke: licking or swallowing a little at once. If there be greater need of detersion and scouring, then there is of incision and cutting, you must augment and increase the quantity of the scouring receipts, & in stead of *Oxymel Scyllitticum* put too Syrupe of Liquorice, or of Horehound called *Prassium*, or of Iuiubes, or else of Hysope: many do think syrupe of Hysope to be abstersive, only for the saying of *Auicen*, which (as *Mesua* declareth) is unlike to be true. Lohoch *compositum*, Lohoch *de Pino*, Lohoch *de caulibus*, *sanum* and *expertum*, Lohoch *de Scylla*, these may conveniently be ministred by themselves. But when a feaver is present (as in the pleurisie) then to avoid and bring out from the breast the materiall cause that flowveth; and partly for the matter that is already flowne, we may make a Lohoch after this sort and fashion ℞. of *Electuarium Diatragacanthi frigidi*, ℥ ij. new Penidies, and white pils, ana ℥.iiij. Syrupe of Violets, or of Iuiubes, or of both as much as sufficeth, make a Lohoch & use it with a Liquorice sticke, swallowing it by little and little. If the matter be partly flowed, and partly flowing, you shall make a Lohoch to correct both after this fashion. ℞. *Electuarium Diairis simplex*, ℥ j. *Diatragacanthum frigidum*, ℥.vj. new Penedies, ℥.iij. Syrupe of Iuiubes, or Hysope, even as you thinke good, the more to enforce the matter now flowed or flowing, and make a Lohoch. A Lohoch also may be made against defluxion or flowing of humovrs that be hot and sharpe, or gnawing, causing the cough: that the heate and gnawing of the humour may be stopped, and also that the thinnesse and subtilty thereof may be made thicke and grosse, and the parts to the which the fluxe commeth being subject and obedient, they may be made safe from any nocument or hurt (as in example) ℞. *Electuarium Diatragacanthi frigidi*. ℥.j. Bolearmoniacke washed in Rose water, ℥ ij. Trochiskes of *Terra sigillata*, ℈.ij. Syrupe of Poppy as much as sufficeth, and make a Lohoch. In stead of *Diatragacanthum* may be taken *Diapapaver*, or of each a like quantity. Also Trochiskes of *Carabe* in which is put some *Opium* may be added to them, if there be no cause that *Opium* be suspected to do hurt. These Lohochs be given against the Ptisicke in the houre of sleepe; *Electuarium Diapapaveris*, *Lohoch* of Poppy. All the pils of *Mesua* for this use against diseases of Catarrhe and rheume, may be mixed and given the same houres, and for the same intent.

A Lohoch against rheume cõgealed together, clãmish hard and thick.

A Lohoch in the beginning of the pleurisie where the matter floweth.

CHAP. XVII.

Of making Balneum, and Semicupium.

BALNEVM is a baine, the uſe whereof was common and often among old practitioners, but now it is rare and ſeldome, and not at all uſed almoſt, except it bein certaine diſeaſes, as in an univerſall Goute, in the Palſey, and in conſuming Feavers. But againſt the Goute and the Palſey naturall baines are convenient, in the which, although there be penurie and lacke of things yet we may make things artificially, and cunningly prepared, with boiling together in water, herbes, roots, ſeeds, floures, and alſo many mettals, as it ſhall ſeeme requiſite for the diſeaſe. But *Semicupium*, which in Latine is called *Inſeſſum*, is a particular bath, which is applyed for paines of the Nefreſie, for the Cholicke, and for the Iliacke, ſo that they come not by reaſon of an impoſtume. It is profitable againſt diſeaſes of the belly and wombe, for it is a convenient aide and defence to provoke menſtruis, and to amend the diſtemper of the wombe. Now followeth the forme of *Semicupium*, when we would in the Nefreticke diſeaſe, have the pores and paſſages of the body enlarged and made ſoft and plaine, and alſo to ceaſſe the paine as thus: ℞. the rootes of *Althæa*, ℥.iiij. the leaves of *Malvæ*, *Bismalvæ*, and Parietarie, the floures of Cammomill and Melilote, the tops of Dill, ana. M.ij. of Origan, Calamint, Betony, and Sothernwood, ana. M.j ſeeds of Flaxe and Fennell, ana. ℥.ij. of cleane Branne. p.iiij. boile all theſe in a bag in ſufficient water for a *Semicupium*. Note alſo that one who hath the Nefreſie may enter a bath before he hath received a cliſter. If the paine of the Cholicke or the Nefreſie ſeeme to come of much ventoſitie, or of a cold humour, which ſeemeth to have need of calefaction, and attenuation or thinneneſſe, with inciſion and cutting; make a *Semicupium* thus ℞ Origan, Calamint, tops of Dill, and of Cammomill, ana. M.iiij. Fenugreeke, Carawayes, Anniſe and Fennell, ana. ℥ij. Laurell berries, ℥ß. And if there be more ſickneſſes and cauſes wrapped in with the aforeſaid griefes, you may add too ſuch medicines as be meete for your purpoſe, as if there be any need of mollifying and making ſoft, the leaves of *Malvæ*, *Biſmalvæ*, Parietary, and Violets will worke that effect If you judge it neceſſary to make inciſion, or to open the pores and paſſages of the body, add too of the roote of Spinach, *Bruſcus*, and *Apium*, knit them in a little bagge, & ſeeth them for a *Semicupium*. Likewiſe to provoke menſtruis, make *Inſeſſus* or *Semicupia*, putting in medicines meete and apt to provoke menſtruis, as Mugwort, Savein, Horehound, *Nux Cupreſſi*, and Iuniper berries, of all theſe there may be put in two handfuls.

The forme of Semicupium.

Aliud Semicupium.

CHAP. XVIII.

Of Epitherma or Fotus.

EPITHEMA is a medicine ordained to lay to the heart or liver to coole it, and *Fotus* is a medicine nouriſhing or keeping warme. They are made for many intents and purpoſes, but chiefly to correct the hot diſtemper of the liver, the making wherof is this as enſueth. ℞. the waters of Endive, Succory, Roſes, & Peniroyal, & Nightſhade, ana. ℥.iij. of vineger, ℥ j. the powder of *Electuarii Triaſandali*,

Triasandali, ℥ ij or ℥ j. ʒ. mixe them for an Epitheme of the liver with a felt, or a peece of linnen or woollen cloth, or a sponge infused in the aforesaid liquor, and laid against the liver before meate an houre or an houre and a halfe. Also there is made for the same purpose the like decoction of the herbes, as is of the aforesaid waters. If there be stoppings of the liver, together with his hot distemper, make an Epitheme after this sort. ℞ Succory both the roote and the herbe, yong set Endive, Agrimonie (which is) Eupatorie, ana M. j. floures of Succory. p j. the foure great cold seeds, & little cold seeds, ana. ʒ ß. of Cypresse, ℥ ij of Lupines, ℥ iij. all the Saunders, ana. ℥ j. of Squinant, ʒ ß. the tops of Wormewood, M. ß. make a little bagge, and boile it in foure quarts of water, and one of wine, and a litle Vineger, with one onely great heate in an earthen vessell, and make a fomentation in the manner aforesaid: such an Epitheme is very good for diseases depending upon oppilation or stopping, and misfortune comming by oppilation and stopping, as is a flux; and for him that is diseased in the liver, and for those diseases for the most part which come and go by courses. Also it is good against consumptions, which cause distempers and stoppings of the liver: moreover against the beginnings of knobbes and kernels, to which (if they be come forth) there must be applyed mollificatives, and things that do loosen and unbinde. Also there be Epithemes that be made for many purposes of the stomacke: first to strengthen the stomacke that it receive not the superfluities comming from other places, and then the Epitheme is made of stipticke things. Secondly to correct and amend the distemper of the stomacke. And thirdly they serve to ceasse the paines that are caused by the nature and condition of that griefe: ministring duely to the contrary of the matter, as the cause shall require. The making of the first intent, that the stomacke may be delivered from flowings of humours to it, and may be preserved safely, that it shall not suffer inflammation, or course of evill humours. ℞ red Roses, p. ij. of Arnogloss and Plantaine, ana. M. ß. the tops of Wormewood, M. j. the third part, all the Saunders, ana. ℥ j ij red Corall, ℥ iij. put all these in a little bag, and make a decoction in sufficient quantity of water with a little Vineger, to which may be added a litle Rhenish wine, and make a fomentation. Corall (although it be *Achymum*) yet it is not put into the decoction without great cause, for it profiteth naturally against al diseases of the stomacke, and therefore it ought rather to be beaten into powder. Epithemes for all other intents and purposes, may be described by particular and proper medicines, after the forme of the late described Epitheme. There be Epithemes good for the stomacke made of oile, as oile of Roses, Cammomill, Wormewood, Masticke, and Mirtle. Note that in all Epithemes, for what intent soever they be ministred, you must mixe something with them that may preserve and keepe the essence and strength of the member that the Epitheme is laied too, as *Galen* commandeth and teacheth in many places, to be observed and done likewise in medicines taken inwardly. But *Epithema* and *Fotus* be all one, yet some do make a difference, saying that *Epithema* is only that which is made of distilled waters and powders mixed together: and *Fotus* is a more generall thing, which is made of the decoction of any kind of herbes and rootes.

Epitheme.

CHAP. XIX.

Of making Sacculus.

SACCVLVS *videlicet* a little bagge. It is ministred for the same causes that *Fotus* be used for. It is made of herbes, flowers, seedes, and other such like things; they be layed to either drie, or else wet in some liquor. The drie be chiefly made of seedes and herbes: the wet must be first pressed before it be laid to the place. ℞. *Milij vstulati* p.iiij. *Orobum* (which some thinke to be tares) and of leane Branne, ana. p.ij. floures of Cammomill, and the tops of Dil, ana. p.j. of Comin and Caraway, ana. ℥ ij. of Laurell berries, ℥.iij. make thereof two little bags, and sew them into two linnen clothes, of a competent bignesse, and baste them throughly. Let them be so bigge that they may cover the belly, and let one after another be laied hot to the belly againe and againe. Now followeth the forme of a moist bagge for the digesting, mollifying, and dissolving of raw humours, as thus. ℞. the flowers of Cammomil, p.ij. the tops of Dill, Melilote and Origan, ana. p.j. Fenugreeke and flaxe seed, ana. ℥.j. the leaves of *Maluæ, Bismaluæ*, & Violets, ana. M. ß. make a little bag, or make two bags, and boile them in water or in cowes milke, and of the decoction make a fomentation with a sponge, or a felt, or woollen clothes, or two bags; let them be laid to the grieved places one after another. According to this forme, you may make and apply bagges, partly of things that can mollifie, and partly of things that can remove and discusse, and lay them to knobs, kernels and hardnesse of the flesh. But if the person be strong, take other remollitives, or discussives, even as you shall finde the matter that causeth the hardnesse to require.

A drie bag against the windy cholicke or Tympanites.

A moist bag.

CHAP. XX.

Of making Scutum.

SCVTVM in English is a target or buckler. *Scuta* are ministred to the stomacke, and made for the same causes that ointments and Epithemes be. They are often made of the dry powder of medicines, to correct some distemper of the stomack, and to add strength to it. Furthermore they serve in stead of ointments or Emplaisters, when the patiens do refuse and abhorre them for their tediousnesse. ℞. Mints, Marjoram, and Wormewood dried, ana. p.j. or ℥ jß. of Cloves, Galingale, and *Xyloales*, ana. ℈ ij. of Comin and red Corall, ana ℥ j. make a powder, wherewith make a *Scutum* with a little cotton, sewed in betweene two little clothes, with stitchings betweene, and bands as it ought to be, let it be bound to the stomack. Powders to *Scutum* ought not to be past an ounce and halfe at the most, many times an ounce or sixe drammes is enough.

A Scutum against the cold distẽper of the stomacke, with ventosity and other substance.

CHAP. XXI.

Of making a Cataplasme.

CATAPLASMA is a plaister, &c. *Cataplasmata* be made of herbes, roots, seedes, and meale sodden in water or milke, with some greace or oile added to them as the matter requireth. *Cataplasmata* be made for diverse intents, sometime to ceasse paines, sometime to resolve and bind, sometime to make ripe, sometime to mollifie or make soft, sometime to consume, and sometime to

to dry up humors and vapours. In commixed affects and cauſes, divers intents and purpoſes are mixed together in *Cataplaſma*, as remollitives with diſcuſſives, and diſcuſſives with ſuch things as ceaſſe paine, as the examples following ſhall declare. And firſt of the forme of a Cataplaſme for the cure of *Oedema* (which is a botch of flegmaticke matter, or an impoſtume without griefe) in the which evill it is neceſſary to have remollition with diſcuſſion, or (as they ſay) reſolving, looſening and ceaſſing of paine, as thus: ℞. the leaves of *Maluæ*, *Biſmaluæ*, and Violets, ana. M. j. or M. ß. the root of *Altheæ*, the roote of white Lillies, & the root of Ireos, that is, Floure de luce, ana. ℥ ß. or ℥ j. flowers of Cammomill, Melilot and tops of Dill, ana. p. j. ſeed of flaxe, and of Fenugrecke, or rather meale of Flaxe ſeed, meale of Fenugrecke, and meale of Barley, ana, ℥ ß. or ℥ j. or you may meaſure it by little handfuls; Comin, ℥ j. Laurell berries, ℥ ij. Saffron, ℈ j. or ʒ ß. of Duckes greaſe, Gooſe greaſe, the marrow of Calves ſhankes, freſh butter, oile of Lillies, and oile of Ireos, ana. as much as ſufficeth; make a Cataplaſma. In this plaiſter are contained three intents and purpoſes: that is, mollifying, diſſolving, and ceaſſing of paine, as may be knowne by the matter contained in it. The quantity of mollificatives ought to be moſt, if there be greateſt neede of mollifying, and the quantity of diſſolvers ought to be moſt, if there need to be great diſſolving, and ſo likewiſe of ceaſſing of paine. Therefore in the beginning of *Oedema*, as alſo in the beginning of every abſceſſion or courſe of ill humours, you muſt commixe together with mollificatives ſome repercuſſive remedy, wherewith the member may be comforted. In the beginning of the augmenting, take moſt remollitives, and feweſt diſcuſſives. In the beginning of the augmenting & ſtate of the diſeaſe, take of both alike much. In the declination, take and apply onely diſſolvers and looſeners: In the making of this preſent plaiſter, you muſt put into it no ſtipticke thing: but if you do put in any, put it in at the beginning of the flowing of the humour. But what medicines they be that have ſtipticke vertue, and which do comfort the member, and alſo which do mollifie, and diſſolve, you muſt ſeeke them in the tables of authors, as *Arnaldus* and *Savanarola*, and ſuch like. Alſo there be plaiſters made without oyle or greace, as is that common thing of crummes of bread ſteeped in cowes milke, and a little ſodden together with whites of egges, oftentimes mixed with a little Saffron, aſten or twelve chives. And this Cataplaſme we often uſe for the cure of the Goute.

CHAP. XXII.

Of making Emplaſtrum.

EMplaiſters are ordained and made for diverſe purpoſes, and the making of them is common as well to Phyſitions as Chyrurgians. They are made of gummes, oiles, greace, and dry medicines, commixed with ſome ſufficient quantity of Waxe, or without Waxe, if that the materials can chicken, and gather together of themſelves. Emplaiſters are applied to all parts of the body, but chiefly to the ſtomack, for the ſame cauſe that ointments, Cataplaſmes and *Scuta* are ordained. Now followeth the forme of an Emplaiſter for the ſtomacke when it is afflicted with a cold diſtemper, by reaſon of the flowing of ſome cold ſubſtance, as thus, ℞. *Ceratum ſtomachi confortativæ Galeni*, ℥ ij. &c.

Galingale, Cloves, and red Coral, ana. ℥. ß. of wax dissolved, braied altogether in a mortar with oile of Mastick, or of Wormwood as much as sufficeth. Commixe them & make a plaister spread upon leather like a buckler, with a double linnen cloth, well stitched and basted as it ought to be. Also an Emplaister may be made of simples for the aforesaid intents, in this manner. ℞. pure *Lapdanum*, ℥ vj Mastick, ℥ ij. Frankinsence, ℥ j. Coriander prepared, red Corall, drie Mints, and Galingale, ana. ℈. ij. *Xylo* Aloes, and Maces, ana ℥ j. Turpentine, ℥ ij. waxe dissolved with oile of Spikenard, or Wormewood, or Mastick, or Roses, or of two or three of these, as much as sufficeth. Make it in a lumpe together, spread it upon leather, and make it like a *Scutum* of double linnen with stitches and bands, and lay it to the stomacke as is requisite. Warne the Apothecarie to dissolve the Gummes with wine & oile, afterward let him commixe the rest without the use of any fire, *Ceratum stomachi confortatiuũ Galeni*, is made of Roses, Wormewood, Mastick, Spikenard, waxe and oile of Roses. In hot causes and cholericke vomites, you may likewise make *Scuta* of cold simples, as of Mirtles, Coriander, Corall, Mastick which is temperate, *Psidiæ*, *Balaustia*, also oiles of Roses, Mirtles, Quinces, and of Mastick. There are made Emplaisters for the liver, for the allaying of every distemper of it, to loosen the obstructions thereof, and to strengthen it also, as in this example following. ℞. *Ceratum sandalium*, ℥ ij. meate of Quinces, ℥ j. of Mastick, ℥ ß. of Corall, ℥ j. of wax dissolved with oile of Roses as much as sufficeth. Make it in a lumpe, and spread it upon leather, like the Moone when she is beginning to increase, with a double linnen cloth, and with bands, as it ought to be, and apply it to the liver. Emplaisters also are made to cease paines, and partly to ripen Apostemes, and partly to resolve them, as in example, ℞. *Muscilaginis* of the seed of *Altheæ*, Fenugreeke, and seed of Flaxe, ana. ℥ iij. Barley meale, ℥ iiij. oile of white Lilles and the farnesse of a henne, ana ℥ ij ß. Butter, ℥ j. Saffron, ℈ j. the white of egges in number ij. boile the *Muscilagines* with a soft fire, and with the meale, and put in the whites of egges in the end. It doth soften and ripen all Apostemes congealed of a hot and cold matter, and it ceaseth their paine in what part soever of the body they be resident. If you will appropriate this Emplaister to all kinde of cold Apostemes, then add to it *Ammoniacum*, *Bdellium*, *Storax liquida*, ana. ℥ j. and it will worke a marvellous and profitable effect.

A plaister for the hot distemper of the liver

CHAP. XXIII.

Of making Vnguenta.

VNGVENTA, in English oyntments: and those which appertaine unto Physitions, are made to lenifie and asswage paine, to represent, shew, and assigne alteration and changing, to mollifie and dissolve knobbes and kernels, specially in the liver, in the spleene, and in the stomack. The vertue of oyntmenes for other purposes and for other members, belonging to surgery, the forme and making whereof is to be sought out of the Antidotaries. The forme of an oyntment to mitigate the paine of the stomacke caused of cold, or by the presence of some such like substance, is in this manner. ℞. oiles of Mastick, Spike and Wormwood, ana. ℥. ß. Cloves, *Xylo* Aloes, Maces, and *Galamus* aro-

An ointment for the stomacke.

aromaticus, ana. ℈ j. *gallia muſchata*, ʒ ij. or ʒ j ß. if he be rich, becauſe of the dearenesſe thereof, or new Waxe as much as ſufficeth, make an ointment for the ſtomacke, and a *Scutum* with cotton, and with bands, as it ought to be, and lay it upon the ſtomack after the annointing. But to ceaſſe the paine in the ſtomack comming of a hot cauſe, as of flowing of choler, which often chanceth in feavers, uſe this ointment. ℞ oile of Roſes, ʒ j. oyle of Mirtles, or elſe of Quinces, ʒ ß. white Sanders and red, ana. ℈ ij. or ʒ ß. new wax waſhed in Endive water, or in Roſe water as much as ſufficeth, & make an ointment for the ſtomacke. And make a *Scutum* of cotton, and apply it to the ſtomacke after the annointing. In ointments we do exceed or paſſe the quantity of ʒ j. It is alſo to be noted, that ſome do waſh oiles with the juyce or the water of diſtillation of cold herbs in a hot cauſe, or in hot juyces in a cold cauſe of diſeaſe. Moreover note, that many do thinke, that there ſhould be no ointment nor cerate applied to the ſtomacke without Galingale, neither to the heart without Mace or Saffron, neither to the braine without *Spica Arabica*, nor to the liver without *Spodium*, or Saunders, or Wormwood, or other ſuch like things, thinking verily the nature of the member to be preſerved with reſtrainers, but yet not alwayes in the forenamed medicines. For the law and method is to be kept in all cauſes of contrariety, which ſhould be broken in medicines, if Galingale were added to the aforeſaid medicine, becauſe Galingale is hot. For truly the nature of the ſtomacke is ſtrengthened ſufficiently by the commixing together of ſtipticke things which are put into the aforeſaid ointment, becauſe truly they be temperate in heat, as it appeareth by their nature. Now followeth an ointment very profitable for hardneſſe and knots of the liver or ſpleene, wherewith thoſe two members are moſt in danger, in this forme. ℞ the rootes of *Althæa*, and the rootes of white Lillies, ana ʒ j. leaves of *Maluæ*, *Biſmalvæ*, and Violets, ana. M. j. of the flowers of Cammomill, Melilot, and the tops of Dill, ana. M. ß. meale of Fenugreeke, of flaxe ſeed, ana. ʒ j. gum. *Amoniaci*, called *Serapni*, ʒ j. *Bdellium* that is ſoft and whitiſh, ʒ ß. Turpentine, ʒ iij. Gum of pine trees, ʒ ß. *Storax liquida*, ʒ ij. or ʒ iij. the marrow of Calves or Harts ſhankes, if you can get it, Hennes greaſe, and Duckes greaſe, oyle of ſweete Almonds, and of Ireos, ana. ʒ j ß. or ana. as much as ſufficeth. Diſſolve the Gummes with wine and a little vineger, and to the aforeſaid oiles, add to new waxe as much as ſufficeth, then afterward take the ſaid greaſes, and powders, or meales, or herbes, firſt ſodden and braied, and mixe them all together, and make an ointment. In this ſaid ointment there be more things that do mollifie then there bee that diſſolve, becauſe the matter of ſcirrhous knobs doth chiefly require the ſame. If you will miniſter the aforeſaid ointment for the hardneſſe of the liver, you may add to it of the branches of Wormewood, of Roſes, of Squinance, or of Spicknard to preſerve the ſtrength and nature of the member. If you will miniſter it to the Spleene, you may mixe with it ſome *Tamariſcus* barke, the roote of Capers, or ſuch like: if you miniſter to the hardneſſe of the ſtomacke, add too Wormwood, red Roſes, *Calamus aromaticus*, Mints and Galingale.

Aliud.

Unguentũ.

CHAP.

CHAP. XXIIII.

Of making a Liniment.

LINIMENTVM is an ointment that is ſoft and liquide, which hath in it little waxe or none at all. It is alſo made for the ſame uſe that ointments be made for. The forme of a liniment to ceaſſe paine (as in the pleuriſie) is after this manner. ℞. oyle of Cammomill, and Capons greaſe, ana. ℥. ß. freſh new Butter without ſalt, ℥ ij. a little waxe waſhed, and make a Liniment.

CHAP. XXV.

Of making Frontale.

FRONTALE, or *Splenium*, be plaiſters made to apply to the forehead, either to ceaſſe paine in the forepart of the head, or to cauſe and provoke ſleepe, or to ceaſſe paine in the head cauſed of a hot diſtemper, as it oftentimes chanceth in feavers. Againſt cold cauſes make a *Frontale* (as *Galen* teacheth) of red Roſes ſteeped and ſoked in vineger, laid betweene two linnen clothes, of three fingers breadth, and in length from one eare to another: or make it for the ſame intent, after this faſhion. ℞. red Roſes, p. j ß. flowers of water Lillies and Violets, ana. p. j Betony, and Melilote, ana. p. ß. put all betweene two fine linnen clothes, (if the patient be rich) or betweene two courſe linnen clothes if he be poore: and make a *Frontale* well ſewed (as it ought to be) for the forehead and the temples: if you will provoke ſleepe, add to the foreſaid *Frontale* the leaves of Lettuce, or new white Poppy, or of *Mandragoras* in the places and times that you may have it, but there is but ſmall ſtore of theſe cold things. At all times you may put in the ſeedes of white Poppy, or the barkes of the heades of white Poppy, or Lettuce ſeedes, or Henbane ſeede, as in example. ℞. flowers of water Lillies, Violets, & Melilot, an. p. j flowers of Lettuce, or white Poppy, ana. the 3. part of M. j. or of each of them. M. j ß. ſeed of white Poppy ℥ ij. Lettuce ſeed, Dil ſeed, and white Henbane ſeede, ana ℥ ß bray al together and make a *Frontale* betweene the courſe or fine linnen clothes well ſewed and baſted in right order. To the former *Frontale* Melilot & Dil ſeed is added to comfort the braine, that it be not hurt with cold things In the diſeaſe called *Cephalalgia* comming of a cold cauſe make *Frontalia* of hot herbes & flowers, as Sage, Roſemary, Cammomil, Betony, Briony, Melilot and ſuch like. *Frontalia*, before they be layed to the forehead, are wont to have ſome liquor powred upon them, or to be aired with ſome vapour, as in example. ℞. the waters of Roſes, Betony, and Balme, ana ℥ j. of vineger ℥ ß. commixe them, and of the aforeſaid waters, powre a little portion upon a burning tyle, or ſome ſuch like thing, and hold the aforeſaid *Frontale* over the flame & ſmoake of the ſaid waters. The forehead is oftentimes annointed with many ointments ſerving for the ſame uſe and purpoſe that *Frontalia* do ſerve for, as in a hot cauſe, *Unguentum Populeon*, *Rubea trochiſcata* diſſolved in water, is very meete for this purpoſe, & yet is ſeldome in uſe with them at Paris. Many Phyſitions in the old time, in a cold cauſe did annoint with *Mythrydatum* and *Aurea Alexandrina*, & ſuch like. In all cauſes (ſaith *Galen* 12. *libro Therapeuticis*) you may conveniently annoint with *Oxyrrhodinum*, which is made of oyle of Roſes and ſixe times ſo much vineger, as in example. ℞. oyle of Roſes, ℥ j. vineger, ℥ ij. commixe them,

them, ſtirring them in a plate: or elſe thus in hotter cauſes, when as without foreſight the Frenſie will breed, then we commixe cold things as thus. ℞. oile of Roſes, ℥ j. oyle of Nenuphar, ℥ ß oyle of Poppy, ʒ. iij. juyce of *Solatrum*, or Lettuce, or white Poppy, water of Roſes and vineger, ana. halfe an ounce: commixe them together, ſtirring them very long in ſome peece of plate: and annoint the forepart of the head therewith, yea all the head if there be inflammation of the braine.

CHAP. XXVI.

Of making Cucuſa, and Semicucuſa.

CVCVLA is made for the cure of the evill called *Cephalalgia*, which is a paine of the head comming of cold, and many times alſo to ſtop rheume, as in example: ℞. *Sampſucum*, that is, Marjoram, Roſemary, Stechados both of Araby, and yellow, ana p j. of red Roſes, p j. drie Citron barkes, graines of Alkermes, ana ʒ. iij. Maces, long Pepper, Quibibes and Cloves, ana. ʒ. ß. Make a powder, & make a *Cucuſa* betweene two fine linnen clothes, with a litle cotton baſted betweene, or with flake, or ſcarlet ſcraped, and give it according to the meaſure. And if the paine lyeth moſt in the forepart of the head, put moſt of the powders or ſpices in that place: likewiſe if it be in the hinder part, do ſo alſo, and if the *Cephalalgia* be in al parts of the head, then commixe them equally. But it is called *Semicucuſa*, when we provide but for one part of the head. If we will ſtoppe rheumes, then we mixe with it ſtipticke things, or we make a *Cucuſa* onely of ſtipticke things, either cold or hot as the cauſe requireth. Therefore we make a *Cucuſa* with *milium* burned, or not burned, Mirtles, Cypreſſe nuts, and *Sandaracha* (commonly called vernice) viz. yellow Oker, the barke of Frankinſence, and ſuch like ſtipticke things.

CHAP. XXVII.

Of making Suffitus.

SVffitus (in Engliſh a perfuming) is made of drie things, to ſtop diſtillations which fall from the braine into the lower parts, and it is made of reſtraining medicines, as thus for example. ℞. red Roſes, p. j. Maſticke, ʒ. ß. vernice, that is, yellow Oker, ʒ. j. mixe them, and make a perfuming for the head, or thus: ℞. *milium* p. j. red Roſes p. ß of vernice and *Olibanum*, ana ʒ ß. commixe them and make a perfume for the head. Note that when the diſtillation falleth to the lungs, and thereof commeth ſpittle, then take no perfume by the mouth, becauſe it ſhorteneth the breath, and letteth the ſpitting, and maketh the humours groſſe and thicke: but you muſt perfume the covering of the head, or elſe perfume ſome wooll, and apply it to the head.

CHAP. XXVIII.

Of making Collyrium.

COllyriū is a medicine that is miniſtred in a liquid forme to heale the eyes. Wherefore, becauſe there be diverſe evils in the eyes, the Collyries are made of divers faſhions: for you muſt uſe one kind in the beginning of *Opthalmia*, and another in the ſtate of it, and another in the declination thereof, as it is alſo commonly uſed in the inflammations of other members. Therefore

in the beginning you muſt make it of cold and ſtipticke repercuſſives, as the whites of egges, the ſappe of Quince ſeede, and *Pſyllium*, and other things of like vertue: miniſter them alone, or elſe let them be firſt diſſolved with convenient waters, and afterward applyed, as in this example following. ℞. the white of one egge, and ſtirre it with Roſe water, or Plantaine water, or with water of Balme, or with all theſe waters, make a Collyrie, and put into the eye that is pained. Or thus, ℞. the ſappe of Quince ſeed drawne out with Plantaine water, or Roſe water, ℥ j and mixe them with the white of an egge, and ſtirre it a long time with a ſpatter, and make a *Collyrium*. But if there be no paine nor rednesse in the eyes, but a certaine uncleanneſſe which ought to be dried up, then it is good to make Collyries of Tutty prepared, and of Aloes waſhed, and of *lapis Calaminaris*, and other ſuch like things, which ought to be taken with ſome conveniēt liquor, except it rather liketh you better to put into the eye the powders of them: for ſo they dry up and wipe away the filthineſſe the cleaner.

A Collyrium in the beginning of Ophthalmia.

CHAP. XXIX.

Of making Naſale or Errhinum.

NAsale and *Errhinum* be medicines which be caſt into the noſe for many cauſes and intents, as to ſtop bleeding at the noſe, to provoke ſneeſings, to cauſe child-birth, or to bring forth the Secundine which is retained within after the birth, and furthermore it purgeth the braine. It may be made many wayes, as in drie powders, which muſt be ſnuffed or blowne up into the noſe; or it may be made liquid, and then you muſt annoint the noſtrils within; or you may make it whole and hard, and then it muſt be put up into the noſe. ℞. the haires that be in a Hares belly. p. ß. the ſaw duſt, or moſineſſe of Willow, p. ß Bolearmoniack, and *ſanguis Draconis* powdred, ana. ℥. j. cut the haires very ſmall, and mixe them altogether, and blow them up into the noſe, or diſſolve them all with ſome ſtipticke water, or with the juyce of ſome herbe, or with the white of an egge, and add to them alſo (if you pleaſe) *Balauſtia*, or the rindes of Pomgranates, or *Acatia*, all powdred, and with a linnen cloath make a *Naſale*, and dip it in the aforeſaid medicines, and put it into the noſe. Sneeſings are provoked by drie powders, ſnuffed or blowne into the noſe, which be ſharpe and biting, as be theſe, Pepper, Pellitorie, Staveſacre, and root of floure de luce powdred. You may commixe the ſaid things with ſome liquor: annoint the noſtrils, or take cloth of ſilke wound up together, and dippe it in the aforeſaid liquor, and put it into one noſtrill, or into both.

A Naſale to ſtanch bleeding at the noſe.

A Naſale to provoke ſneeſing.

CHAP. XXX.

Of making Apophlegmatiſmus.

APophlegmatiſmvs is a medicine which cauſeth one to vomite up fleame: it provoketh rheume out of the braine into the mouth, and it is good to purge the braine. Maſticke is commonly uſed in this caſe, which being long holden in the mouth and chewed, it bringeth forth rheume and fleame. Alſo Sage leaves holden in the mouth do likewiſe purge rheume by the mouth. Alſo make *Noduli* of Pellitorie, Pepper, Staveſacre, root of Ireos

and,

and *Panax*, and hold them in the mouth. Furthermore make gargarismes of the same medicines, Also there are ointments made of the same things, wherewith the roofe of the mouth must be annointed, for they by reason of their heate and tartnesse, do draw steame and rheumes into the mouth.

CHAP. XXXI.

Of making distillations restorative.

DISTILLATIONS be made to sustaine strength and might, when the sicke is so weake, that he cannot digest any hard nourishment. Distillations are of a mixed kind, that is to say, they are partly food, and partly medicines. They are made for many intents and purposes: for some be made to restraine, as in the fluxe of the belly; some to alter or change, as when they are ministred for fevers to refrigerate, or in cold diseases to make hot: and some do resist poyson and malignant humours, as in pestilent feavers. And they are made after this manner. ℞. conserves of Succory, of Roses, of *Simphytū*, that is, Comfery, of *Cornelus*, of *Maua*, & of quinces, ana. ℥.ij. powder of Electuaries, *Diarrhodon Abbatis*, & *Tria sandali*, ana ℥ ij. Trochiskes of *Carabe*, of Barberies, & *Terra sigillata*, ana ℥.ß. of red Corall, & *Lapis hæmatitis*, ana.℥.j. water of the decoction of one Capon or of two, altered with Plantaine, Knotgrasse, Moleine, Lettuce, seed of Barberies, *Sumach*, & *Ompbacium*. ℔ viij. put altogether in a Limbecke with the flesh of two Chickens, or two Partriches, or of two turtle Doves, or of one Capon, or of more of these, and with the crums of one white loafe, or of two wet in Rose water, and make a distillation in *Balneo Mariæ* with a soft fire. ℞. of the aforesaid distillatiō ℔. ß. juyce of Pomgranats ℥.j or ℥ j.ß Sugar roset. ℥ ij. Cinamon elect, ℥ j. straine them (as *Hippocrates* teacheth) through a sleeve, and let the sicke use it every houre. But if you will make a distillation to have a cooling vertue, alwayes observe the same order and portion that is spoken of before; and for the restraining conserves, add to such as do coole, as conserves of water Lillies, of Violets, of Roses, Succory, and Balme, and likewise cold Electuaries, as *Diamargariton frigidum*, and Trochiskes of *Camphora*: also alter the decoction of the flesh with Lettuce, Sorrell, Purcelaine, Scarioll, and such like Moreover you shall make a distillation restorative against malignant and pestilent feavers in this sort, ℞ conserves of Violets, water Lillies, Balme, Borage, & Bugloss, ana. ℥ ij. bark of citron condite. ℥.j. root of *Dictamus* and Tormentill, roote of *Angelica*, and root of Gentian, ana ℥ ß. powder of *Electuarium Diamargaritū frigidum*, all the Saunders, Bolearmoniacke, Trochiskes of *Camphora*, wood of Aloes, ana. ℥ ij. scraping of yvorie, and Harts horne, Maces, Cinamon, Cloves, and seed of *Carduus benedictus*, ana ℥ j. of old triacle, ℥ iij the water of the decoction of two Chickens, or of Capons altered with Sorrell, Scabious, Lettuce, Borage, Bugloss, quar, nj. put altogether in a glasen Limbecke, with the flesh of some things, and with the crummes of two white loaves infused in white wine, and make distillation with a lent and soft fire, in convenient order as is requisite. Another: or thus. ℞. of the aforesaid distillation. ℔. ß. *Syrupus de acetositate Citri*. ℥ ij. commixe them together, and let the sick use it every houre.

A distillation restorative restraining.

Another.

A distillation restorative cooling, against malignant & pestilent fevers.

The end of the seventh Booke.

THE VIII. BOOKE OF COMPOVND MEDICINS.

The Preface.

WE have found by experience, that noble men in times past which have become famous in the practise and exercise of Physicke and Chirurgerie, have bestowed chiefe care and great diligence to store up for their use (as treasures) certaine peculiar remedies for every hard maladie, both to increase and preserve the worthinesse and renownednesse of their good name, by the prosperous successe of their labours. The which remedies, although every of them provided to be made at home, and tooke them for secrets; yet notwithstanding in space of time and number of yeares, either by death, or intreaty, or for mony, or through change, or other manifold meanes, they have beene made knowne and published. Whereupon others the rather minding the publicke utility of men, thought good to gather together the dispersed compositions of medicines then every where knowne, and endevoured themselves to transfer out of the most famous authors the best and most receipts into their books of Physick. And by these meanes truly did Scribonius Largus, Actuarius, Nicolaus Myrepsus, and Nicolaus Præpositus, make their workes. By this industry it could not but come to passe, that out of diverse authors many receipts not much unlike, were taken tending to one end, as Syrupes of like effect, and many medicines of Aloe, nor fewer of Scammonie or Colocynthide, or Turpetho, all which differ onely in way of composition, or for the variety of certaine simples. And softning and scouring Electuaries also there be many, whose chiefest force is of Aerugo, and which differ by a sole change of other simples, as is granted to every authors judgement. So then many things have been heaped together, the most part whereof have beene to no use. It were much better in every kind, to choose out the best, the other unprofitable and unnecessarie omitted. But even to this heaping together of remedies, many diseases

remaine

remaine void of all helpe, for the which no fit remedies were inuented: for that diligent care which many haue to gather together euery where medicines (after a sort an imitator and follower of practicke) without choise or method had, doth apply neither fit remedies, nor medicines to the diseases, nor to the sensible griefe ioyned to the sicknes, or to their causes, neither doth set downe the kinds of remedies according to the diuersity of diseases: neither at any time weyeth what euery composition hath, either profitable or to no vse, neither pleasant or vnsauory; but receiueth and alloweth for the most part such receipts, as haue beene vsed of vnlearned men, commonly without regard of iudgement. And many of those likewise diuerse haue perverted and depraued, euery man according to his iudgement, so that now there remaineth scantly any certaine kinde or trade of composition for Apothecaries, and that part of Physicke (as it is not ratified and established) which is most necessary for the cure of diseases: and whereas many haue iudged well of the reformation of that part, I haue done mine endeauour, that the composition of medicines might be set downe in writing according to Art, as the simples haue beene in the bookes before. And whatsoeuer of them were profitable and easie for practise, might keepe their old forme: and whatsoeuer were amisse, by vpright iudgement might be brought to better perfection, so that nothing were either redounding or wanting, necessary to take away the diseases affection, incident thereto, and cause thereof. Therefore I do not take out all the compositions vsuall in old writers, but the best onely: and oftentimes I put too new, to fill my worke with all kind of medicines, and I cut off many, which contained vnder those, make a confused heape: I haue kept their common names, but yet not with the same simples and doses euery where: for as much as certaine in many things were to be changed, to make the receipts more fit and pleasant for the cure of the malady. And at length, to do the Apothecaries pleasure, I haue sorted and set in one place the sirupes, in another the Electuaries, in another the potions, and whatsoeuer else in their proper place, out of which they may be easily taken againe, and applyed to the practise and vse of euring.

OF SYRVPES.

Syrupus acidus simplex.

Syrupus acidus simplex: that is, the sharpe simple sirupe, doth prepare all humours, as well hot as cold, and with a certaine force doth attenuate them, doth withhold or restraine the corruption, doth mitigate the heate of choler, and asswage the burning of Agues and thirst, setteth at libertie, and scoureth the passages through the body obstructed, and doth piercingly enter into all parts, and also after a purgation it moveth sweat and vrine. ℞. *Aquæ purissimæ*, ℔ iij *Sacchari albi* ℔ j. Boyle them so long as they cast up a some of skumme, and to the consumption of halfe the water: and then poure to them *Aceti vini albi*, ℔ ij. Boile them then againe to the thicknes of a sirupe.

In Syrupum acidum Scholia Guliel. Plantij.

THe barbarous titles and names do apparantly argue, that sirupes and Iuleps, and many other as well simple as compound medicines, were the inventions of the Arabians. But many yeares before them, the old Græcians had of the same matter, and for the same use, their *Apozemata* (that is, decoctions, of water and herbes) in stead of sirupes, which because they were fitly applyed, as well to prepare the body as humours to purging, were of them termed *Propotismata*, as if you would say, potions before purging, because that according to the direct order of curing, they make a way for purging medicines. So *Galen* in *Mulso*, that is, wine and hony sodden together, and *Oxymelite*, that is, hony, vineger, and water boiled together, doth incoct *Origanum*, Hysope, Penyroyall, and Calamint, to the preparing of the body to be purged. And if he be an Author of credite *Archigenes*, *Antonius*, *Musa*, and many other ancient Physitions did make such like sweet potions for sicke folke, of the juyce of Cicory, Dill, Flowerdelice, and Celidony, and such like herbes, tempered together with wine and hony by decoction for diverse diseases of the Liver and other parts affected. And *Dioscorides* did boile the roots, leaves, and tops of plants, and did straine the liquor boiled, & then ministred it either alone or else sweetned with *Mulso* or hony; or that they might be kept, did decoct it to the thicknesse of hony. So that these three, *Apozema*, *Syrupus*, and *Iulepus*, differ onely in the manner of conditure, that is, making them pleasant to the taste. For in *Apozemate*, because that upon occasion suddenly and out of hand, for the most part, it is ordained to be diffevered into three or foure parts, to bring it to a seasonable sweetnesse, it shall be sufficient if he take the third part of Sugar or hony, or somewhat more then the third part of Sugar, in respect of the strained decoction and purified juyce. But the sirups, to the intent they may be longer kept, require a perfect coction, and therefore it is meete to have so much, or very little lesse Sugar or hony, as there is of the strained decoction or purified juyce. But because the Iulep is more thinne, penetrating, and pleasant then the two before, it shall be sufficient enough if it have the sixt part of Sugar, or in stead thereof the like quantity of a convenient sirupe, so that there be somewhat more then the two parts of the

Sugar

Sugar, in respect of the decoction prepared, or distilled waters. To all these potions made of decoctions and the juyce of plants, and fruites, Sugar and hony be mingled, not onely for their preservations, or for their sweetnesse and pleasantnesse in taste and savour, but also for the proper force of hony and Sugar, which they impart unto these decoctions. For sith these two be almost daily used, and familiar unto us, not onely for sauce, but also as meates, both wayes the potions to which these shall be mingled, doe quicken and stirre up the naturall strength astonied, or dulled, and languishing in sicknesse, and doe comfort the naturall heate, which alone doth concoct and mitigate diseases, and by extenuating grosse matter, scouring slimie, and making a riddance of obstruction, they cause easie purgations. And these faculties come to the decoctions or potions by reason of the Sugar and hony, which decoctions notwithstanding of themselves doe much availe to diverse uses, the commodities whereof I will declare in describing each of them, by observing that order which both the trade of compounding doth require, and the method of curing doth prescribe. For seeing the simple is by nature before the compound, and the right order of ministring medicines well, beareth by order one thing to be compounded and used before another, he beginneth first with those that are more simple medicines, & of such as by direct order of curing are used before others, minding to observe the same order in all this booke, beginning with *Sirupus acidus simplex*, the sharpe simple sirupe. For in this place we speake not of *Apozemata* and Iuleps, but onely of such as are kept a long time of Apothecaries: and further, *Apozemata* agreeing to the diseases of every part, have beene handled before. And although *Condita*, commonly called Conserves, and of herbes and fruites certaine well seasoned juyces, called of the Græcians ὀπὸς χυλόμενα, be more simple then sirupes, and therefore might seeme the rather to be spoken of before; yet because for the most part they be ordained after purgations, to the keeping or getting of the strength of the parts, therefore my minde was to deferre them to another place, the method of curing so requiring. Now sirupes were invented to have in a readinesse so oft as occasion chanceth, because that herbes, and other rootes, and fruites be not alwaies ready at hand, and sometime when they be at hand, necessity so urgeth, that there is no leysure to make of them *Apozemata* and Iuleps. In the first place the composition of sirupes is set downe, which are fit to prepare humours for purging: then after, such as be meete to purge the remnants of the parts, and to keepe or preserve their strength. And this generally of sirupes. Particularly the sharp simple sirupe was not to be made onely of vineger and Sugar, as other sharpe sirupes be, but also of water, to mitigate the strength and sharpnesse of vineger. Heed must be taken that in stead of white vineger, distilled be not put in, which being most sharpe doth pierce and pinch the other parts to no small annoyance of the receiver. Heede likewise must be taken that no more quantity of vineger be put in: for this measure was thought meete and equall. But if any suspect the sharpnesse of the vineger, lest through his piercing cold bodies of tender constitution, as of children, and specially of women, their wombe should be harmed, (for according to *Hippocrates*, vineger is noisome,

to the wombe) they may when they vſe it by mixture of ſome ſweet or diſtilled water, or ſome meete decoction, make the ſirupe more dilaied, or in ſtead of that vſe *Oxyſaccharum*, a ſirupe of vineger and Sugar.

The ſharpe compound ſirupe is not here deſcribed, leſt I ſhould burthen the Apothecaries with vaine loſſe, for by putting too a portion of ſirupes to rootes, it will be a compound ſerving for the ſame vſe. This was the purpoſe of the author, to propound the beſt compoſitions of all other to every chiefe kind of diſeaſe, and cauſe that nothing ſhould be wanting of remedy. But to take together a vaine and frivolous heape of medicines from all places, after the faſhion of thoſe which do fill papers unconſiderately, with unknowne and unapproved remedies, I thought it too great a burthen for Apothecaries, and a worke not plaine, but full of confuſion for ſtudents.

Syrupus è ſucco Limonum.

THe ſirupe of the juyce of Limons, doth leſſe extenuate and pierce then the ſharpe ſirupe, and yet the vehemency of choler and heat of the body and thirſt it more aſſwageth, and doth more reſtraine the corruption of hote feavers, and the malady of peſtilent Agues; it defendeth likewiſe the ſtrength of the mouth of the ſtomack, and heart, & principall parts, it expelleth loathſomneſſe, vomiting, defection of the mind, and ſwounding for feebleneſſe, peculiarly it purgeth the kidneis, and provoketh vrine. ℞ *ſucci Limonum* purified, and going through a woolen ſtreiner without compulſion freely. ℔ vij. *Sacchari albi* Libræ v. Boile theſe with a ſoft fire into a ſirupe.

PLANTIVS.

Sirupe of Limons, *de Acetoſitate Citri* or of the ſharpneſſe of Citrons, of tart Pomgranates, *de Aurancijs*, or of Oranges, of unripe grapes, of the juyce of Sorrel, of the juyce of Barberies, and of *Ribes*, and all other tart or ſharpe ſirupes, be made of juyces, which either by ſetling or by ſtreining be made more cleare and pure. And to the juyces is added like quantity of Sugar or ſomewhat leſſe without mixture of any water: becauſe the ſharpe tartneſſe of the ſirupe is nothing noiſome, but pleaſant and comfortable to the heart: and it ſhould be dilaied likewiſe with leſſe Sugar (as in Iuleps) if the juyces could be long preſerved. There be ſome which purifie the juyces by ſetting, or by ſetling them in the heate of the Sun, and fining them with the foming whites of egges, or elſe onely by wringing them out lightly, as in wine coming of the grapes, before they be preſſed, called in Latine *vinum protopum*: and then with fined Sugar, that is boiled with the like quantity of water, and after clarified, and at the laſt concocted to a Iulep, mixing by litle and litle the one with the other, they ſtirre them with a ſpatter untill they come together, and become as one, or they boile it a little with Sugar throughly and well ſod, or elſe with the beſt Sugar, ſuch as the *Maderanum* is, they boile it ſo long, untill the Sugar be melted and diſſolved altogether. And thereof the ſirupe of the juyce of Limons, of Citrons, the ſharpe ſimple ſirupe, and the roſat Iulep become very white. As for the ſimple ſirupe of Pomgranates, Barberies, of *Ribes*, of red vineger, to keepe the fineneſs of their naturall colour, muſt not ſo long for mixture ſake be beaten together with a peſtle. And this order of compoſition in the juyces, chiefly of tart fruits, taketh place: for other juyces of herbes,

of

of roots, &c. require more preparation to the making of a ſirupe; for they muſt be boiled twiſe, once by themſelves almoſt to the conſumption of the 3. parts after, when they have bene purified with ſtraining and ſetling, they muſt be concocted with the beſt Sugar to a ſyrupe, otherwiſe they do ſoone corrupt, and become hoarie and mouldy.

The ſyrupes that follow made of ſharpe juyces are in force like to the former, as the ſyrupe of the tart juyce of Citrons, the ſyrupe of ſharpe Pomgranates, the ſyrupe *de aurancijs*, the ſyrupe of *Omphacio*, that is, unripe grapes, the ſyrupe of the juyce of Sorrell. But peculiarly the ſyrupe of ſharpe Citrons doth quench the heate of an Ague, and reſtraineth the corruption and malady thereof. The ſyrupe of Pomegranates doth corroborate the ſtomack, and the chiefe entrailes of a man, as the ſpleene, the liver, the lungs, &c. it reſtraineth vomiting, & mitigateth ſwounding. The ſyrupe *de Aurancijs* doth more comfort the heart, & is more pleaſant. The ſyrupe *de Omphacio* doth more quench thirſt. The ſyrupe of the juyce of Sorrell doth allay choler, & open obſtruction. The ſyrupe of *Ribes* is more ſweet in taſt, & more aſtringent. The way or order of making them all is alike, for in the juyce of every one of them purged, a little leſſe Sugar muſt be diſſolved, and theſe two put in a tinne veſſell, muſt be ſet on the fire and boyled by litle and litle to a ſyrupe.

Oxyſaccharum ſimplex.

Oxyſaccharum ſimplex, hath a mixed nature or force, both to attenuate, to abate, to dull, to corroborate or comfort, and is good againſt a diverſe mixture of humours, and unſtable agues ariſing thereof. ℞. *Succi Mali punici acidi*, that is, ſoure Pomegranates, ℥.viij. *Aceti*, ℥.iiij *Sacchari albi & puri* ℔.j. Boyle them to the thickneſſe of a ſyrupe.

Plantive.

Oxyſaccharum hath the ſame vertue that the ſoure ſyrupe hath, but not in like force, ſaving it excelleth to comfort and roborate, and therefore the uſe thereof is more ſafer in diſeaſes chancing in Sommer, and tender bodies, then of the ſharpe ſyrupe. Leſt ſo great variety of ſyrupes ſhould be retained in vaine, I omit *Oxyſaccharum compoſitum*, *Oximeli compoſitum*, and *Oximeli ſcyllitiçum*, that is, made of *Scylla*; for when they are thought good to be uſed, the Phyſitions may make and preſcribe them ſpeedily and fitly, *Oxyſacchari*, ℥ j. *ſinupi majoris è radicibus*, ℥ ij. *vel ſirupi Adianti*, ℥ j. ß.

Oximel ſimplex.

Oximel ſimplex, doth extenuate groſſe humours, and doth ſcoure out ſlimy matter, doth open old obſtructions, doth expell from the cheſt thicke matter, and is good againſt *Aſthma*, that is, obſtructions of the lungs with fleame, whereof ariſeth ſhortneſſe of wind, and rebellious agues. ℞. *aquæ puriſſimæ*, *mellis optimi*, ana. ℔.iiij. Boyle them untill with the exhaling halfe the water be conſumed, and then poure in of *Aceti acerrimi*, that is, very ſharp vineger, ℔.j. and let them be boyled againe by evaporation to a meete conſiſtence. That which is made more liquid, hath *aquæ puriſſimæ*, ℔.j. *mellis optimi*, ℥.iiij. *aceti*, ℥.j ß. Let theſe be boiled by fomenting out eaſily their corruption.

Oxymel Scylliticum.

Oxymel Scylliticum, doth more forcibly attenuate grosse matter, & is good for all things we have spokē of; & it is made of Vineger of *Scylla*, which is put to hony boyled and clarified by foming, and sodde as the other, both become cōpound by putting too double portiō of the syrupe *è radicibus Majoris.*

PLANTIVS.

Acetum mulsum.

We have lesse use of *Oxymel*, that is, sweete vineger, then the ancient Physitions had, who then had not invented the sharpe syrupe, which (the powder of cleansing onely excepted, wherein hony excelleth Sugar) hath other vertues not much inferiour to *Oxymel*, and besides other effects, is very good against agues. But sweet vineger which every where is in use in Apothecaries shops, is very unsavory, whether it be full of the too much grossenesse, cōming of overseething thereof, or of the too much sharpnesse which is not so much qualified and dulled with the mixture of our hony as of Sugar. For although you delay and dissolve that thicke *Oxymel* with sweet water, or some set decoction, yet you shall never make it so pleasant to drinke as the soure syrupe. That which is made by many, more thinner for present occasion, and is called *Oxymel Galeni*, is more piercing into every part, and more pleasant. For whereas for the little boyling it doth not thicken, but the thicknesse of the water is therein retained, which the thicknesse of the vineger doth further, and all the filthinesse of the hony partly by skumming, partly by clarifying is taken away: therefore it becōmeth most thinne and most cleare, especially if it have bene made with white vineger, and white hony; and with the little sharpnesse of vineger, it becōmeth nothing unpleasant to the taster: but it is found by experience, that by too much use, and too great a draught thereof, the stomacke is annoyed, chiefly in those, whose mouth of the stomacke is by nature feeling and sensible. Wherefore there is no safe use thereof in agues, whether you make it sowrer or sweeter. Choose good hony which is betwixt thicke and thin, most sweet and sharpe in taste, and therewith making a sweet taste, and biting the tongue, as it were, with pulling; in colour pale, or somewhat red and cleare, most fragrant and new, and which taken out and handled, for his clammie humour, is not dissevered or pulled into parts: heavie in weight or ponderous. Wherefore that which is in the bottome of the vessell is better then that which swimmeth above, and it doth cast up litle skum in boyling. But in our daies there hath been brought the white and sweetest hony, & aromatick indeed, most liquide and fluent, and making a white and hard crust upon it, out of *Lusitania*, or *Portugall*, and *Gedano* to *Antwerpe*, hony as good as either the *Attick* or *Siculum*. But they counterfeit that hony (as many other things else) and forge another in stead thereof, by often washing and whiting; which deceit of theirs you may easily find out by the unsweetnesse of smelling and unsavorinesse of tasting. Then next, this both in goodnesse, & in colour, is the *Narbonense* hony; and in those regions also our countrey hony, that which commeth out of the combes freely, and is commonly called Virgin hony, is best. The worst hony by boiling is made better, and the use of the skummed is alwayes fitter, except by long abiding in the stomack it swell it, and become vehement hot, and augment choler. Hony is good for children that have no

Galens oxymel.

Note of the best hony.

wormes,

wormes, and for old men, for it causeth order and state, and stirreth up and preserveth naturall heate, it prolongeth old age; and is evill for cholericke and young men, because it is easily turned to choler. *The vertues of hony.*

Syrupus è Cichorio.

Syrupus è Cichorio doth coole moderately, doth comfort all the *viscera*, that is, principall parts within, as the heart, liver, and lungs, with an easie binding, and doth set at liberty the obstructions of the liver, and other parts by scouring and opening; it doth quench choler, and maketh it meet for purgation: in the beginning of hote, pestilent, and vehement fevers, it is meet and wholesome. ℞. *totius Intubi agrestis*, that is, of the whole Cichory, ℥ iiij. *radicum Oxalidis graminis, & Asparagi*, bruised ana. ℥ ij. *Lichenis, Eupatorij, Intubi sativi*, commonly called Endive, *Seriolæ, Cicerbitæ, Lactucæ sativæ, & agrestis, Adianti albi, Adianti nigri, Adianti simplicis, Saxifragi, Lupulorum Cassuthæ*, ana. M. j. Boyle them in x. ℔. of water, untill it come to vj. In the strained decoction dissolve *Sacchari albissimi*, ℔. vj. and boile all these together to a clarified syrupe.

Plantivs.

Whereas the syrupe of *Cichory*, of the description of *Nicolaus Florentinus*, or *Gulielmus Placentinus* is oft in use, & both their syrupes doth cõsist of a cõfused heap of simples, as wel cold as hot without order, & of Reubarbe, that it is hard to tell to what use they may be applyed: not without good reason, the description is here changed & framed to those ends which be here expressed in the title, to the which neither of the other can be applied for the hot roots. If it be desired to be somwhat tart or sharp, there may be mixed to it the third part of *Acetosus syrupus*, or *Oxysaccharũ*; or if it must be somewhat hotter, or more piercing, as against many diseases heaped together, so much or halfe so much of the syrupe of roots: if reubarb must be at any time put to it, it rather seemeth meet to be put in thereto, at the time of using then making thereof, because the vertue of Reubarbe to purge, both by boiling & long keeping, vanisheth away, and this syrupe made rather for preparation then purgation, and there is more strength of roborating in Reubarbe, then that well doth agree to a preparative potion. But neither in the time of ministring can Reubarbs commodiously be intermixed, *viz.* the grosnes of the syrupe hindering the operation of purging either by making it very litle or else none at all: & for the same thicknesse the syrupe it selfe is not so effectuall for those purposes, for which it was described, as if it were dissolved and made more sweet, with some convenient decoction: therefore they worke not for any commodity of the sicke, but only of losse, which to every pound of the syrupe do employ, ℥ j of Reubarbe, and do not onely double and triple, but also mixe by measure foure or sixe times so much, contrary to the credit of all bookes, which for every pound do bid & will onely, ℥ iiij. to be mingled. And they also be far wide which do affirme that this syrupe must be made of the only juyce of Cichory, no otherwise then the syrupe of the juyce of Citrin: for although therein they haue the truth, whẽ they account a heap of cõpound simples contrary one to another, to be rejected in the composition of medicines, & therfore do refuse the compositions of *Gulielm. Placẽti, & Nicol. Floren.* of Cichory, as cõtrary, & made rashly, & without

without reason, yet notwithstanding the composition of the juyce of Cichory must not take place in stead of them, when as it cannot truly be ordained for that use, to the which the sirupe of Cichory by experience is found to availe: for whether when choler must be prepared to purgation, or the stopping of the Liver and other parts must be opened, or you have occasion to coole, and moderatly roborate, as in the beginning of vehement & pestilent agues, which of these I pray you can this syrupe do or bring to passe, which first by much and long beating and hard straining is made thicker, and then after by it selfe boiled to the consumption of the 3. part, and after concocted with Sugar to the grosseneſſe of a syrupe, by evaporation hath almost lost all the vertue, as much almost becommed as meere Sugar? It is far otherwise in the decoction and juyce of fruits, especially sharpe, as the juyce of Oranges, Citrons, Limons, Pomegranates, and such like; for they shed their whole force upon syrupes, whereas, neither by pressing their tenuitie, neither by concoction, they leese their facultie, as we have noted in other places above. And decoctions because they have the force of many simples, and for the water be more thin & fluxible, do not thicken, and leese their vertue in boyling: whereupon the syrupes, consisting of these decoctions be more meet and amiable to prepare the body to purging; but they which be made of their juyces after purgation (the body being now open and pliant) be better adjudged to those uses, which he (I think) doth repeate in describing every one of them.

Syrupus Intubi domestici.

Syrupus Intubi domestici, doth allay choller, doth coole the Liver, and purge and strengthen it, and cureth the Iaundies and diseases comming of the obstructions of the Liver, very commodious after purgations: and when the matter of an Ague and other diseases is after a sort well and throughly digested. ℞ *Endiuiæ recentis, Seriolæ, Lichenis, Lactucæ, Agrimonij, Cicerbitæ, Hieracij*, an. M. j ſs. *quatuor seminum frigidorum majorum*, ana. ℥ ſs. *Santali albi, & rubri, contusarum Rosarum rubrarum*, ana. ℥ ij. Boyle them in viij pound of water to the halfe, to the strained liquor put of white Sugar iiij. pounds. Seeth them together all againe, and skum and fine them as they boile, add thereto of the juyce of Endiue purged by setling ℔ j. Afterward of the pure juyce of Pomegranats without dregs, ℥ ilij. Boile them altogether to the height of a syrupe.

PLANTIVS.

The Author thought this syrupe of Endiue meet to be made and retained, although it were the invention of an uncertaine Author, because it seemed to be described upon good ground of reason, and therfore will be more effectuall then if it were made of the sole juyce of Endiue, as many would have it. After the body is purged, it availeth for all the diseases of the Liver, and to purge the residents of cholerick maladies, and chiefly necessary for the scab and the itch.

Syrupus Byzantinus.

Syrupus Byzantinus hath a mixed vertue both to addresse & purge the Liver and spleene, and that after purgation; for the yellow and blacke Iaundies, and the remnants of Agues especialy good ℞ *Succi Intubi satiri & Apij*, ana, ℔ ij *succi Lupi Salictarij & Buglossi*, ana. ℔ j. In seething cleanse them till they waxe cleare, and make a syrupe with iij. pounds of Sugar.

PLAN-

PLANTIVS.

The interpreter of *Mesua* denieth the use of syrupe *Byzantine* in Agues before the seventh day, for commonly immediatly at the beginning of compound Agues, the Physitions use *Syrupus aceteſus ſimplex*, with the decoction of Fennell, and the third part of hony roſet. But after purgation, becauſe it mightily ſcoureth the relickes of the diſeaſes *Hepaticke* and *Splenaticke*, this syrupe *Byzantinus* is good to cure all maladies of both the fornamed intrals, which be hard to be diſſolved, and rebellious to be cured, as the blacke and yellow laundies, eſpecially by putting thereto ſyrupe *è radicibus*. The compound is omitted, becauſe it doth deprave the force of the ſimple, and hath too much vineger.

Syrupus Scolopendrij.

SYrupus *Scolopendrij* doth extenuate, mollifie, and make fluent groſſe and earthy melancholy, it openeth the ſtopping of the ſpleene, and doth abate the ſwelling thereof, and is ſpecially good for malancholy Quartanes, & continuall agues. ℞. *Polypodij è quercu, radicum vtriuſque Buglooſſi, corticis radicum Capparis, corticum Thamariſci, ſingu.* ℥.ij. *Scolopendrij veri*, M.iij *Lapiſaliciarij, Caſſutbæ, Capilli Veneris, Meliſſophylli, ſingulo* M.ij. *Coquatur in aqua* ℔ ix untill there remaine, v Put to the ſtrained decoction, of white Sugar, ℔ iiij. Boyle them to a fined and cleare ſyrupe.

PLANTIVS.

Syrupus Scolopendrij, the Author heere to this place hath referred well, & for great uſe made; becauſe there was no ſyrupe of the old Phyſitions deſcription meet to prepare earthy & maſſie malancholy. The true *Scolopendrium* or Harts tongue is, *Aſplenium Dioſcoridis* and *officinarum Ceterach*.

Syrupus è radicibus.

SYrupus *è radicibus* doth ſcoure and extenuate, and prepare ſlimy and groſſe fleame, it openeth the obſtructions of the liver, & all the other entrals: it aſſwageth ſwellings, taketh away the evill colour of vrines, provoketh vrine, and doth quite make an end of agues hardly diſſolved, and old diſeaſes. ℞. *radicum Apij, Fœniculi, Petroſelini, Ruſci & Aſparagi*, ana. ℥.iij. *radicum Caparis & Rubiæ*, ana. ℥ ij. *Coquantur in* ℔.x *hydromelytis diluti*, (that is diſſolved) untill they come to ℔.vj. and *cum ſacchari*, ℔ v. make a cleare ſyrupe.

PLANTIVS.

Whereas there be confected of roots two ſyrupes, one of the the rootes of Parcely and Fennell he omitted of ſet purpoſe as nothing effectuall, and eaſie to be come by, if need require, and thought meet to retaine the other five as of greater vertue; to which he hath upon good conſideration added the roots of *Capparis & Rubiæ*, that it might be more effectuall for diverſe uſes. He omitted vineger, becauſe for the moſt part it is deſired without it; and if need require, a portion of the ſharp ſyrupe may eaſily by preſcript be mingled thereto and ſomwhat likewiſe it may be tempered with the mixture of other ſyrupes.

Syrupus Adiantinus.

SYrupus *Adiantinus* doth with a moderate heate eaſily and gently divide and ſcoure all humours alike, in what part of the body ſoever they be, agreeable

ble to every diſeaſe beginning, every nature, age, region, and women with child. ℞. *Adianti albi*, M. iij. *Adianti nigri, Adianti ſimplicis, Saxifragi, Betonicæ, Pimpinellæ, Aſplenij*, ana, M. ij. *Coquantur ex aqua* ℔. viij. vntill they conſume to v. And in the preſſed decoction, diſſolue or melt *ſaccari albi* ℔. ij. *mellis optimi expurgati* ℔. ß.

PLANTIVS.

Sith there is no artificiall deſcription extant of maidenhaire, this is commodiouſly entermingled amongſt the other which is compound of choſen ſimples availing altogether to divers effects by their temperature. Wherefore this ſyrupe of all other for his manifold and diverſe uſe, is of moſt operation, *polychreſtus*. j. very good for the diſeaſes of all parts, eſpecially of the breſt, the liver the ſpleene, the kidneyes, and all diſeaſes of the wombe in all ages and natures. And the prerogative alſo thereof is ſuch, that it doth make ſoluble whoſoever uſeth it any ſpace; and it doth not only prepare humours, but alſo purge them when they be prepared, & eſpecially groſſe fleame and cholour, as certaine new Phyſitions and we alſo have obſerved in practiſe oftentimes: the which effect likewiſe the decoction *omnium Adiantorum*, but eſpecially the white hath; although contrariwiſe *Dioſcor*, teacheth that it bindeth. But they which do mingle either Raiſins or Liquorice with *Adiantis* into the ſyrupe, do reſtraine the large and ample nature thereof for diverſe uſes, to ſome peculiar effect, and by mixture dull the force thereof in extenuating and ſcouring. They ſhould therfore more fitly make this ſyrupe of the ſole decoction of *Adiantinorum*, which might be reſerved as a common matter for every kinde of griefe, & then they might apply it as need required to the diſeaſes of this or that part. As for example, to the breaſt affected, with Raiſins and Liquorice decocted, for the liver, with the decoctiō of *Agrymony* or *Cichory*; for the ſpleene, *Aſplenij aut Tamariſci*; for the kidnies, ſuch things as provoke vrine, and breake the ſtone. For ſo by a fit and meet decoction, the common nature of the ſyrupe may likewiſe be applyed to ſome one part, and his ſtrength augmented which in the ſole ſyrupe deſcribed is very much effectuall.

This cōpoſition of ſyrupes have been meet to prepare bodies to purgation: now we muſt teach what ſyrupes be good to purge the relickes of every part.

Syrupus è Stœchade.

Syrupus è Stœchade is wonderfull good againſt cold diſeaſes of the braine, & nerves or ſinewes, as *Paralyſis*, j. the Palſey, *Epilepſia*, the falling evill, *Convulſio*, the Crampe, *tremor*, j. quaking, & diſtilling out of the head when it lieth. ℞. *florū Stœchados*, ℥. iiij. *Thymi, Calaminthes, Origani*, an. ℥ j ß. *Saluia, Betonicæ florum Roriſmarini*, ana. ℥. ß *ſeminis Rutæ, Pœoniæ, Feniculi*, ana. ℥. iij. boile thē in x. ℔. of water till the halfe be conſumed: when the decoction is ſtrained, boyle it againe to a ſyrupe with hony and Sugar, of each ij. pound, and condite it with Cinamon, Ginger, *Calamus aromaticus*, of each, ℥. ij. which being bound up in a courſe cloth with open threeds, muſt be hanged in the ſyrupe.

PLANTIVS.

Syrupus è Stœchade, becauſe it was not good in working for the head, he hath not without cauſe put certaine other things, as Sage, Betony, Roſemary, the ſeed of Rew, Piony, and Fennell, very profitable for the ſundry diſeaſes of the braine

braine and ſinewes; otherwiſe I ſee not wherefore this ſyrupe ought much to be applied or ordained for the diſeaſes of the braine, ſith *Stœbas* which is the chiefe in this deſcription, and is as it were the *baſis*, that is, the ground of the ſyrupe, is rather *hepatica*, that is, good for the liver, or *ſplenica*, that is, good for the ſpleene, then *cephalica*, that is, good for the head. For it is chiefly commended for the ſtopping of all the intrails, the which with his thin & hot ſubſtance it doth eaſily open, and with the other ſomewhat aſtringing earthy quality, doth corroborate all the inward parts. If you want *Calamus aromaticus* for to make it ſweet in taſt, in ſtead thereof may be uſed *Nux muſchata*, which hath ſingular force to comfort the braine.

Syrupus Roſarum ſiccarum.

THe ſyrupe of dry Roſes doth mitigate the hot diſeaſes of the braine, it aſſwageth the thirſt, ſtrengtheneth the ſtomack, cauſeth ſleepe, and ſtayeth thin deſluxiõs ℞ *aquæ ſimplicis*, ℔ iiij. in the which being made bloud warme ſoke xxiiij. houres red Roſes dried, ℔ j. & after this be ſtrained diſſolve therein white Sugar, ℔ ij. this done boile them to the ſubſtance of a ſyrupe.

PLANTIVS.

Certaine Phyſitions thinke good to renew the infuſion of dry Roſes twiſe or thriſe, to the intent (as they ſuppoſe) the force of the ſyrupe might be augmented: whereas notwithſtanding one onely infuſion is for that purpoſe as effectuall, for in three infuſions it is neceſſary that great ſtore of water be uſed, as for a pound of Roſes, viij pounds of water, otherwiſe with manifold maceration the water will either be drunk up, or with forcible ſtraining wil become too thicke: and as for the vertue and ſtrength of Roſes, the ſyrupe will as much draw and drinke up by one infuſion as by many, as it chanceth by ſalt when it is diſſolved in water. This ſyrupe is availeable in every fluxe of the belly, and it is of like operation in comforting and ſtrengthening the parts of the body: in agglutinating vlcers, and in mundifying them mildly, both by it ſelfe, and alſo miniſtred with other things.

Syrupus Nimphæa.

THis ſyrupe of *Nimphæe* mitigateth the heate of the head, Frenſies, and watchings, procureth ſleepe, and laſtly aſſwageth the ſharpneſſe of diſtillations: ℞ *Florum Nimphæe recentium*, ℔ ß. *Florum Violarum*, ℥ ij. *ſolierum Lactucæ*, M ij *ſemi. lactucæ*, ℥ ß. Add to theſe before the boiling, *Portulacæ*, ℥ ß & *Cucurbitæ*, ℥ ß. Boile them in foure pound of water till one be conſumed, and when it is ſtrained, put thereto of diſtilled Roſe water, ℔ ß. white Sugar, ℔ ij. and boile them to a ſyrupe.

PLANTIVS.

The ſimple ſyrupe of *Nimphæa* is omitted as nothing commodious, and as for the compound ſyrupes, according to the deſcription of *Franciſcus Pedemontanus*, by reaſon of ſundry ſeeds, vineger, and the juyce of Pomegranates, it is nothing convenient nor commodious to worke theſe things, for which it is required. Wherefore upon good occaſion, here is deſcribed another very eaſie and profitable to thoſe uſes which are propounded in the deſcription. The flowers of that *Nimphæa* which hath yellow flowers and white root, is to be preferred in the compoſition of this ſyrupe.

Syrupus

Syrupus de Papavere.

SYrupe of Poppy hath the same vertue that *Nymphæa* hath, but peculiarly it staieth a grievous cough, and such distillations as do exasperate the jawes and throate, ℞. *capitum Papaveris albi* not throughly riped and new, ℥ viij. *capitum Papaveris nigri recentium*, ℥ vj *Aquæ cœlestis*, ℔ iiij. boyle them to the consumpuon of halfe, and put thereinto *Sacchari & Penidiorum*, ana. ℥ viij. Boyle them to the consistance of a syrupe.

PLANTIVS.

In the simple sirupe of Poppy, there be fewer heads of the black Poppy put in, because it cannot so safely be used as the white: as for the compound syrupe of Poppy, having many lenitive things, it is therefore omitted and not put in practise, because when necessity requireth it may easily be prepared, by putting too this syrupe, or the syrupe of Iujubes, or of Violets.

Diacodion.

Diacodion as it procureth sleepe, so it abandoneth the destillation of the braine whithersoever it presseth, it staieth the *Dysenteria* and other fluxe of the belly. ℞. *capita Papaveris albi* meanely great and meanely ripe, *numero* xij. *Aquæ cœlestis* ℔. ij. Boyle them to the third part, and when it is strained put thereto of the best *Sapa*, that is, new wine boyled to the third part, ℥ iiij. *Mellis optimi*, ℥. ij. Boyle all these together: put in the end of the decoction, *Rosarum rubrarum, Balaustiorum, Acatiæ, Rhois culinarij tritorum*, ana. ℥ ij. *seminis Portulacæ, Coralli albi & rubri*, ana. ℥ j.

PLANTIVS.

Diacodion is brought into a better forme, serving to stay distillations, by rejecting certaine unnecessary and unpleasant things. *Dios.* to the same purpose boyleth the heads of Poppy alone in water to the consumption of halfe, and then putting thereto hony and the juyce of *Hypocistis*, he reduceth it to the consistance of an *Ecligma* As for the heads of the Poppy, they must neither be too greene, nor through drinesse too much voide of juyce, but when they begin through a greene kind of ripenesse to rattle, they must be gathered for this composition. Whereupon they be termed of the Græcians Κεφαλαι κωδειαι, that is, the whiskling heads of the Poppy. For that this composition through too much thicknesse may be unpleasant to some, when it is to be taken, it may be dilayed with the decoction of Barley, or some other thing of like conveniency: and also if sleepe must be procured, or danger be imminent of a sharpe and thin fluxion of exasperation, both to stay and asswage that, you may lawfully augment the force of *Diacodion* with a fresh decoction of the seeds of Poppy, or with the thicke juyce strained out of the decoction of Barley. Neither is it to be dread lest harme should betide to the body by Poppy, notwithstanding it be recorded by Authors to be cold in the fourth degree, sith that sundry nations do use with meats after the fashion of herbes, the tender springs of Poppy, and do feed of an oyle pressed out of the seeds thereof: and in preparing dainties, they sprinkle the seeds thereof upon tarts and cakes made to please the taste, without any annoyance or heavinesse through sleepe. And in such like order the Ægyptians use to make the taste pleasant, *Oleum*

Sosamminum

Seſaminum & Seſamum, and *Petronius*, grounding upon that cuſtome uſed in the Latine tongue for an eloquent and pleaſant oration and compoſition of words, to ſay, all his ſayings and doings are as it were ſprinkled with Poppy & *Seſamum*. For both the liquor of Poppy, called in Greek *Opium*, and the juyce wrung out of the leaves and heads, termed in Greeke *Meconium*, conſiſt not of an uniforme, but of manifold ſubſtance, one watery and very cold, another airy temperate, the third hote, bitter, and ſweet ſmelling. The firſt is more apparent in greene and tender Poppies, the two laſt in dry. As for the *Opium* or rather *Meconium* which is brought to uſe, it is altogether counterfeit, and through a ſecret quality is noyſome, and therfore in no caſe to be uſed, though it be never ſo artificially corrected. For whereas *Opium* is by great labour in litle quantity confected of the milke of the ſeeds of wild Poppy, and *Meconium* without any trouble is abundantly preſſed out of the leaves, the factors which ſeeke after gaine and lucre, may eaſily counterfeit *Opium*, or in ſtead thereof bring out of *Naples* and *Spaine*, *Meconium*.

Syrupus Violarum compoſitus.

THe compound ſirupe of Violets doth mitigate a ſharpe diſtillation, doth aſſwage hoarſneſſe, grievous cough and roughneſſe of the arteries, doth eaſe the Pleuriſie, and doth quench thirſt. ℞. *Florum Violarum recentium*, ℥ ij. *ſeminis Cydoniorum, & Maluæ*. ana, ℥ j. *Zizypha. Myxaria*, ana in number 20. *decocti Cucurbitæ vel ſeminis ejus*, ℔ v. Boile them to the halfe, and with ℔ ij. of Sugar, compound them to a ſirupe.

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In this compound ſirupe there is nothing changed, becauſe he thought it compounded artificially ſerving commodiouſly by ſmoothing, chooling, moiſtening, againſt all the heate and roughneſſe of the arterie, as alſo it appeaſeth vehement burning of the vrine, and the vehement torments of the reines: for the herbe and leaves of the Violet boyled, have a ripening faculty in them, the ſeed is good to purge choler in ſuch wiſe as Rewbarbe doth: in the midſt of the floure there is a thing ſomewhat yellowiſh, which is recorded to be helpefull for the *Angina* and the *Epilepſia* in children, if it be drunk with water. The flower of Violet and a ſimple ſirupe made of it, by infuſion once or twiſe, doth mitigate, aſſwage, and ſcoure ſcorching and ſharpe humours; and therfore is very neceſſary in a pleuriſie, and bringeth under black burnt choler, and the noyſome vapors ariſing thereof, & thereby doth ſet at quiet the *Symptomata* ariſing thereof, namely, the headach, watchings, and dreaming, and expelleth the heavines of the heart, it temperateth hotter and dryer medicines, by mitigating them commodiouſly. Whereas then theſe qualities be ſingular, the ſirupe confected of the infuſion of freſh Violets, may be juſtly regiſtred amongſt the ſirupes ſerving to many uſes. This infuſion wrung out of pleaſant or well ſmelling Violets, dried ſomewhat in the ſhadow, as it behoveth, and ſoaked in luke warme water, if it be boyled with very good Sugar to the conſiſtency of a ſirupe, may be kept the continuance of a yeare and more without any filth or corruption, to the uſes before repeted and is to be taken both before and after purgation. As for thoſe which reiterate the ſoaking of

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the Violets and Roſes nine times in the decoction of the ſirupe of Violets and Roſes, they labour in vaine; for they cannot become leſſe effectuall in working, though they uſe (at the moſt) infuſion but foure times, as we will declare to Apothecaries in the forme of making medicines. As for the ſirupe of Liquorice, it ſeemeth nothing commodious, becauſe it is of little vertue, and for that it is contained in the ſirupe of Hyſope: and ſuch great variety of ſirupes bringeth rather confuſion then commodity to ſtudents.

Syrupus Zizyphorum, vel Iujubarum.

Syrupus Zizyphorum accompliſheth the ſame which the ſirupe of Violets doth, but with more efficacy both of them are convenient in the beginning of the diſeaſe. ℞ *Zizyphorum num.* Lx *Myxaria num* xx *florum Violarum, Adjanti albi, Hordei à cortice liberi Glycyrrhizæ*, an ℥.vj *ſemi Maluæ Cydoniorũ, ſemi, Papaveris albi, Melonum & Lactucæ, Tragacanthæ*, ana, ℥.iij. The ſeeds of *Cydoniorũ*, of Mallowes, and Tragacanth bound in a courſe cloth, muſt be boiled with the reſt in ℔ v. of water, to the conſumption of halfe, and then with ℔.ij. of white Sugar to the ſubſtance of a ſirupe.

Syrupus de Hyſſopo.

Syrupus de Hyſſopo by a gentle and light mitigation, doth purge and ridde the breaſt and lungs of all hot and cold maladies, doth concoct the ſpittle or fleame, and make it more eaſie to be avoided, by attenuating and ſcouring it. And laſtly it is good as well for the aggrievances, as approching or inclination of *Peripneumonia & Pleuritis*. ℞ *Hyſſopi arefacti*, ℥.j. ß. *radicũ Polypodij quercini, Fæniculi, Glycyrrhizæ, ſemi, Carthami*, ana ℥ j. *Hordei expurgati, Adianti albi*, ana. ℥ ß *Paſſularum purgatarum*, ℥ j ß *Ficus ſiccas, Palmulas pingues*, ana x *numer*. Boyle them in ℔.vj. of water to the conſumption of halfe, and boile the ſtrained juyce thereof into a ſirupe, with a pound and a halfe of hony, and *Sacchari*, ℔ j.ß.

PLANTIVS.

The deſcription of the ſirupe of Hyſope, remaineth unvaried, ſave inſtead of the root of Smallage, there is ſubſtituted the roote of *Polypodij*, and for the roote of Parcely, the ſeed of garden Saffron, which be much more fit and commodious. Certaine mitigatives be abſtracted which be ſufficient enough in the ſirupe of Violets and Iuiubes, the rather to make the force of the ſirupe more ſcouring.

Syrupus de Praſſio.

SYrupe of Horehound cutteth mightily, attenuateth, ſcoureth, and purgeth the diſeaſes of the breaſt and the Liver, it is excellent good againſt inveterate diſeaſes of groſſe and ſlimy fleame, as for *Aſthma, Tuſſis vetus, Empiema*, and alſo availeable for *Peripneumonia* and *Pleuritis* already inclined. ℞. *Praſſii albi recentis*, ℥.ij *Glycyrrhizæ, Polypodij quercini, radicum Apij & Fæniculi*, ana ℥ ß. *Adianthi albi, Hyſſopi, Origani. Calaminthæ Stœbes, Saiurejæ, Tuſſilaginis*, ana. ℥.vj *ſemi. Antiſi, & Bombacis*, ana. ℥.iij *Uuarum paſſarum expurgatarum*, ℥.ij. *Ficus paſſus pingues*, x. *numer*. Boile them in viij. pounds of *Hydromel*, dilayed to the conſumption of the halfe; boile the ſtrained juyce into a ſirupe

with

with hony, ℔. ij. and white Sugar, ℔ ij. Season and sweeten it with an ounce of the powder of the roote of the Florentine flowerdeluce.

PLANTIVS.

The sirupe of Horehound seemed confused of so great a mixture of lenitive, scouring, and cutting simples, that it was difficult to declare to what use it served; which may be also affirmed of many other sirupes, which be gathered out of diverse Authors without any method or reason. Wherefore sith before hath been propounded the sirupe of Violets and Iujubes, for moistening and sufficient lenitive, and the sirupe of Hysope for scouring moderately, cutting and purging the diseases of the breast, the Author thought it necessary upon good ground, to annect this sirupe of Horehound, being of a very good deviding and scouring faculty, thereby the rather to cure extreme and rooted diseases, which notwithstanding who will, may temper with the mixture of the other.

Syrupus Symphyti.

Syrupus Symphyti doth purge mildly and easily the quitture and filthinesse of consuming and vlcerated lungs, without feare of any issue out of bloud, and doth corroborate the lungs. ℞ *radicum & cymarum Symphyti majoris & minoris*, ana. M. iij. *Rosarum rubrarum, Betonicæ, Plantaginis, Pimpinellæ, Polygoni, Scabiosæ, Tussilaginis*, ana. M. ij. All being bruised fresh or greene, you must straine out the juyce which must be boiled and skummed to ℔ iij. and make a sirupe thereof by putting thereto of white Sugar, ℔ ij. ß.

PLANTIVS.

Whereas there was no sirupe yet extant at any time, or set out in use for the consumed & purulent lungs in so great scarcity this profitable sirupe of Comfery was upon good ground of art here to be placed.

Sirupus è succo Bugloſſi.

SYrupe of the juyce of Bugloſſe, doth especially comfort & cheere the heart, and maketh a riddance of the quivering and swounding thereof, and is very good for melancholy and mad persons ℞. *succi Bugloſſi defæcati*, that is, purified. ℔. iij. *Sacchari albi*, ij Boyle them to the consistence of a sirupe.

The sirupe of the juyce of garden Bugloſſe, of the juyce of Violets, of the juyce of Peaches, be all cordiall, and are made all one way.

PLANTIVS.

Nothing was to be changed either in the sirupe of wild or garden Bugloſſe, or in the sirupe of the juyce of Violets, or in the juyce of Peaches, or of the barke of Oranges: but there was great occasion to adde the sirupe of Mint, because there was none in use which did make a riddance of the diseases of the heart, and take away the annoyance of pestilent and venimous diseases.

Syrupus è cortice Mali Citrij.

THe sirupe of the barke of the Orange, or Pome-citron doth renew and exhilarate the heart being heavy, and the trembling thereof of any cold cause, and driveth away sorrow. ℞. *corticum Citriorum Malorum recentium* infused or prepared in ℔. j. of water. Boile them in vj. ℔. of water till iiij.

be

be consumed, and with iij ℔ of white Sugar make a sirupe, and condite it with gran vj. of muske.

Syrupus Melissophylli.

SYrupe of Balmemint is of all other the best for the trembling and overcasting of the heart, and of a peculiar power it abateth the malignitie of pestilent and venimous diseases, and maketh a riddance thereof. ℞ *radicum Dictamni, Pentaphylli, Betonicæ, Doronici, Romani*, ana ℥ ß *foliorum Melissophylli, Stœbes, & Morsus, florum Buglossi utriusque, & Rorismarini*, ana M. j *Semi. Oxylidis, Citrij mali, Fœniculi, Attractylidis*, that is, *Cardui Benedicti, & Ocimi*, ana. ℥ iij. Boile them in ℔ iiij. of water, to the consumption of halfe, and being strained, put thereto ℔ ij. of white Sugar, of the juyce of Balme and Rose water, ana. ℔ ß Boile all this into a sirupe, condited of Cinamon and yellow Saunders, ana. ℥ ß.

Sirupus è Menta.

SYrupe of Mint doth heate the stomacke moderately, and doth corroborate it with an easie adstriction, it helpeth concoction, abateth loathsomnesse, vomite, chincough, and lientery. ℞. *Succi Cydoniorum dulcium, succi Cydoniorum acidodulcium*, that is, tarty-sweet, *succi Granatorum dulcium acidorum, succi Granatorum acidodulcium*, ana. ℔ j. ß. Mixe these together, and infuse ℔ j. ß. of dry Mint in them xxiiij. houres, of red Roses, ℥ ij. Boyle them to th'halfe, and when they be strained, put to them ℔ iiij. of white Sugar; and to condite the sirupe, boile ʒ. iij of *Gallia muschata* bound in a cloth.

PLANTIVS.

In the greater sirupe of Mint, nothing was to be varied; neither was the other lesse sirupe to be set downe, for that it is comprehended under the greater: and in the sirupe of Wormewood nothing is to be changed.

Syrupus Absynthij.

THe sirupe of Wormewood either purgeth or consumeth the relickes in the stomack, and doth recover a chearfull colour, and get a stomack to those that be recovered of a disease; it riddeth the liver of weakenesse, and expelleth the laundies Lastly it corroborateth all the instruments of concoction ℞ *Absynthij Roma.* ℔ ß. *Rosarum rubrarum*, ℥ ij. *Spicæ nardi* ʒ. iij. Bruise them & infuse them xxiiij houres in old and well smelling white wine, and the juyce of Quince peares, ℔ ij ß. Boile them with a lent fire to the consumption of the halfe, then boile them againe with ℔ ij. of white Sugar to the thicknesse of a sirupe.

Cydoniorum Miva, that is, the juyce decocted to thicknesse.

CYdoniorum Miva, doth corroborate the stomack and the liver, further eth concoction, procureth appetite, stayeth vomit and lientery. ℞. *succi Cydoniorum defecati*, ℔ vj. Boile it with a lent fire to the consumption of the halfe, by soming little and little: then poure in of old and good red wine, ℔ iiij. and white Sugar, ℔ iiij. and boile them againe to the thicknesse of hony; condite it with one dramme and a halfe of Cinamon, of Cloves, and Ginger, ana. ʒ. ij.

PLAN-

PLANTIVS.

This *Mixa Cydoniorum* is a meane betwixt the ſimple and the compound, and hath the vertue of them both.

Syrupus Myrtinus, that is, of the Myrtle.

Syrupus Myrtinus corroborateth the ſtomack and the intrails, ſtayeth an old iſſue of the belly, all eruption of bloud, and every diſtillation of the braine. ℞. *baccarum Myrti*, ℥ ij. ʒ ß *Santali albi, Rhois culinarij, Balauſtiorum, baccarum Oxyacanthæ, Roſarum rubrarum*, ana ℥ j ſ. *Meſpilorum*, ℥. ſ. Bruiſe them all, and boile them in viij ℔ of water to the third part, and to the ſtrained decoction put of the juyce of Quince peares, and Pomegranates, ana. ℔ ij Sugar, ℔ v. Boile them together according to Art.

PLANTIVS.

Syrupus Myrtinus retaineth the old compoſition: and the ſyrupe *Byzantinus*, for that after purgation it ſcoureth all the relicks of the hepatick diſeaſes, may commodiouſly be referred to this place.

Syrupus Fumariæ.

SYrupe of Fumitory ſcoureth from bloud, ſalt and exuſt humours; it taketh away Itch, Scab, Tetters, Leproſie, and all the diſeaſes of the skin, aſſwageth maligne and fiſtulous ulcers, the Canker and *Elephantiaſis*. ℞ *Endiviæ, Abſinthij, Romæ, Lupuli, Caſſuthæ, Scolopendrij veri*, ana M. j, *Epithymi*, ℥ j. ß. Boile them in ℔ iij. of water to the conſumption of halfe, and put to the ſtrained decoction of the purified juyce of Fumitory, ℔ j. ß *ſucci utriuſque Bugloſſi*, ana ℔ ß. *Sacchari albi*, lb. iiij. Boile this ſyrupe to a good conſiſtence.

PLANTIVS.

Whereas there be many deſcriptions of the ſyrupe of Fumitory, there ſeemeth none more fit or more eaſie to be practiſed then this, to purge impure bloud.

The ſyrupe of the juyce of both the Bugloſſes, of the juyce of Violets, and the ſyrupe of Balmemint do alſo appertaine unto the ſpleene.

Syrupus è Malis odoriferis.

THe ſyrupe of mellow apples abateth the noyſome vapours of melancholy, pacifieth and aſſwageth feare, ſorrow and madneſſe, and exhilerateth the patient. ℞ *ſucci Malorum acidodulcium fragrantium*, lb. iiij *ſuccorum Violarum, Bugloſſi domeſtici & ſylveſtris, aquæ Roſarum ſtillatitiæ*, ana lb j. Boile them together, skum them and ſtraine them, and add thereto white Sugar lb. vj. boile them unto a ſyrupe.

PLANTIVS.

It were ridiculous to have the ſyrupe of apples onely made thereof, without addition of other juyces ſerving for melancholy or black choler.

Syrupus Althææ.

THe ſyrupe of the Water Mallow, doth cleanſe mildly and gently the groſſe obſtructing fleame of the kidneys, the ſlimie and purulent quitture, and their landy gravell without ſenſible heat: Furthermore it aſſwageth the heat of the urine. ℞. *radicum Althææ*, ℥ ij. *Ciceris rubri*. ℥. j. *Paſſarum Uvarum*

expurgatarum, radicum Graminis & Asparagi, Glycyrrhizæ mundatæ. ana. ℥ß. *Cymarum*, that is, the tender crops, *Althææ, Malvæ, Helxines, Pimpinellæ, Plantaginis, Adianti utriusque*, ana M.j. *quatuor seminum frigidorum majorum & minorum*, ana. ℥ iij. Boile them in vj ℔ of water till ℔.ij. be consumed, and with ℔ iiij. of Sugar make it a syrupe.

PLANTIVS.

Whereas the syrupe of water Mallowes, or marsh mallowes, was to fore never described, and yet according to every mans opinion there is great use thereof, it could not more commodiously be made for the uses for which it is propounded.

Syrupus Raphani.

THe syrupe of Radish doth more forcibly scoure the kidneyes and the bladder, breaketh the stone, forceth out gravell, and provoketh urine suppressed. ℞ *radicis Raphani domestici & syluestris*, ana. ℥ j *radicum Saxifragi, Rusci, Levistici, Eringij, Anonis, Petroselini, Fœniculi*, ana ℥ ß. *foliorum Betonicæ, Pimpinellæ, Pulegij, Cymarum urticæ, Nasturtij, Crithmi, Callitrichi*, ana. M j *fructus Halicacabi, Zezypha*, ana *numer.* xx. *sem. Ocimi, Bardanæ, Petroselini Macedonici, Seselios, Carui, Dauci, Lithospermi, corticum radicis Lauri*, ana. ℥ ij. *Vvarum passarum expurgatarum, Glycyrrhizæ*, ana. ℥ vj. Boile them in decent order in x. ℔. of water, to the consumption of foure, of the which with Sugar, ℔ iiij purified honey, lb ij a cleare syrupe must be made: condite it with Cinamon, ℥ j. and *Nux muschatæ*, ℥ ß.

PLANTIVS.

Whereas no syrupe is found described to break the stone, and expell gravell, this syrupe of Radish is substituted to great use, which is aptly and conveniently compounded of these simples, which have great faculty to breake the stone, with an intermixture of other lenitive and scouring things.

Syrupus Artemisiæ.

THe syrupe of Mugwort doth provoke mightily the suppressed floures, or avoiding more sparingly, which also the syrupe of *Adiantum* and Hysope doth but more mildly: this syrupe asswageth the strangling and overcasting of the wombe. ℞ *Artemisiæ*, M ij *radicum Iridis, Hellenij, Rubiæ, Pæoniæ, Levistici, Fœniculi*, ana ℥ ß *Pulegij, Origani, Calaminthes, Nepitæ, Melissophylli, Sabinæ, Sampsuchi, Hyssopi, Prassij, Chamædryos, Chamæpyos, Hyperici, parthenij, Betonicæ*, ana M. j. *sem. anisi, Petroselini, Fœniculi, Ocimi, Daucis, Rutæ, Nigellæ*, ana ℥ iij. Bruise them, and infuse them foure and twenty houres in eight pound of *Hydromel*, till three be consumed, and then after boyle it with Sugar lb. v unto a syrupe, condite it with ℥ j. of Cinamon, and ℥ iij. of *Spicæ*.

PLANTIVS.

Whereas in the syrupe of Mugwort without consideration confounded, many things nothing apt for diseases of the wombe were contained, and sundry things which could not be got, or whose strength by boiling wasted, the Author cut off such simples, as unnecessary and unprofitable, leaving onely the chiefest and best.

Purging

Purging Receipts.

MEdicines prescribed for purgations of humours, although they be made in diverse formes, yet it is much better then to reduce all into one place, orderly beginning at these which be most gentle.

Electuarium è Prunis.

THe Electuary of Proins is marvellous lenitive, mollifying the costive belly, purging mildly and gently sundry humours, very commodious in extreme heat of weather, and to all ages in burning of agues and thirst. ℞. *radicum Althææ, Polypodij è quercu, Passarum expurgatarum*, ana. ℥ ij *Glycyrrhizæ mundatæ, sem. Cnici*, ana ℥ j *Malvæ, Violæ, Helxines, Mercurialis*, ana. M. ij. Boile them in ten pound of water to the remnant of vj. In halfe of the strained decoction boile sweet Proines, Iniubes, Sebesten, ana *numer.* xx. *Ficus passæ pingues numer.* x. Then let the pulp passe through a sive In the other halfe of the strained decoction, boile *foliorum Sennæ mundatorum*, ℔. j. ß. and this being strained, mixe it with the pulpe with *Sacchari & mellis expumati*, ana. ℔. ß. then boile them to the consistence of an Electuary, sprinkling in the end *Cinamomi tenuissimè triti*, ℥. j *Zinziberis*, ℥ iij The dose is ℥. j. the whole composition is ℔. iij. the doses be about xxviij or xx.

The solid Electuary of Proines hath the same vertue. ℞ *Pruna dulcia num.* x. *Malvæ, Violæ, Mercurialis, Helxines*, ana M. j. *Polypodij è quercu, sem. Carthami, radicis Althææ, Passarum purgatarum, Glycyrrhizæ*, ana. ℥ ß *foliorum Sennæ mundatorum*, ℥ x Boile them in v ℔. of water till ij. remaine, then presse it in a presse, put *Sacchari rubri*, ℔. j ß boile them againe with a lent fire to the consistence of a solid Electuary, in the end sprinkling powder *Electuarij Aromatici Rosari majoris ad* ℥. iij. make *tabellæ* in weight, ℥. ß. The whole composition is about ℥ xx the doses be about xxx. Compound both these Electuaries together, and it will more forcibly purge from the furthest parts of the body all humours, especially both the cholers, in this order. ℞ *Electuarij è Prunis simplicis, & recentis, & adhuc calentis*, ℔. j in the which dissolve *Diadacrydij*, ℥ iij. The dose is from ℥ iij. to ℥. ß. In one pound of the composition the doses be about xxxij.

Plantij Scholia in purgantes compositiones.

AS the syrupes, so the compositions of purging medicines be taken out every where without all art, and put in bookes of Physicke, so that you may finde two, three, or more of like effect, nothing aptly applied to the cure of diseases: whereof it is that the Author upon good consideration hath very much altered the compositions of purging medicines, the rather thereby to afford a convenient and commodious receipt for every malady. How much those receipts which he hath set downe, retaining the ancient names of antiquity, do differ from the ancient receipts, or how much they be more availeable for the proposed diseases, every man may understand by estimation had of the faculty of the simples. For whereas *Diaprunis* both syrupe and compound described *à Nicolao*, should greatly have refrigerated and beene appliable

unto agues, it containeth many vehement hot Aromates, which also in the compound doth exasperate it into the sharpnesse of Scammony.

Catholicum simplex.

Catholicum simplex doth deduce and purge from every part of the body mildly and gently all humours alike, nothing noysome either to children, old folk, or women with child, whether with an ague or without an ague. ℞ *radicum Helenij, Buglossi, Cichorij, Althææ, Polypodij quercini, sem. Cnici contusorum*, ana ℥.ij *Stœchados, Hyssopi, Melissophylli, Eupatorij veri, Asplenij, Betonicæ, Artemisiæ*, ana M. ij. *Uvarum passarum expurgatarum*, ℥ iij *quatuor sem. frigidorum majorum, sem. Anisi, Glycyrrhizæ*, ana ℥ iij Boile all these according to art in x. lb of *Hydromel* till vij be remanent; in the strained decoction macerate xij houres *foliorum Sennæ mundatorum*, lb j ß. *Agarici albi*, lb ß. *Zinziberis*, ℥ j. Boile them a little, and in the pressed liquor dissolve of the pulp of *Sebestens*, lb. ß *foliorum Sennæ mundatorum tenuissimè tritorum*, ʒ.iiij. *Syrupi infusionis Rosarum pallidarum*, lb j *mellis optimi expumati*, lb ij Boile them with a lent fire to the thicknesse of honey, insperſing in the end *Rheubarbari electi, Cinamomi electi*, ana ℥ j *Santali citrini*, ℥ j. *Nucis moschatæ*, ʒ.ij. The dose is ℥ j the whole composition is lb. iiij. the doses be about 50.

PLANTIVS.

This may be truly termed *Catholicum*, that is, universall, for that it containeth medicines purging all humours, and very agreeable, especially for all the inward parts, purging mildly and gently, it doth draw either nothing or very little from the extreme parts. But the greater *Catholicum* doth work that effect forcibly and mightily, the composition whereof consisteth of all kind of medicines which draw as well from the nigher as further celles, aptly confused and represſed. In the ancient *Catholicum* the Reubarb is not fitly boiled, neither the *Cassia*, which becommeth sharp with the Thamarinds, and almost corrupteth the whole composition.

Catholicum majus.

Catholicum majus doth also draw the humours universally, and that more forcibly, not onely from the places nigh, but also farther off, without disturbance of the body, or losse of strength. ℞ *quatuor sem. frigidorum majorum mundatorum, sem Papaveris albi*, ana. ℥.j *Tragacanthæ*, ℥. iij *Rosarum rubrarum, Santali citrini, Cinamomi*, ana ℥ ij. *Zinziberis*, ℥ j. *Rheubarbari selecti, Diadacrydij*, ana. ℥ ß *Agarici, Turpethi*, ana. ℥ ij *Sacchari albi soluti in aqua Rosarum* in the which ℥ ij. of the leaves of Sene have been incocted, lb j. Let tables be compounded of weight, ℥.iij. The dose is one table, the whole composition is lb j. ß. the doses be about 50.

Syrupus infusionis Rosarum pallidarum.

SYrupe of infusion of white Roses doth easily draw from the principall intrals thin choler and wateriſh humors, convenient in easie diseases for children, for old folk, and such as be infeebled. ℞ *aquæ infusionis Rosarum pallidarum*, lb. v. *Sacchari expurgati*, lb iiij boile them with a lent fire to the thicknesse of a syrupe: soak lb ij *Rosarum pallidarum recentium* in lb. vj. of tepide water twelve houres, and cover the vessell, and in stead of this likewise, substitute

other

other fresh Roses; and these cast away, put in the water other new Roses, the third, fourth, eight, or ninth time, untill the liquor have imbibed much strength of the Roses, in which the Sugar must be dissolved. Neither truly the syrupe of bruised Roses, or of their juyce, will be effectuall as this. There is also made a syrupe (which draweth and purgeth likewise choler and water, and killeth wormes) of the flowers of the Peach macerated in water, as I have told you before.

PLANTIVS.

The syrupe *Rosarum pallidarum*, the Electuary of the juyce of Roses and *Diacydonion*, keep their old order of composition without any manifest mutation, but in the Electuary of *Diacarthamus:* for that the adjection *Manne granatæ, Mellis Rosati, & Sacchari gemenati* perverted the perfect order of composition, the way of making it in this place is upon good consideration omitted.

Electuarium è succo Rosarum.

Electuarium è succo Rosarum doth draw forcibly from places farre distant, choler, thin and aquous humours, very commodious and easie to be used for those which be troubled with the gout, in case they have not a vehement ague. ℞ *Succi Rosarum siccarum recentium, Sacchari albi*, ana. ℔.j. ß. Boile them into a solid Electuary with a lent fire, and in the end sprinkle *tritum Santalorum, Masticbes, Cinamomi, exquisitè tritorum*, ana ʒ.ij *Diadacrydij*, ʒ.j ß. *Capburæ*, ϑ. ß make tables in weight, ʒ.iij ß. The dose is one table, the whole composition is xxij ʒ the doses be about 70.

Diacydonion.

Diacydonion worketh the same that the Electuary of the juyce of Roses doth, but more moderately and easily ℞ *pulpæ Cydoniorum expurgatæ, coctæ & cribro transmissæ*, ℔.j.ß. *Succi Cydoniorum*, ℔ ß. *Sacchari albissimi*, ℔.ij. Boile them to the thickenesse of hony, sprinkling in the end *Cinamomi triti*, ʒ.j *Zinziberis, Maceris, Caryophyllorum*, ana. ʒ.ij *Diadacrydij*, ʒ.ij. The dose is from ʒ.iij. to ʒ.ß. the whole composition is ℔ iiij. the doses be about 90.

Electuarium Diacnicu.

Electuarium Diacnicu, doth draw and purge from the furthest places fleame, and wheyish or wateriish humors, and also choler, and is especially good for paine of the head, sinewes and joynts ℞. *pulveris Electuarij Diatragacanthæ frigidi, medullæ semi. Cnici, Hermodactylorum*, ana. ʒ.ß. *Rosarum rubrarum, succi Glycyrrhizæ, Cinamomi*, ana. ʒ.ij *Turpethi*, ʒ.j *Diadacrydij*, ʒ ß *Sacchari albi, aqua Rosarum soluti*, ℔.j make tables thereof the weight of ʒ.iij. ß. the dose is one table.

Diaphœnicon.

Diaphœnicon doth mildly purge choler, crude and slimie fleame, agreeable and convenient in compound and continuall agues, and diseases arising of crudity, and also for the cholike and flatulent paine. ℞ *pulpæ Palmularum mundatarum*, boiled in *Hydromel*, and fined in a sive, *Penediorum recentium*, ana. ℔.ß. *Amygdalarum expurgatarum*, ʒ. iij. ß. When they be bruised and mingled all together, put into them *mellis expumati*, ℔.ij. Boile them a little, and then sprinkle *Zinziberis, Piperis, Maceris, Cinamomi, foliorum Rutæ siccorum, semi. Faniculi*

& Dauci, ana ℥ ij. Turpethi tenuissimè triti, ℥ iiij. Diadacridij, ℥ j. ß. The dose is from ℥ iij. to ℥. ß. the whole composition is about ℔ iiij. the doses about 150.

PLANTIVS.

In *Diaphœnicon*, *Palmulæ* be rightly soaked and boiled in *Hydromel*, for that the ancient infusion which was prescribed to be done three daies in vineger, procureth a horrible savour; many things also be subtracted, as the seed of Louage, *pinei Nuclei*, *Galanga*, *Xyloaloe*, for that there were many of the same faculty and operation: and the quantity of Dates, Penidies, and other gentle medicines is augmented, that thereby the whole composition might become more pleasant and easie to be used.

Benedicta.

Benedicta draweth forth grosse and flegmatick humours, and also serous from any part, it revelleth the matter of the stone, and displaceth the stones themselves, abateth paine of the reines, is very good for cold natures, and in cold weather. ℞ *Turpethi*, ℥ x *Diadacrydij*, *Hermodactylorum*, *Rosarum rubra*, ana. ℥. v. *Caryophyllorum*, *Zinziberis*, *Saxifragi*, *semi. Apij*, *salis Gemmi*, *Galangæ*, *Maceris*, *Carui*, *Fæniculi*, *Acimorum*, *Asparagi & Ruscі*, *sem. Milij solis*, *quatuor sem. frigidorum major. Glycyrrhizæ*, ana ℥ j. *Mellis optimi expumati*, ℔ j. confect them according to art. The dose is from ℥ iij. to ℥. ß. the whole composition is almost ℔ ij. the doses be about 50.

PLANTIVS.

The author hath upon good occasion subtracted out of *Benedicta*, because it was too hot, and could not be easily and safely used in an ague, *Spicam nardi*, *Macropiper*, *Cardamomum & Crocum*; and hath placed in stead of those the foure greater cold seeds and Liquorice.

Confectio Hamech.

Confectio Hamech purgeth black choler, and burnt choler, and salt fleame; it is a peculiar remedie for the Leprosie, the Canker, the Tetter, the *Elephantiasis* and *Psora*. ℞. *corticis Mirobalanorum citrinarum*, ℥. ij. *Cepularum, & nigrarum Violarum*, *Colocynthidis*, *Polypodij quercini*, ana. ℥ j ß. *Absynthij*, *Thymi*, ana. ℥ ß *Anisi*, *Fæniculi*, *Rosarum rubr.* ana. ℥. iij. Bruise them all and soake them in whey, lb. ij. then boile them to a pound, rub them in your hand, and wring them. To the strained decoction add the juyce of Fumitory, the pulp of Proines and Raisins, ana. lb. ß. *Sacchari albi*, *Mellis expumati*, ana. lb j. Boile them to the thicknes of hony, sprinkling in the end *Agarici*, *Semæ*, *tritorum*, ana ℥ ij *Rheubarbari triti*, ℥. j ß *Epithymi*, ℥ j. *Diadacrydij*, ℥. vj *Cinamomi*, ℥. ß *Zinziberis*, ℥ ij *sem. Fumariæ & Anisi*, *Spicæ nardi*, ana ℥ j. The dose is from ℥ iij. to half an ounce, the whole compositiō is lb iij & ℥. viij. The doses be about 80

PLANTIVS.

In the confection of *Hamech*, the Myrobalans be twice put in to none effect, first in the decoction, and after bruised; Rheubarb leeseth his strength and vertue, being boiled; *Cassia*, *Manna*, and *Thamaryndi* being boiled, do turne to putrifaction. The force of *Scammony* being boiled wasteth, and is not with facility mixed with others. Wherefore the author hath set downe a much more

convenient

convenient compoſition and eaſie to be uſed: this compoſition of all other is the beſt and moſt ſafe, for that in them the ſharpneſſe and fervency of *Turbith* and *Scammony*, is notably well abated, either by the mixture of Pulpe of Proines or Raiſins, or by *Hermodactylis* and *Amygdalis*, or with Roſes and their juyce, or *Myrobalanes*. There be other receipts extant not ſo ſafe to be uſed: as *Electuarium Indum utriuſque*, *Electuarium Eleſchof*, *Electuarium de Pſillio*, *Diaturbith*. In the which the ſharpneſſe of *Scammony*, and other ſtronger medicines is little abated, yea rather by the mixture of the other hot things is quickned. Further, they containe nothing, or are of power to work nothing, which other receipts here deſcribed do not bring to paſſe with ſucceſſe. Wherefore to take away the cauſes of all effects, theſe receipts be availeable enough.

Hiera ſimplex.

Hiera ſimplex by purging choler and fleame from the ſtomack, intrails, *Hypochondrium*, and meſentery veines impacted, and arridding forcibly and mightily of redundance, doth mildly help all diſeaſes proceeding of crudity and obſtruction of veines. ℞. *Cinamomi*, *Macerii*, *Aſari*, *Spicæ nardi*, *Croci*, *Maſtiches*, ana ℥ vj. *Aloes non lotæ*, ℥. 100. or ℔. j. ß *Mellis optimi expumati*, ℔ iiij. confect them according to Art: the powder alone is miniſtred from ℥. ij. to ℥. iij. but being received in hony from ℥. j. to ℥. j. ß.

Hiera Diacolocynthidos.

Hiera Diacolocynthidos which hath beene in ſtead of all other deſcribed of the ancient Phyſitions, by purging ſafely and gently all groſſe and viſcous humours, eſpecially black choler and citrin waters, it is eſpeciall good againſt the Palſey, quivering Cramp, Gout, and inveterate diſeaſes of the nerves, and alſo for the Dropſie. Secondly, for melancholy, *Mania*, *Epilepſia*, Scab, Leproſie, maligne ulcer, Cancre, and *Elephantiaſis*, which diſeaſes do expugne gentle medicines. ℞. *Stœcados*, *Marrubij*, *Camedrios*, *Hyperici*, *Scyllæ aſſatæ*, *Polis*, *Calaminthes montanæ*, *Cinamomi*, *Spicæ nardi*, *Epithymi*, *Polypodij quercini aridi*, *quatuor ſeminum frigido. majo. mundatorum*, ana. ℥. j. ß. *pulpæ Colocynthidis*, *Scammony*, *Hellebori nigri*, *præparatorum*, ana. ʒ. ij. *Euphorbij præpar. Aloes*, *Myrrhæ*, *Ammoniaci*, *Opoponacis*, *Sagapeni*, *Caſtorei*, ana. ℥. j. *mellis cocti in ſucco Cydoniorum*, *& expumati*, ℔. j. ℥ iij. thereof are miniſtred; *Colocynthis*, *Scammony*, black *Hellebore*, and *Euphorbe*, being bruiſed, muſt be rubbed with oyle of ſweet Almonds, and thenare two daies to be ſoaked in a muſcilage of *Tragacanthum* and *gumme Arabick* drawn out of Roſe water, till they have drunk up the muſcilage.

Plantivs.

The ancient compoſition of *Hiera ſimplex* is retained, and nothing is altered thereof, ſaving *Xylobalſamum*, which we cannot come unto. Many compoſitions do conſiſt of ſtronger ſimples, ſome of *Scammony*, as *Electuarium è Prunis*, *Diacydonion*, *& Electuarium è ſucco Roſarum*. Others beſide be compounded of *Turbith*, as *Diaphœnicon*: others be confected of *Hermodactylos*, beſides the two former, that is, *Turbith* and *Scammony*, as *Diacnicu* and *Benedicta*: others admit to their compoſition *Colocynthis*, as the confection of *Hamech*; others likewiſe do further take to their compoſition, *Helleborum nigrum*,

& Euphorbium: as *Hiera Diacologynthidos*, which is a peculiar remedy of certaine diseases, but not usuall. Hereby then it may be gathered, that there is no simple purging medicine practised or put in use, of which there is not some receipt extant, so that for such purpose more are not requisite.

Hydragogum minus.

HYdragogum minus, drawing out the water of Dropsie-sicke persons mildly without aggrievance, may be safely used both of children, old folke, infeebled persons, and women with child, whether they be aggrieved with an ague or without an ague. ℞. *succ. Rosarum pallidarum*, ℔ ß. *Sacchari albi, Mellis optimi*, ana. ℥ xv. boile them till they cast a fome and become thick, and then put into them *succi radicis Ebuli*, ℔ j. *Passij ficci, sem. Fœniculi tritorum*, ana. ℥ ij. *Acinorum Ebuli & Sambuci*, ana. ℥ ij. ß *Cinamomi*, ℥ vj. *Macris Galange*, ana. ℥ iij Boile them with a lent fire to the thicknesse of honey, ℥ ß. thereof is ministred whey of milke, or decoction of Barley, or of Raisins. It will be more effectuall by putting thereunto of the iuyce of wild Cucumber, ℥ ß. or of the root of wild Cucumber, dried and bruised, ℥ vj. or of the juyce of the root of our Flowerdeluce, ℔ ß.

Hydragogum majus.

HYdragogum majus of *Laur.* mightily expelling water, ℞. *Seri lactis*, ℔ ij. *Sacchari albi, carnis Cydoniorum ex aceto cottorum*, ana. ℥ x. *Mannæ Calabrinæ*, ℥ v Boile them with a lent fire to the thicknes of hony; when they be ready to be taken off the fire, put into them of the leaues of Laureoll prepared in vineger, and oile of sweet Almonds, ℥ ij. It is ministred in the Dose of ℥ ß

The manner of preparing it, is in this wise. ℞. *Foliorum Laureolæ*, ℥ ij. macerate them foure and twenty houres in vinegar of Pomegranates or Purslaine, boile them softly, straine them, drie them, and bruise them, and then put into them of Rose water, ℔ ß. of the oile of sweet Almonds, ℥ j. ß. Boile them againe untill the water be consumed, and the powder mixed with the oile remaining, is to be added to the consumption.

PLANTIVS.

That there should be nothing wanting in these receipts, in the last place he hath adjoyned to the precedent receipts, certaine compositions to expell the Dropsie water, notwithstanding more stronger simples, specially *Scammony* and *Euphorbium* do purge; yet the Author his meaning was to have some peculiar receipts extant of such simples as have a proper and accustomable vertue against such redundancy of water; the one whereof is more gentle in working, the other of the leaves of Laureoll is more forcible in operation, which leaves tofore have not beene applied to the composition of any thing: any man may make conjecture by the mixture of the simples, how fitly such kinds of compositions be applied to the expelling of such water.

Unguentum è Lathyride.

VNguentum è Lathyride softeneth and provoketh the belly, draweth out vehemently the water of hydropicall persons, asswageth the swelling or distention of the outward parts of the body, betwixt the navell and the privities, called *Abdomen*, all which redundancy it doth scoure downward from the

wombe.

wombe, if the navell and the lower parts of the belly, and the parts above the privities and the thighes, be therewith annointed; and it ariddeth all such matter upward by vomite, if the stomacke therewith be madefied. ℞ *Succi Lathyridis*, ℔ß *succi Esulæ*, ℥ iij in the which dissolve *radicis Cyclamini*, ℥ ij. *Scammonij*, ℥ß *granorum Recini & Lathyridis expurgatorum*, ana ℥j. ß *sem. Fœniculi, Rutæ, Anethi, baccarum Lauri*, ana ℥ j bruise them all, and macerate them a day in the juyce: after that take *Axungiæ*, ℥ viij. & *Ceræ*, ℥iiij liquefie them, and dissolve all the rest in them by little and little, and boile them with a lent fire untill the consumption of the whole moisture, and untill they all be come to the temperature of an ointment. If the same matter be boiled in ℥ xv. of oyle, to the consumption of the liquor, the strained oyle will retaine the same vertue. If either Gum Ammoniack, or Waxe, be concorporated with the same ointment to the consistency of an Emplaister, that will cause issue of the water, being laid upon the belly, but not so forcibly.

Electuarium Diasaris.

Electuarium Diasaris doth by vomite expell all kinde of humours about the stomacke and midriffe, not by a continuall insult, but having intermission, safely, and with facility to be used both of aged persons, and of women with child. ℞ *syrupi Menthæ & Violarum*, ana. ℥viij. Boile them to the thicknesse of hony, after they have boiled, (draw away the fire) insperse in *radicis Peponis arefactæ, sem. Raphani & Urticæ*, macerated in Rose water, dried and powned, ana. ℥j *radicis Asari contritæ, & Cretæ*, ℥ij *Cinamomi, semi. Fœniculi*, ana. ℥. iij. confect them to a liquid Electuary, and let ʒ iij. thereof be ministred either out of Barley, *Mulsa*, or whey of milk.

PLANTIVS.

The Author seemed much to have furthered Physick by these last receipts: especially by that which is allotted to procure vomite, for that in no Authour there was any extant wherewith we might safely purge the humour upward: whereas notwithstanding that kinde of evacuation is most necessary to the curing of any diseases.

Pilulæ è Hiera simplici.

WHereas tofore we have applied Electuaries both liquid and consistent: so now let us referre pils to all kinde of causes and diseases. *Pilulæ è Hiera simplici* be confected with ℥ j. of powder tempered *cum melle rosato.*

Pilulæ stomachicæ.

Pilulæ stomachicæ, which taken before meat, purge the stomacke, help concoction, carry the meat down, and do mildly purge. ℞. *Aloes*, ℥. vj. *Mastiches, Rosarum rubrarum*, ana. ʒ ij. make them coherent with *syrupo Rosato* or *Absynthij.*

PLANTIVS.

Whereas there be vj. descriptions extant of the pils of the stomacke, all (this onely receipt excepted) do hurt the stomacke, and cannot conveniently be used before meat, because they retaine in their confection Scammony and Turbith, wherewith the whole body (but especially the stomack) is much aggrieved

Pilulæ Ruffi, seu communes.

Pilulæ Ruffi, which be termed also *Pilulæ communes*, being often used, helpe concoction, and do not suffer any putrifaction of the meat, do preserve the humours and body from corruption, whereupon they do much availe against the pestiferous ague. ℞ *Aloes optimæ*, ℥.ij *Myrrhæ electæ*, *Croci syncri*, ana ℥ j. mixe them with aromaticke wine.

PLANTIVS.

Taking by little and little, and as it were co-augmenting compositions from pils which consist of sole Aloe, after he addeth other unto them which consist of Aloe and Rewbarb, and immediately such as do consist of Aloe and Agarick, then such as be confected of Agarick, Aloe and Rewbarb. And of those he compoundeth other of Agarick, Rewbarb, Aloe, and *Senna*: to which in fine he hath annexed *Pilulæ fine quibus*, in the which beside the foure precedent, the vertue and infusion of Scammony rather then the substance is contained. In confection whereof he hath withholden a portion of Myrobalanes, so that the portion thereof being retained, there would be some redundance especially with other so many astringent simples.

Pilulæ Assaieret.

Pilulæ Assaieret for that they containe more Aloe then *Hiera*, be more effectuall in working. ℞ *Pulveris Hieræ simplicis*, ℥.j. Aloes, ℥.ij. or (according to *Valerius Cordus*, ℥.ij to whom I rather incline) *Masticches*, or *Myrobalan. Citrinarum*, ana ℥ ß reduce them to a masse with syrupe of *Stœchados*.

Pilulæ de Eupatorio.

Pilulæ de Eupatorio do purge choler mildly, and do arrid the liver of stuffing, and corroborate it, and are to be had in more price then the pils which be described to be made of Rewbarb. ℞ *succi Eupatorij*, *succi Absinthij*, *Myrabolani citrinæ*, ana ℥ iij. *Rheubarbari electi*, ℥ iij ß, *Masticches*, ℥.j. *Croci*, ℥ ß. Aloes, ℥.v. *succi Endiviæ*, in quantity sufficient to incorporate them.

Pilulæ Masticchinæ.

Pilulæ Masticchinæ, for that they containe Agarick, do more forcibly purge choler and grosse fleame, then they which consist of sole Aloes. ℞ *Masticches*, ℥.ij. Aloes, ℥.iiij. *Agarici trochiscati*, *pulveris Hieræ simplicis*, ana ℥ j ß and incorporate them with Malmsey.

Pilulæ ex tribus, be confected of the simples by addition of *Rheubarbari selecti*, ℥ ij. *Cinamomi*, ℥. ß. and incorporate them with syrupe of Cichory.

Pilulæ Imperiales.

Pilulæ Imperiales do mildly and moderately purge out of the intrailes all humours, and therewithall comfort and strengthen them, rid them of obstruction, and help the confection of all parts, serviceable to nourishment. ℞ *Aloes optimæ*, ℥.ij. *Rheubarbari electi*, ℥.j. ß. *Agarici trochiscati*, *foliorum Sennæ mundatorum*, ana ℥.j. *Cinamomi*, ℥.iij *Zinziberis*, ℥ ij *Nucis muscatæ*, *Caryophyllorum*, *Spicæ nardi*, *Masticches*, ana ℥.j. moisten it with the syrupe of Violets, and bring them into a masse.

Pi-

Pilulæ ſine quibus eſſe nolo.

Pilulæ ſine quibus eſſe nolo, do draw choler, fleame, and melancholy out of all parts of the body, but eſpecially out of the head, eyes and ſenſes; they aſſwage ſuffuſion of the eyes, and preſerve ſight, they take away paine and noiſe of the eares. ℞. *Aloes optimæ*, ℥. xiiij. *Myrobala. citri, Chepularum, Indarum, Rheubarbari, Maſtiches, Abſinthij, Roſarum, Violarum, Sennæ, Agarici, Caſſuthæ*, ana. ℥ j *Scammony*, ℥ vj. ß. diſſolve the *Scammony* in the juyce of Fennell as much as will ſuffice, and ſtraine it through a cloth, and with the ſame juyce incorporate the fine powders.

Pilulæ è Fumaria.

Pilulæ è Fumaria do extract bilious, ſalt and ſharp humours, and do correct what ſo is vicious or unſeemly in the skin. ℞. *Myrobala. citri. Chebula. & Indar.* ana. ℥ v. *Diadacrydij*, ℥ v. *Aloes*, ℥ ij. When all theſe be bruiſed, imbrue then in the juyce of Fumitory, and permit them to dry three times, and in fine bring them to a maſſe.

Pilulæ Aureæ.

Pilulæ Aureæ be more effectuall in working then *Pilulæ è Fumaria*, for *Colocynthis* which they containe: they ſcoure the head and ſenſes, but eſpecially the eyes, and recover the quickneſſe of ſight, they expell bilious, and alſo flegmatick humours. ℞. *Aloes, Diadacrydij*, ana. ℥ v. *Roſarum rubra. ſem. Apij*, ana. ℥ ij. ß. *Sem. Aniſi & Fæniculi, Maſtiches*, ana ℥ j ß. *Croci, pulpæ Colocynthidos*, ana. ℥ j. *Muſcilaginis gummi Tragacanthæ*, q. ß and confect thereof a maſſe.

Pilulæ de Agarico.

Pilulæ de Agarico do mightily draw choler and ſlimy humors from all the parts of the body, but eſpecially from the head and breaſt, peculiarly ſtanding in ſtead againſt diſtillations and *Aſthma*. ℞. *Agarici, Maſtiches*, ana. ℥ iij. *radicis Iridis, Praſſij*, ana. ℥ j. *Turpethi* ℥ v *pulver. Hieræ picræ*, ℥ ß. *pulpæ Colocynthidis, Sarcocollæ*, ana. ℥ ij. *Myrrhæ*, ʒ j. *ſapæ quant. ſuf.* the rather to reduce them to a conſiſtent ſubſtance.

Plantivs.

In the pils of Agarick there be orderly diſpoſed all ſuch excellent ſimples as availe to draw out of the body groſſe fleame, as well from the nigh parts, as from the parts farre diſtant in confecting whereof, the Author thought good to alter nothing.

Pilulæ Coccie.

Pilulæ Coccie do from all parts of the body purge choler, but groſſe fleame more effectually, yet peculiarly out of the braine and nerves, whoſe diſeaſes eſpecially they do cure. ℞. *Pulver. Hieræ ſimp.* ℥ x. *pulpæ Colocynthidis*, ʒ iij. ℈ j. *Diadacrydij*, ʒ ij ß. *Turpethi, Stæchados*, ana. ʒ v. and confect a maſſe of thoſe with ſyrupe of *Stæchados*.

Plantivs.

Pilulæ Coccie, notwithſtanding they do forcibly purge choler and fleame, yet they do not purge all humours at once, as thoſe pils which be termed

Pilulæ Ruffi, seu communes.

Pilulæ Ruffi, which be termed also *Pilulæ communes*, being often used, helpe concoction, and do not suffer any putrifaction of the meat, do preserve the humours and body from corruption, whereupon they do much availe against the pestiferous ague. ℞ *Aloes optimæ*, ℥.ij *Myrrhæ electæ*, *Croci syncri*, ana ℥ j. mixe them with aromaticke wine.

PLANTIVS.

Taking by little and little, and as it were co-augmenting compositions from pils which consist of sole Aloe, after he addeth other unto them which consist of Aloe and Rewbarb, and immediately such as do consist of Aloe and Agarick, then such as be confected of Agarick, Aloe and Rewbarb. And of those he compoundeth other of Agarick, Rewbarb, Aloe, and *Senna*: to which in fine he hath annexed *Pilulæ fine quibus*, in the which beside the foure precedent, the vertue and infusion of Scammony rather then the substance is contained. In confection whereof he hath withholden a portion of Myrobalanes, so that the portion thereof being retained, there would be some redundance especially with other so many astringent simples.

Pilulæ Assaieret.

Pilulæ Assaieret for that they containe more Aloe then *Hiera*, be more effectuall in working. ℞. *Pulveris Hieræ simplicis*, ℥.j. Aloes, ℥.ij. or (according to *Valerius Cordus*, ℥.ij to whom I rather incline) *Mastiches*, or *Myrobalan. Citrinarum*, ana ℥ ß reduce them to a masse with syrupe of *Stæchados*.

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Pilulæ de Eupatorio do purge choler mildly, and do arrid the liver of stuffing, and corroborate it, and are to be had in more price then the pils which be described to be made of Rewbarb. ℞. *succi Eupatorij*, *succi Absinthij*, *Myrabolani citrinæ*, ana ℥ iij. *Rheubarbari electi*, ℥ iij ß. *Mastiches*, ℥.j. *Croci*, ℥ ß. Aloes, ℥.v. *succi Endiviæ*, in quantity sufficient to incorporate them.

Pilulæ Mastichinæ.

Pilulæ Mastichinæ, for that they containe Agarick, do more forcibly purge choler and grosse fleame, then they which consist of sole Aloes. ℞ *Mastiches*, ℥.ij. Aloes, ℥.iiij. *Agarici trochiscati*, *pulveris Hieræ simplicis*, ana ℥ j ß and incorporate them with Malmsey.

Pilulæ ex tribus, be confected of the simples by addition of *Rheubarbari selecti*, ℥ ij. *Cinamomi*, ℥. ß. and incorporate them with syrupe of Cichory.

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Pilulæ Imperiales do mildly and moderately purge out of the intrailes all humours, and therewithall comfort and strengthen them, rid them of obstruction, and help the confection of all parts, serviceable to nourishment. ℞ *Aloes optimæ*, ℥.ij. *Rheubarbari electi*, ℥.j. ß. *Agarici trochiscati*, *foliorum Sennæ mundatorum*, ana ℥.j. *Cinamomi*, ℥.iij *Zinziberis*, ℥ ij *Nucis muschatæ*, *Caryophyllorum*, *Spicæ nardi*, *Mastiches*, ana ℥.j. moisten it with the syrupe of Violets, and bring them into a masse.

Pi-

Pilulæ ſine quibus eſſe nolo.

Pilulæ ſine quibus eſſe nolo, do draw choler, fleame, and melancholy out of all parts of the body, but eſpecially out of the head, eyes and ſenſes; they aſſwage ſuffuſion of the eyes, and preſerve ſight, they take away paine and noiſe of the eares. ℞. *Aloes optimæ*, ℥. xiiij. *Myrobala. citri, Chepularum, Indarum, Rheubarbari, Maſtiches, Abſinthij, Roſarum, Violarum, Sennæ, Agarici, Caſſuthæ*, ana. ℥ j *Scammony*, ℥ vj. ß. diſſolve the *Scammony* in the juyce of Fennell as much as will ſuffice, and ſtraine it through a cloth, and with the ſame juyce incorporate the fine powders.

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Pilulæ è Fumaria do extract bilious, ſalt and ſharp humours, and do correct what ſo is vicious or unſeemly in the skin. ℞. *Myrobala. citri. Chebula. & Indar.* ana. ℥ v. *Diadacrydij*, ℥ v. *Aloes*, ℥ ij. When all theſe be bruiſed, imbrue then in the juyce of Fumitory, and permit them to dry three times, and in fine bring them to a maſſe.

Pilulæ Aureæ.

Pilulæ Aureæ be more effectuall in working then *Pilulæ è Fumaria*, for *Colocynthis* which they containe: they ſcoure the head and ſenſes, but eſpecially the eyes, and recover the quickneſſe of ſight, they expell bilious, and alſo flegmatick humours. ℞. *Aloes, Diadacrydij*, ana. ℥ v. *Roſarum rubra. ſem. Apij*, ana. ℥ ij. ß. *Sem. Aniſi & Fœniculi, Maſtiches*, ana ℥ j ß. *Croci, pulpæ Colocynthidos*, ana. ℥ j. *Muſcilaginis gummi Tragacanthæ*, q. ß and confect thereof a maſſe.

Pilulæ de Agarico.

Pilulæ de Agarico do mightily draw choler and ſlimy humors from all the parts of the body, but eſpecially from the head and breaſt, peculiarly ſtanding in ſtead againſt diſtillations and *Aſthma*. ℞. *Agarici, Maſtiches*, ana. ℥ iij. *radicis Iridis, Praſſij*, ana. ℥ j. *Turpethi* ℥ v *pulver. Hieræ picræ*, ℥ ß. *pulpæ Colocynthidis, Sarcocollæ*, ana. ʒ. ij. *Myrrhæ*, ʒ j. *ſapæ quant. ſuf.* the rather to reduce them to a conſiſtent ſubſtance.

Plantivs.

In the pils of Agarick there be orderly diſpoſed all ſuch excellent ſimples as availe to draw out of the body groſſe fleame, as well from the nigh parts, as from the parts farre diſtant in confecting whereof, the Author thought good to alter nothing.

Pilulæ Coccie.

Pilulæ Coccie do from all parts of the body purge choler, but groſſe fleame more effectually, yet peculiarly out of the braine and nerves, whoſe diſeaſes eſpecially they do cure. ℞. *Pulver. Hieræ ſimp.* ℥ x. *pulpæ Colocynthidis*, ʒ iij. ℈ j. *Diadacrydij*, ʒ ij. ß. *Turpethi, Stœchados*, ana. ʒ. v. and confect a maſſe of thoſe with ſyrupe of *Stœchados*.

Plantivs.

Pilulæ Coccie, notwithſtanding they do forcibly purge choler and fleame, yet they do not purge all humours at once, as thoſe pils which be termed

Polychreſtæ, and commonly *Aggregativæ majores*. The compoſition whereof differeth nothing from the ancient receipt, ſaving for reſpect of the doſe certaine ſimples be altered. The confection of thoſe pils is much more convenient then *Pilularum de octo rebus*, or then the pils of five kinds of *Myrobalanes* which notwithſtanding containe the ſame ſimples The deſcription therefore of thoſe pils in this place, ſeemeth upon good occaſion to be omitted, for that they ſeem to be contained under theſe, as *Pilulæ de Euphorbio* be comprehended under *Pilulæ de Hermodactylis*.

Pilulæ ex Hermodactylis.

Pilulæ ex Hermodactylis, do draw out ſerous or wateriſh humours mightily from the furtheſt parts, eſpecially from the ioynts, moſt agreeable in cold diſeaſes of the braine, nerves and ioynts. ℞ *Hermodactylorum, Aloes, Myrobalano. citri. Turpethi, Colocynthidis, Bdellij mollis, Sagapeni*, ana ʒ vj *Caſtorei, Sarcocollæ, Opoponacis, ſemi. Rutæ agreſtis, & Apij*, ana. ʒ. iij *Croci*, ʒ j ß *ſucci Braſſicæ, quan. ſuf.* to the confection of a maſſe.

PLANTIVS.

Pilulæ ex Hermodactylis do retaine the ancient compoſition, and be of themſelves more effectuall againſt the inveterate diſeaſes of the ioynts, then thoſe which be termed *Arthriticæ*, and more ſafely to be uſed than thoſe which be called *Fœtidæ*, or which be confected *de Opoponace, de Sagapeno*, or *de Sarcocolla*, ſo that it were needleſſe to ſet down their receipts.

Pilulæ Polychreſtæ.

Pilulæ Polycreſtæ be very availeable againſt all diſeaſes of the head, the ſtomacke, the liver, and other ſundry compound diſeaſes of the other intrals: for they draw out of theſe parts fleame and both the cholers. ℞. *Myrobalano. citri. Rheubarbari*, ana ʒ ß. *ſucci Eupatorij, ſucci Abſinthij, Myrobalano. Chepularum, & Indarum, Agarici, Colocynthidis, Polypodij*, ana ʒ ij. *Diadacrydij, Turpethi, Aloes*, ana ʒ. vj. *Maſtiches, Roſarum rubrarum, ſalis Gemmei, Epithymi, Aniſi, Zinziberis*, ana ʒ j. confect them with ſyrupe of Roſes: they be miniſtred from ϑ ij to ʒ j.

Pilulæ è Lapide Cyaneo.

Pilulæ è lapide Cyaneo, do excellently purge black choler and fleame, eſpecially good againſt *Melancholia*, ſadneſſe, and madneſſe: againſt the Canker, *Elephantiaſis* and black Morphew. ℞ *lapid. Cyanei abluti*, ʒ vj. *Epithymi, Polypodij*, ana. ʒ viij. *Diadacrydij, Hellebari nigri, ſalis Indi*, ana. ʒ ij. ß. *Agarici*, ʒ. viij. *Caryophyllorum, Aniſi*, ana. ʒ iiij. *Pulveris Hieræ picræ ſimplicis*, ʒ. xv. and confect a maſſe of them with the juyce of Endive or Succory.

PLANTIVS.

Pilulæ è lapide Cyaneo for the black Hellebore uſed, be more practiſed than *Pilulæ Indæ* which containe alſo Hellebore: wherefore he hath deſcribed thoſe, omitting others; and for that they be more effectuall againſt melancholike diſeaſes than *Pilulæ de lapide Armeno*, for that occaſion he omitteth them.

Pilulæ

Pilulæ è Thymelæa.

Pilulæ è Thymelæa do mightily draw out of the body ſerous humors and water of hydropicall perſons. ℞ *foliorum Thymelææ exiccatorum & aceto macerato rum*, ʒ v *Myrobalano. flavarum*, ʒ ß *Myrobalanorum, Cepularum*, ʒ.iij. *Mannæ & Thamarindorum* diſſolved in water of Succory, ſo much as ſufficeth for the form of pils.

PLANTIVS.

Nothing is altered in *Pilulis è Thymelæa*, and to them is added certain aptly confected of *Eſula*, and which are very effectuall to draw out water. I ſuppoſe be omitted as well *Pilulas Lucis majores* as *minores*, for that they be confuſedly made of a great and unneceſſary heap of ſimples, and for that *Pilulæ ſine quibus* be effectuall enough for the eyes having any affect.

Pilulæ ex Eſula.

Pilulæ ex Eſula do purge the wombe from the drop-ſick water with great aggrievance, and therefore agree onely to ſtrong bodies, and then onely when they be free from agues. ℞. *corticis radicis Eſulæ minoris* macerated in vinegar xxiiij houres, and in the juyce of Purſlaine, ʒ ij *grana Recini* purged and parched, xl *Myrobalanorum cytrinarum*, ʒ. j. ß. *Chamedrios, Chamepityos, Spicæ nardi, Cinamomi*, ana ℈ ii bruiſe them all finely, and incorporate them in ʒ. j. of Tragacanth diſſolved in Roſewater, and ſo reduce them to a maſſe. They be miniſtred in the doſe of ℈ ij.

Pilulæ è Cynogloſſo.

Pilulæ è Cynogloſſo were not provided to purge, but to ſtay diſtillations, whether they iſſue to the breaſt and lungs with a cough, or into the teeth, or elſwhere. ℞ *Myrrhæ*, ʒ.vj. *Thuris maſculi* ʒ v. *Opij, Hyoſciami, ſem. radicis Cynogloſſi aridi*, ana ʒ ß. *Croci, Caſtorei*, ana ʒ.j ß. and confect a maſſe thereof with diſtilled Roſewater. They muſt be miniſtred from ℈ j to ʒ ß.

PLANTIVS

Very fitly is *Caſtoreum* added in *Pilulis è Cynogloſſo*, which with Saffron hath ſingular vertue to correct the malignity of *Opium*, which before in this receipt have been inconſiderately omitted.

Pilulæ Ariſtolochiæ.

Pilulæ Ariſtolochiæ having great power to divide and ſcoure, are very available againſt *Epilepſia, Paralyſis, Aſthma*, and veterated cough, the beginning of *Scirrhus* in the liver and reines, *Nephritis*, ſuppreſſing of the flowers: it expelleth the child & Seconds: they be more meet in winter, and for moiſt natures when the bodies be purged. ℞ *radicis Ariſtolochiæ rotundæ*, ʒ. j *radicis Gentianæ, Myrrhæ electæ*, ana ʒ iij *Aloes, Cinamomi*, ana ʒ. ß. *Zinziberis*, ʒ j. when they be all exquiſitely pownd, put in new oyle of ſweet Almonds. It is miniſtred in Doſe, ʒ. j. ß and the broth in which they be dilaied is all at once to be ſupped.

PLANTIVS.

Pilulæ Ariſtolochiæ be laſt of all commodiouſly added to the reſt, and be excellently deſcribed, becauſe they have a great opening vertue. They may be made in ſuch forme that they may be drunk: but becauſe they be very bitter, they be more eaſily devoured in the forme of *Catapotium*.

Of Antidotaries: And first of such as be made in a solid forme, by taking whereof the principall parts of the body be comforted and strengthened.

Dianthon.

Dianthon doth comfort the infeebled braine, doth stay the distillations thereof, doth mitigate excessive melancholy, and extreme sadnesse, it taketh away qualming and overcasting of the heart. ℞ *florum Rorismarini*, ℥ ß *Rosarum, Violarum, Glycyrrhizæ*, ana. ℥ iij. *Caryophyllorum, Spicæ nardi, Nucis muschatæ, Galangæ, Cinamomi, Zinziberis, Maceris, ligni Aloes, Cardamomi, Anisi, sem. Anethi*, ana ℈ ij. *Sacchari albi, aqua Salviæ, vel Betonicæ soluti*, ℔ j ß make thereof an Electuary in tables.

Electuarium pleres Archonticon.

Electuarium pleres Archonticon, doth marvellously comfort and strengthen the braine, quicken the senses, recover the decayed memory, and is very commodious for such as have the falling evill, and difficulty of breathing: it comforteth such as be sad, or annoyed with *Melancholia*, or disturbed with idlenesse of the braine: it restoreth and recovereth such as be consumed through some long sickenesse. ℞. *Cinamomi, Caryophyllorum, ligni Aloes, Galangæ, Spicæ nardi, Nucis muschatæ, Zinziberis, Spodij, Scænanthi, Cyperi, Rosarum, Violarum*, ana ℥ j. *folij aut Maceris, Glycyrrhizæ, Masticbes, Styracis, Calaminthæ, Sampsuchi, Balsamitæ, Ocimi, Cardamomi, Macropiperis, Myrtillorum, corticum mali Cytrij*, ana. ℥ ß and gr. vj. *Margaritarum splendidarum, Ben albi & rubri, Coralij, Serici combusti*, ana. gr. xviij. *Moschi*, gr. vj. *Capburæ*, gr. iiij. *Sacchari albi, aqua Meliſſæ soluti*, x. or xij. times so much.

PLANTIVS.

Antidotaries be ordained to comfort and strengthen the parts principall: therefore he doth very fitly institute their compositions according to the order of the parts of the body, beginning at those which be good for the braine, and after annexing such as be meet for the breast and other parts.

Diatragacanthum frigidum.

Diatragacanthum frigidum is very commodious in all distempers of the lungs and breast, and it is good for the *Peripneumonia*, and Pleurisie, a consumption and hot cough with an ague. Lastly, for the roughnesse and sharpnesse of the jawes and arteries ℞ *Gummi Tragacanthi albissimi*, ℥ j. *Gummi Arab.* ℥ v. *Amyli*, ℥ ij. *Glycyrrhizæ, sem. Papaveris albi, quatuor sem. frigido. majo. corticis Liberorum*, ana ℥ j. *Capburæ*, gr. v *Penidiorum*, ℥ j. ß. *Sacchari albissimi aqua Violarum soluti*, ℔ j. Make thereof an Electuary in *Tesseras*,

PLANTIVS,

PLANTIVS.

Diatragacanthum is good for cold diſeaſes, and hath the vertue of another compoſition called *Diapapaver*, which therefore was here upon good occaſion omitted.

Diaireos ſimplex.

Diaireos ſimplex doth by a mild attenuation aride the breaſt and lungs of all diſtempers, and it maketh more eaſie uttering of ſpittle, meet for hot diſeaſes increaſing, and ſuch cold diſeaſes as be not extreme. *R. radicis Iridis Florentini*, ℥.j. *pulveris Electuarij Diatragacanthi frigidi, Sacchari candi*, ana. ℥.ß. *Sacchari albiſſ. Hyſſopi aqua ſoluti*, ℥ viij. compound thereof a ſolid Electuary.

Electuarium Diaireos compoſitum.

Electuarium Diaireos compoſitum, availeth much in hot diſeaſes beginning to breake, and inveterate cold diſeaſes, as the cough, *Aſthma*, and hoarſneſſe. ℞ *Radicis Iridis*, ℥.ß. *Pulegij, Hyſſopi, Glycyrrhizæ*, ana ℥ iij *Tragacanthæ, Amygdalarum amararum, Pinearum, Cinamomi, Zinziberis, Piperis*, ana ℥ j.ß. *ſem. Lini, Althææ & Fenugræci*, ana ℥ ij. *Sacchari albiſſimi aqua Tuſſilaginis ſoluti*, lb. j. or ℥ xiiij.

PLANTIVS.

The compound Electuary of *Diaireos* is here placed in ſtead of *Diatragacanthum calidum* and *Diapenidion*, and therefore they cannot here be put in, but in vaine, and to the loſſe and hinderance of the Apothecaries. In this compoſition the Author did for *Caricis Paſſulis, Palmulis & Styrace*, which were unmeet for this compoſition, ordaine *ſeminis Lini, Althææ & Fenugræci*, which do prevaile exceedingly in inveterate diſtempers of the breaſt.

Diacalaminthes.

Diacalaminthes doth attenuate rebellious and inveterate diſtempers of the breaſt and lungs, and the groſſe and viſcous humours in theſe parts. It doth ſcoure and caſt out the ſame, diſpatch wind, further eth concoction and diſtribution of the aliment, and in fine, provoketh the fleures, urine and ſweat. ℞. *Calaminthes montanæ, Pulegij, Petroſelini, Seſeleos Origani*, ana ℥ ij *ſeminis Apij, Cymarum Thymi*, ana ℥ ß *Leviſtici, Piperis, Smyrnij*, ana ℥ j *Sacchari albiſſimi aqua Violarum aut Roſarum ſolut.* lb j ß. make an Electuary.

PLANTIVS.

In this compoſition of *Diacalaminthes*, *Origanum* ſeemeth very apely added. In the other ſimples the Author hath imitated *Galens* compoſition, and the weights and doſes, ſave onely in Lovage and in Pepper: for the Author taketh of Lovage halfe ſo much, and of Pepper the ſixt part ſo much as *Galen* did, for that the whole compoſition is but the fourth part of that which is deſcribed of *Galen* in his fourth booke *De tuenda Valetudine*. And whereas in other Electuaries before deſcribed, which were gentle and not unpleaſant either in

taste or taking, he received and tempered the powders with six or eight times so much Sugar, in this composition truly which is very hot and unpleasant to be taken, he hath allotted a dose of twelve times so much. Further this composition of *Diacalaminthes* may stand for those which be termed *Dialyssopus*, and *Diaprassius*, which may by good right grow out of use as unnecessary, lest the multitude should be troublesome.

Diamargariton frigidum.

Diamargariton frigidum asswageth the burning heat of agues, fortifieth and comforteth the heart, and preserveth it from an infectious contagion, delivereth the affected from qualming and swounding, and lastly, abandoneth sorrow. ℞ *quatuor. sem. frigidorum majorum mundatorum, seminis Portulacæ, & Papaveris albi, seminis Endiviæ, Oxalydis, & Cytrij, trium Santalorum, ligni Aloes, Zinziberis, Rosarum rubrarum, florum Nymphææ, Buglossi, Violarum, baccarum Myrti, ossis de corde Cervi, Eboris, Doronici Romani, Cinamomi*, ana ℥ j. *Coralij albi & rubri*, an ℥. ß. *Margaritarum splendidarum*, ℥. iij. *Ambaris, Caphuræ*, ana gr vj *Moschi*, gr. ij *Sacchari albi, aqua Buglossi vel Rosarum soluti*, lb ij.

PLANTIVS.

The rather that this Electuary *Diamargariton* might become more excellent and effectuall, the Author hereof over and above the vulgar description, hath added (being made of an uncertaine Author) the seeds of Endive and Sorrell, *Cytrij Ebur, os è corde Cervi, Doronicum Rom.* and *Cinamomum*: all which be apparently good for the heart. There be diverse Physitions which have put into this Electuary certaine potions of precious stones, but yet to no use, for that all what so is comprehended in the Electuary *de Gummis*, which at any time may commodiously be mixed in the description thereof, this Electuary containeth, except a few hote Aromates, and many cold simples, the rather to make a more safe use thereof.

Electuarium de Gemmis.

Electuarium de Gemmis doth excellently comfort and strengthen the heart, and preserveth it in agues from maligne and pestilent putrifaction, doth release the affected of qualming, beating of the heart, and voluntary sadnesse. ℞ *Margaritarum splendidarum*, ℥ j ß *Sapbiri, Hyacinthij, Sardæ*, that is, *Corneolæ, Granatorum, Smaragdi*, ana. ℈. ij. & gr. v. *Zedoariæ, Doronici, corticum Citrij mali, Maceris, sem. Ocymi, Caryophyllati*, ana ℥. j. *Coralij rubri, Succini, Eboris*, ana. ℈ ij. ß. *Ben albi, Ben rubri, Caryophyllorum, Zinziberis, Piperis longi, Spicæ Indicæ, folij, Croci, Cardamomi majoris*, ana ℥ ß *trochiscorum Diarrhodon, ligni Aloes*, ℥. ij ß *Cinamomi, Galangæ*, ana. ℈ ij. gr. v *foliorum Auri, foliorum Argenti*, ana ℈ j. *Ambræ*, ℥. j. *Moschi*, gr. xv *Sacchari albi aqua Rosarum soluti*, ℥ xx. which is eight times as much as the rest of the receipt.

PLANTIVS.

Electuarium è Gemmis comprehendeth almost all the kinds of the hot Aromates, and they be not much dulled or restrained with the fragments of the precious stone. Therefore it were much better to take from this Electuary some part of the Aromates, especially *Ben album & rubrum, Cardomom majoris, Piper longum, & folium*, which seldome can be gotten.

Electuarium

Electuarium Diambræ.

Electuarium Diambræ comforteth and fortifieth the heart, the braine and the principall parts, and quickeneth the naturall heate in old folkes, chiefly in feebled persons and cold natures, it doth not only further the concoction of aliments, but also of cold humors, and it driveth away all the coldnes of the body, & of the womb, and therfore it is good for conception. ℞. *Cinamomi, Dauronici Ro. Caryophillorum, Maceris, Nucis muschatæ, folii Galangæ*, ana ℥.iij. *Spicæ nardi, Cardamomi majoris & minoris*, ana. ℥.j. *Zinziberis*, ana ℥ j.ß *Santali citrini, ligni Aloes, Piperis longi*, ana. ℥.ij. *Ambaris*, ℥.j. *Moschi*, ℥.ß every ounce of the powder is received and mixed with ℔.j of Sugar dissolved in Rose water.

Plantivs.

Diambræ seemeth to consist of all kind of Aromates generally heaped and confused without any choise, as *Diacuminum*, and *Dianisum, Diacinamomum, Diazinziber, Diatrion piperion, Diamilaloes, Diamargariton calidum, Diameseu dulce & Diameseu amarum*. All which be vehemently hote, consisting of hote simples no whit repressed, so that all these seeme to be of like power and effect. Wherfore the Author omitting the rest, hath here placed the only composition of *Diambra*, which may supply the want of the rest, lest the student in Physick should be overcharged with multitude, and the Apothecary sustaine great losse. But in this composition which is vehemently hote, as the rest be, in my opinion, it were best to take out of the receipt both the *Cardamomum* and the long Pepper, and to substitute in stead therof *Rosarum rubra* ℥.iij. for otherwise it can scarcely be used in hote natures, when the weather is hote, and in other hote seasons, in agues and hote diseases; and the excessive heate also of the simples hath been occasion that the use therof hath been unpleasant, and that it hath waxen out of use as unprofitable even as *Diatrion piperion Galeni* and *Diacalaminthe*. The Author therefore perceiving this, hath upon good occasion commanded, that the powders should be tempered in twelve times so much Sugar, thereby minding to make it more pleasant to the receiver.

Pulvis Cordiacus.

Pulvis Cordiacus doth marvellously comfort and fortify the heart and preserve it from contagion in a pestilent constitution, and may be safely taken in a burning ague, and in hote weather, for that it is of a moderate heate. ℞. *radicum Tormentillæ, Dictamni, Tunicis & Scabiosæ, sem. Acetosæ, Endivie, Coriandri præparati, sem. Citrii, Rutæ, Cardui benedicti*, ana. ℥ j. *trium Santalorum, Ben albi, Ben rubri, Dauronici, Ro. ligni Aloes, Zedoariæ, Cinamomi, Cardamomi, Maceris, Croci, Rosarum rubra flavum Buglossi utriusq; florum Nymphææ*, ana ℈.ij. *raturæ Eboris, Spodii*, that is, *Eboris usti, ossis è corde Cervi, Coralliis albi, Corallii rubri, Succini, Margaritarum splendidarum, Smaragdi, Hyacinthi, Granati*, ana. ℈.j. *Serici crudi torrefacti, boli Armeni, terræ Lemniæ*, ana ℥ ß. *Caphuræ, Moschi, Ambaris*, an. gra. vj. reduce them to powder, and make therof tables, with eight times so much Sugar dissolved in Rose water.

Aromaticum Rosarum majus.

Aromaticum Rosarum majus, comforteth the ſtomach with a moderate heate, and furthereth the concoction of all the intrailes, correcteth crudity, conſumeth unneceſſary humors, diſpatcheth wind, and is moſt meete for ſuch as ſtand in ſtate of recovery of a ſickneſſe ℞. *Roſarum rubra*, ℥ xv. *Glycyrrhizæ raſæ*, ℥ vij. *ligni Aloes, Santali citrini*, ana ℥ iij *Cinamomi electi, Maceris, Caryophyllorum*, ana ℥ ij. ß. *Gummi Arabici, Tragacanthæ*, an. ℥ ij. ℈ ij *Nucis muſcatæ, Cardamomi, Galangæ*, ana ℥ j. *Spicæ nardi, Ambræ*, ana ℥ ii. *Moſchi*, ℈ j. and make tables with eight times ſo much Sugar.

PLANTIVS.

The uſuall compoſition of *Aromaticum Roſarum* the Author liked of.

Electuarium Diarrhodon Abbatis.

Electuarium Diarrhodon Abbatis, mitigateth the heate of the ſtomach, and mid-riffe, and yet notwithſtanding furthereth their concoction, aſſwageth pain, and diſpatcheth wind. ℞ *Roſarum rubrarum*, ℥ j. ß. *Santali albi & rubri*, ana ℥ ij ß *Tragacanthæ, Gummi Arabici, Eboris uſti*, ana. ℈ ij *Maſtiches, Spicæ nardi, Cardamomi, ſucci Glycyrrhizæ, Croci, Xyloaloes, Caryophyllorum, Gallia muſchata, Aniſi, Fœniculi, ſem. Ocymi, Acimorum Berberis, ſem. Scariolæ, Portulacæ & Papaveris albi, quatuor ſem. frigido. majorum, Rheubarbari electi, Cinamomi*, ana ℈ j *Margaritarum, offis e corde Cervi*, ana ℈ ß. *Capturæ*, gra vij. *Moſchi*, gra. iv. make thereof tables with eight times ſo much Sugar diſſolved in Roſe water.

PLANTIVS.

From the Electuary of *Diarrhodon*, the Author hath ſubtracted *Aſarum*, for that it doth overcome the ſtomach, notwithſtanding it be pownded lightly: and Sugar candy likewiſe, for that it hath no more efficacy or vertue then white Sugar. The Electuary of *Diagalanga*, notwithſtanding it be cõmended of many againſt the crudity of the ſtomach, yet it is not in uſe for the exceſſive heate: in place whereof if need ſo require, may be ſubſtituted *Diambra* or *Diacalaminthes*.

Electuarium Diatrion Santalon.

Electuarium Diatrion Santalon, correcteth the hote intemper of the liver, and ariddeth it of the remnants of obſtructing matter, cureth the laundies, it comforteth the liver and ſtomach. ℞. *trium Santalorum, albi, rubri & citrini, Roſarum rubra*, ana ℥ iij. *Rheubarbari electi, Eboris uſti, ſucci Glycyrrhizæ, ſem. Portulacæ*. ana ℥ ij. *Gummi Arabici, Tragacanthæ, quatuor ſem. frigido majo. mundatorum, ſem. Intubi*, ana ℥ ß. j. *Capturæ* ℈ j. and eight times ſo much white Sugar diſſolved in Roſe water.

PLANTIVS.

Amylum is ſubtracted and exempted from the Electuary *Diatrion Santalon*, as unneceſſarie; neither is the Electuary *Diacucubi* heere repeated amongſt the Electuaries, notwithſtanding it be commended of diverſe againſt cold affects.

fects and obſtructions of the liver, for that it hath no more effect then this Electuary *Diatrion Santalorum*.

Diacrocu.

Diacrocu, which is alſo commonly termed *Diacucurma*, diſſolveth inveterate affects of the liver and ſpleene, and maketh quite ariddance of rebellious obſtructions, and a hard tumor lately begun. And laſtly it cureth ill habite of the body proceeding therof, and the originall matter of the Dropſie. ℞ *Croci, Aſari, Petroſelini Macedon. Dauci, Aniſi, ſem. Apii*, ana. ℥ ß. *Rheubarbari, Mec, Spica nardi*, ana. ℥. vj. *Coſti, Myrrhæ, Caſſiæ lignea, Scœnanti, Carpobalſami, radicis Rubiæ, ſucci Abſinthii, ſucci Eupatorii àrefacti, olei Balſami*, ana. ℥ ij. *Cardami aromatici, Cinamomi*, ana ℥. j ß. *Scordii, Scolopendrii, ſucci Glycyrrhizæ*, ana ℥ ij. and ten times ſo much white Sugar diſſolved in Endive water.

Plantivs.

Diacrocu containeth certaine rare ſimples and hard to be come by, as *Caſſia lignea, Carpobalſamum*, and *Opobalſamum*, which notwithſtanding if they be omitted, the receipt ſhall be as effectuall to the purpoſe wherfore it is inſtituted.

Dialacca major.

Dialacca major is more effectuall then *Diacrocu* againſt inveterate obſtructions of the liver and ſpleen, againſt an ill habite, and in the beginning of a Dropſie. ℞. *Laccæ preparatæ, Rheubarbari*, ana. ℥ iij *Spicæ Indicæ, Maſtiches, ſipitum Scœnanthi, Abſinthii Romani ſucci Eupatorii, Meſuæ, abinæ, Amygdalæ amararum, Coſti, Myrrhæ, Rubiæ, ſem. Opii, Ammeos, Faniculi & Aniſi, Aſari, Ariſtolochiæ longæ. Ariſtolochiæ rotundæ, Gentianæ, Croci, Cinamomi, Hyſſopi, Caſſiæ lignea, ſummitatum Scœnanthi, Bdellii*, ana. ℥. j. ß. *Piperis, Zinziberis*, ana. ℥. j. *Saccharo albi* twelve times ſo much.

Plantivs.

Electuarium Dialaccæ majoris, Pleres Archonticon, and the exhilerating Electuary, do retaine the old order of compoſition, for that they ſeeme to bee moſt fit for ſuch affects as they be ordained for.

Electuarium exhilarans.

Electuarium exhilarans, the exhilarating Electuary is falſly aſcribed unto *Galen*; it driveth away ſadnes, melancholy, and evill cogitations, it quickneth al the ſpirits, it helpeth concoction, augmenteth naturall heate, and preſerveth the receiver from hoarineſſe of haires ℞. *florum Oycni caryophyllati, Croci, Zedoariæ Xylobalſami, aut ligni Aloes, Caryophyllorum, corticum cytrii Mali, Galangæ, Maceris, Nucis muſchatæ, Styracis, Calamintheæ*, ana. ℥ ij. ß. *Aniſi, ſcobis Eboris, Thymi, Epithymi*, ana. ℥. j. *Cubebarum, Moſchi, Ambaris, Margaritarum ſplendidarum, offis cordis Cervi*, ana. ℥ ß *ſcobis auri & argenti*, ana. ℈ ß of white Sugar eight times ſo much.

Electuarium Diaſpermatum.

Electuarium Diaſpermatum refrigerating and comforting the kidneis and the conduites of the urine and ſeede, doth mildly purge them from all corrup-

tion of humors. ℞ *quatuor semi frigido. majo. & mino. scm. Asparagi, Pimpinellæ, Ocymi & Petroselini, granorum Halicacabi,* ana ℥ ij *Militfolii, Succi Glycyrrizæ,* ana ℥ iij. *Cinamomi, Maceris,* ana. ℥ ij. *Sacchari albi* eight times so much, dissolved in the water of marrish Mallowe.

Electuarium λίθον θρυπτικόν.

Electuarium λίθον θρυπτικόν, that is, *Lithon thruptikon*, asswageth the paine of the lungs, displaceth the gravell of the kidneis and bladder, easeth the paine of the kidneis, and redresseth the restraint of the urine, and wasteth and breaketh the stone by litle and litle. ℞. *Spicæ nardi, Zinziberis, Cinamomi, Melanpiperis, Cardamomi, Caryophyllorum, Maceris,* ana ℥ ß. *Costi, Glycyrrizæ, Cyperi, Tragacanthæ, Chamedryos,* ana ℈ ij *sem. Apii, Ammeos, Asparagi, Ocymi, Vrticæ, Cytrii mali, Saxifragi, Pimpinellæ, Cardui, Dauci, Fœniculi, Rusci, Petroselini, Macedonis, Bardanæ, & Seselios, Asari,* ana ℥ j *lapidis Spongiæ, lapidis Lincis, lapidis Cancri & lapidis Iudaici,* ana. ℥ j. ß. *sanguinis Hircini præparati,* ℥ j ß. make therof a powder, and temper it with ten times so much white Sugar, dissolved in water of Betony; but when extremitie of paine forceth, and the urine is restrained, the sole powder is ministred, *ex Passo Cretico*, from ℈ ij to ℥ j.

Plantivs.

Electuarium Diaspermaton we have read, described for many and sundry diseases, this notwithstanding which is very aptly compounded under the same name, seemeth to availe much against the heate of the kidneis, the scalding of the urine, and other affects to which it is assigned. ¶ These simples be withdrawne and expuncted out of that electuary, which they terme *Lithon dridhon*, which in no place be found sincere and pure; and other astringing be added in their stead, which do hinder the breaking of the stone, and the displaying of the sand, sundry seedes and many stones, and the prepared blood of the Goate is added, all which have a singular power and force against the stone, and against all the *Symptomata* which arise thereof, and if in any respect the heate be feared, it may be tempered with *Diaspermaton*.

Electuarium Diacalaminthes compositum.

Electuarium Diacalaminthes compositum, doth mightily provoke the ffoures, and all purgations of the womb. ℞ *pulveris Electuarii Diacalaminthes simplicis*, ℥. ß *foliorum Prassii, Sampsuchi, Melissophylli, Arthemisiæ, Sabinæ aridorum*, ana. ℥ j *Cyperi, sem. Rutæ & Rubiæ, Maceris, Cinamomi*, ana ℈ ij. and twelve times so much of white Sugar, dissolved in the water of Feuerfew or Pellitory of the wall.

Plantivs.

The compound Electuary of *Diacalaminthes*, seemeth fitly added in the last place to the other Electuaries, for that there was no other meete receipt extant to purge the corruption of the wombe.

Of

Of moist Antidotaries.

Antidotus analeptica.

ANtidotus analeptica recovereth all the powers of the body enfeebled and wasted, it taketh away the griping of the heart, and the qualming and swounding, it restoreth the body extenuated either by profusion of blood, or by an excessive evacuation: it helpeth such as be consumed & wasted, for that it humecteth, nourisheth strengtheneth and comforteth. ℞. *Rosarum rubrarum, Glycyrrhizæ*, ana. ℥ ij gra v. *Gummi Arabici & Tragacanthæ*, ana. ℥ ij. & ℈ ij. *Santali albi & rubri*, ana. ℥ j & ℈ j *succi Glycyrrhizæ, Angli, sem. Papaveris albi, Portulacæ, Lactucæ & Seriolæ*, ana. ℥ iij. *quatuor seminum frigidorum majorum, seminum Cydoniorum, seminum Malvæ, seminum Bombycis, sem. Violarum, Strobulorum, Pistacionum recentium, Amygdalarum dulcium, pulpæ Sebestin*, ana. ℥ ij. *Caryophyllorum, Spodii, Cinamomi*, ana. ℥ j. *Croci*, gr. v. *Penidior.* ℥ ß. when they be all pownd, temper them with sirup of Violets.

PLANTIVS.

In the Antidotary analepticke, which they terme *Resumptivam*, the Author thought good to alter nothing besides the order of the simples, and that for the graines of Barberies, *Pistacia* be put in the receipt.

Antidotus Diasaterion.

ANtidotus Diasaterion augmenteth the genitall seed, procureth a lust to venery, and doth as it were quicken and revive the dull desire thereto: and it is a singular helpe and comfort against the imbecility of the kidneis and spermatick vessels, wherby it availeth much for procreation of children. ℞. *radicis Saxifragiæ recentis & solidæ, radicis Pastinacæ sativæ, radicis Eringi, Nucis Indicæ, Strobulorum, Pistacionum*, ana. ℥ j ß *Caryophyllorum, Zinziberis, Anisi, sem. Erucæ, linguæ avi, quæ semen est Fraxini*, ana. ℥ v. *Cinamomi, cardamomi Seminis, semin Bulbi*, ana. ℥ ij. ß. *Moschi*, gr. v. *Mellis optimi despumati*, ℔. iij. The rootes being bruised are boiled in hony, and tempered, and after *Nux Indica, Strobuli*, and *Pistacia* being bruised are also put to them, and the other simples in the end being exquisitly pownd.

PLANTIVS.

There be three compositions set down of *Diasaterion*, but this is the most effectuall of all, and therefore may stand in stead of all the rest.

Antidotus è Cocco baphico seu grano infectorio.

ANtidotus è Cocco baphico seu grano infectorio, which the Arabians terme *hermes*, cheareth the heart, and drives away sorrow comming without occasion: it restraineth and bridleth *Melancholia* and *Mania*, and recovereth the decayed spirits and powers of the body. ℞. *succi Malorum fragrantium, aquæ Rosarum*, an. ℔ ij. *in quibus macerabuntur* xxiv. *Seriei staminis crudi*, ℔ j. Let it boile easily, and then straine it, and in the strained liquor, boile *granorum infectorior.* ℥ ij. the decoction then

then will become red, in the which being strained, dissolve *Saccari albi*, ℔. j. ß Boile them then again to the thicknes of hony: in the end put in *Ambræ crudæ contusæ*, ʒ ß. and when it is liquified or melted, sprinkle in these powders, *ligni Aloes crudi, Cinamomi*, ana ʒ. vj. *lapidis Cyanei loti & præparati*, ʒ. j. ß. *Margaritar. non perforatarum*, ʒ ij. *foliorum auri purissimi*, ʒ. j. *Moschi*, ϑ. j.

PLANTIVS.

Antidotus è Cocco baphica, termed *confectio Alkermes*; cannot be safely prepared with silk already dyed, and as they terme it, *Karmesino*; for that kind of silke usually is not died without Galle, Alum, and Arsenick, which is altogether venimous, therfore this way of composition is much better.

Antidotus è baccis Lauri.

ANtidotus è baccis Lauri, doth mightily dissipate wind through heat and tenuity, and is speciall good as well for paine in the great guts as in the small. ℞. *foliorum Rutæ*, ʒ. x. *Ammeos, Cumini, Nigellæ, Levistici seminis, Origani, Carvi, Amygdalarum amarar. Piperis longi, Mentastri, Dauci, Acori, baccarum Lauri, Castorei*, ana. ʒ ij. *Sagapeni*, ʒ. ß. *Opoponacis*, ʒ. iij *mellis optimi expumati*, ℔. j. ß.

Philonium.

PHilonium ministred with *Opium* after sixe months, doth take away vehement and grievous paine, either in the great guts or in the kidneis, or in the spleen, provoketh sleep, staieth distillation, asswageth cough, and restraineth spitting of blood. ℞ *Croci*, ʒ v. *Pyrethri, Euphorbii, Spicæ nardi, Myrrhæ, Castorei*, ana. ʒ. j. *Piperis albi, Hyoscyami*, ana. ʒ. xx. *Opii*, ʒ x. *mellis optimi expumati*, ℔. ij. the dose herof is from ϑ j. to ʒ j.

PLANTIVS.

The Author hath preferred above the rest this description of *Philonium* approved both by authority of *Galen*, and by experience, for that this Alum is sufficient to allay vehement torments, and yet notwithstanding the Author following *Mesue* hath put in Myrrhe and Castory (neither of which *Galen* improveth), that the mixture might the rather be the safer, for that they have a peculiar vertue to correct *Opium*. If the maner of composition in this receipt be considered, the weight of *Opium* is almost twice so much as in *Philonio Romano*. The greater *Philonium* which they terme *Romanum* (for that it hath but halfe the weight of *Opium*) may be ministred in a double Dose, namely from ϑ. ij. to ʒ. j.

Antidotus termed Requies.

ANtidotus termed requies, without *Opium*, doth allay the extreme heate of burning feavers, asswageth thirst, represseth madnesse, procureth sleep, and causeth ease ℞ *Rosarum, Violarum*, ana. ʒ iij *corticum radicum Mandragoræ, sem. Hyoscyami albi, & Papaveris albi, sem. Seriolæ, Lactucæ, Portulacæ & Pfilii, Nucis Moschatæ, Cinamomi electi*, ana. ʒ j. ß. *trium Santalorum, spodii, Tragacanthæ*, ana. ϑ. ij. *mellis optimi expumati triplum.*

PLAN-

PLANTIVS.

Acidatum termed *Requies*, hath leſſe *Opium* then any kind of *Philonium* or of *Opiatum*: yet it cooleth mightily through the mixure of other ſimples which be almoſt all cold; notwithſtanding the uſe thereof is ſcarcely ſafe, for that the *Opium* is not ſufficiently corrected by mixture of hote ſimples. But if the compoſition be proved without *Opium*, truly it doth not little availe to aſſwage the burning heate of agues, & dotage, thirſt, and whatſoever *Symptomata* do proceed of the feaverous heate. The other compoſitions of *Philonium* are to be abandoned as nothing neceſſary, as both the Antidotary *Diolibanum*, and *Athanaſia*, and *Muſa aenea*, *Requies cum Opio*, *Triſera magna* and *Eſdia magna*, of what Author ſoever it was invented. For ſuch compoſitions as have *opium*, if they be ordained to aſſwage paine, *Philonium* deſcribed by this Author may ſupply the want. But if it be ordained either to ſtrengthen the principall parts, or to expell poyſon and many other ſundry diſeaſes, *Tryphera magna*, *Eſdia magna*, *Aurea Alexandrina*, and *Athanaſia*, *Theriace* and *Mithridatum* may therefore ſtand in their ſtead. The confection *Anacardina* is alſo omitted, being flat contrary to thoſe which I have repeated. For notwithſtanding it be commended for many diſeaſes, yet for the great exuperant heat therof it is very dangerous, for that it doth ſpeedily inflame the ſpirits and humours, and forthwith doth procure an ague.

Theriace diateſſaron.

Theriace diateſſaron is excellent good againſt Epilepſie, Convulſion, Palſey, Crudity of the ſtomack, ill habite, Dropſie, and other cold diſeaſes. Further it availeth much againſt venime received, againſt the biting of virulent beaſts, and a peſtilent conſtitution. ℞. *radicis Gentianæ*, *baccarum Lauri*, *Myrrhæ*, *Ariſtolochiæ rotundæ*, ana ℥ ij. and when they be very ſeriouſly pounded, receive and mixe with *Mellis optimi expumati*, ℔ ij.

Theriace Andromachi ſenioris.

Theriace Andromachi ſenioris prevaileth againſt the ſtinging of poyſonous beaſts, it helpeth the falling evill, the Apoplexy, the reſolution of the body, *Cephalalgia*, *Aſthma*, *Hæmaptois*, aggrievance in the ſtomach, Iaundies, Dropſie, paines of the kidneies, colicke, goute, melancholick and lunatick men, and laſtly the Leproſie: it expelleth the floures and a dead child: it marvellouſly comforteth and fortifieth the heart, the braine, the liver, the ſtomach and the whole body, and preſerveth it from a peſtilent contagion. ℞. *Trochiſcorum ſcylliticorum* ℥ vj. *Trochiſcorum theriacorum*, *Magnatis hediuroi*, *Piperis longi*, *Opii*, ana ℥ iij. *Roſarum rubrarum*, *ſeminis Napi ſylveſtris*, *Scordii*, *Opobalſami*, *Cinamomi*, *Agarici*, ana ℥ j. ß. *Myrrhæ*, *Coſti*, *Croci*, *Caſſiæ lignea*, *Nardi Indicæ*, *Seamathi*, *Thuris maſculi*, *Piperis albi*, & *nigri*, *Diptamni*, *Marrubii*, *Rhebarbari*, *Stachadis*, *ſemi. Petroſelini*, *Macedonis*, *Calamitæ*, *Terebinthinæ*, *Zinziberis*, *radicis Pentaphylli*, ana ℥ vj. *Pollii Montani*, *Chamepityos*, *Staticis calamitæ*, *Meu*, *Amomi*, *Nardi Celtitæ*, *Sigilli Lemnii*, *Pini Pontici*, *Chamedryos*, *foliorum Malabatri aut Macir*, *Chalcidis toſtæ*, (which may be commodiouſly pretermitted) *radicis Gentianæ*, *Aniſi*, *ſuccii Hypociſtidis*, *Carpobalſami*, *Gummi Arabici ſplendidi*, *ſem. Fœniculi*, *Cardamomi minoris*, *Seſeleos*, *Acacie*,

Acatiæ, Thlaspios, sem. Hyperici, Ammeos, ana ℥ ß *Castorei, Aristolochiæ longæ, Centaurii, sem. Dauci, Bituminis Iudaici, Opopanacis, Centaurii minoris, Galbani*, ana ʒ ij *mellis optimi expumati triplum, idest*, lb. xiv. ℥ iij. *Vini optimi odorati*, so much as shall suffice to dissolve the liquors and juyces. The greatest dose is ʒ iv or ℥ ß. for ʒ. i. of the powder, for ʒ. iv. of the composition containe gra j. of *Opium*.

PLANTIVS.

The Author hath therefore imitated the composition of Triacle set forth by *Andromachus* senior, in an Elegiacall verse, for that neither the number nor the weight of simples can in verse easily be changed. Certaine Authors afterward framed this receipt in other order of simples, and peradventure more convenient to the which also they added Sothernwood and Gladine, and altered the doses of certaine simples; and therefore their receipt is not to be accounted so certain description onely, wherefore without all controversie we are to insist on this. Whereas the Author doth admonish us of *Chalcitidae, id est*, ust vitriol not to be put into this composition, therein imitating *Valerius Cordus*, that seemeth very convenient; for whereas that medicine, especially being burnt, is marvellous causticke, *Escaroticum* and hurtfull to the intrailes, and hath beene experienced nothing to availe for any externall disease, there is no cause why with so great inconvenience and unpleasantnesse of taste, it should bee admitted into this composition. For if it be (as some men thinke) therefore added to make the composition blacke, it ought not for colour sake, by taste and operation so much annoy the body. Finally by taking it away, the whole receipt will bee more commodious, lesse sharpe and hote, and will become more pleasant to the receiver.

Mithridatum.

Mithridatum doth nighest resemble the power of Triacle, and is used against the same diseases with a great deale more facility and lesse extremitie of heate, according unto the description of *Andromachus*, allowed of *Galen* and other ancient Physitions ℞. *Myrrhæ, Nardi*, ana. ℥ j ʒ ß. *Croci, Cinamomi, Scordii, Zinziberis*, ana. ʒ vij ß. *Opii* ʒ iv. gra xxv. *Styracis, Seselios, Abrotani, Libanotidis*, ana. ʒ x. *Castorei*, ʒ vij ʒ ß. *Scœnanthi, Polii, Costi, Piperis longi, sem. Dauci, Scœnanthi, Galbani, Terebinthinæ*, ana. ʒ vj ß. *Piperis albi*, ʒ v. ʒ vj. *Petroseleni, sem. Nardi, Cellicæ, sem. Fœniculi, foliis Indi aut Macerp, Gentianæ, Rosarum siccarum, Mei Athamantici*, ana ʒ. iv. *Cassiæ lignea* ʒ v. ß *Thuris*, ʒ vj ʒ j *succi Hypocistidis*, ʒ vj. gra xv. *Acori aut Calami aromatici, Pini Pontici, Sagapeni, fructus Balsami, Hyperici, Iridis, Acatiæ, Gummi, Cardamomi, Policini*, that is, an ʒ ij. *terræ Lemniæ, lumbricum Scinci, Cyphei, Opopanacis*, ana. ʒ vj. *Thlaspi* ʒ vj ʒ ij. *Anisi, Hyssopi, Camepyteos*, ana. ʒ ij. *Opobalsami, Aristolochiæ rotundæ, Myrrhæ*, ana, ʒ j. *mellis optimi expumati*, lb. vij ß.

PLANTIVS.

There bee foure sundry and very diverse compositions of *Mithridatum*, extant, one (and that the greatest) is the invention of *Nicolaus Mirepsus*, described by *Nicolaus Præpositus*, and used of all Apothecaries every where, which every man doth daily experience to be very effectuall against maligne and pestilent agues

agues, venime, vomits, crudities, lienteries, and many other diseases, and whatsoever first Author or inventor it had, it is now every where much practised. The second is of *Democritus* an ancient Greek Author, practised of *Avicenna*, and set out in the Apothecaries book of *Nicolaus Praepositus*, which as it is found to be both in composition and in use more facile then the other, so in vertue it is no whit inferiour to the same, but rather more excellent and effectuall against all maligne and contagious diseases. The third was described by *Andromachus*, and the fourth which *Galen* and *Ætius* and other Greek Authors took out of the works of *Antipater* and *Cleophantus* ancient Physitions. The two later be not much unlike, for they consist of the same simples, notwithstanding placed in diverse order, whose doses doth differ in a certaine few halfe scruples onely, so that they two may seeme fitly to be applyed to the same use: yet notwithstanding, because this last is somwhat more copious, compounded of 2. simples, and corrected and approoved according to the diligent judgement of *Galen*, it is to bee esteemed the best of the rest and most effectual against the disease to sore repeated. Wherfore the Author hath repeated this only, because he would have it used onely of all Physitions, and therefore he hath altered the order of the simples, reducing into one place all such as were of one Dose, that thereby the Apothecaries might have lesse labour in compounding and confecting the receipt.

De Trochiscis, seu Pastillis.

Trochisci è viperis.

Trochisci è vipera, which are used in the composition of the great triacle; the flesh of chosen and prepared vipers is boiled in pure water with green Dill and salt, from the bones: then being taken out it is grinded on a marble stone, and it is sprinkled by little and little, with like weight of crummes of wheaten bread dried, powring in in the meane time (if need so require) the own broth of the vipers, and a little *Opobalsami aut Succidanei*, whereof Trochiskes be made the weight of ℥ j. and be diligently dried in the shadow.

Trochisci scyllitici.

Trochisci scyllitici be referred to the same composition of Triacle. ℞. *Medullae Scyllae assatae*, ℔ j. *farinae Ervi*, ℥. viij. and being well bruised they be tempered into *Torchisces*, and be dried in the shadow.

Trochisci hedricoi.

Trochisci hedricoi be likewise applyed to the composition of Triacle. ℞. *Mari aut Balsamitae, Amaraci, Alavi, Aspalathi, Calami odorati aut Galangae, Pulegii montici, Xylobalsami, Opobalsami, aut succidanei. Cinamomi, Costi*, an. ℥. iij. *Myrrhae, fo: Nardi Indicae, Croci, Cassiae* ana. ℥. vj. *Masticbes*, ℥. j. so much wine of the best as sufficeth to the making of Trochiskes.

The-

Trochisci Cypheos.

Trochisci Cypheos be requisite to the composition of Mythridate. ℞. *pulpæ Passerum passarum, Terebinthina cocta, Myrrhæ, Stœchadis*, ana ℥. j ß *Calami aromatici* ℥. ix. *Cinnamomi*, ℥ ß. *Bdellii, Amicis*, that is, *Blatæ Byzantii, Spicæ nardi, Cassiæ lignea, Cyperi, Areenthidum*, that is, *baccarum Iuniperi*, ana ℥. iij *Aspalathi*, ℥ ij ß *Croci*, ℥ j. *melle expumati & vini optimi*, ana. so much as is sufficient to the tempering of Trochiskes.

Plantivs in *Trochiscos.*

There is no alteration made of the Trochiskes which be commended by the judgement of all Authors, as availeable to the great composition lest that in the alteration of them there should be somewhat changed in the greater compositions which be by use approved.

Trochisci è Capparibus.

Trochisci è Capparibus doth take away the hardnes of the Spleene, grosse melancholy, and dispatcheth wind ℞. *corticum radicum Capparis, semi. Agri*, ana. ℥ vj. *Ammoniaci*, ℥. ß. *sem Nigellæ calamitæ, succi Eupatorii, Amigdalarum amara. foliorum Rutæ, Aristolochiæ Rotundæ, sem. Nasturii.* ana. ℥. ij. *Cyperi, Scoloperdrii*, that is, *Ceterach* ana. ℥. j. receive and temper the powders in *Ammoniacum* dissolved in vineger, and make therof Trochiskes.

Plantivs.

Trochisci è Capparibus be very wisely described, and yet notwithstanding if you adde unto them *Gummi Laccæ seu Caucami & rubei tinctorum*, ana. ℥. j. they shall become more effectuall; neither be other Trochisks of *Laccæ* to be admitted for this purpose, but that these of Capers be sufficient enough against obstruction, and inveterate diseases of the spleene.

Trochisci de Eupatorio.

Trochisci de Eupatorio do dissolve the obstructions and tumors of the liver especially, and doth cure daily agues arising therof, the Iaundies, and beginning of Dropsie. ℞. *Mannæ electæ, succi Eupatorii*, ana ℥. j. *Rosarum*, ℥ ß and being all received and tempered with the juyce of Agrimony and *Manna* are to be made into Trochiskes.

Plantivs.

Trochisci ex Eupatorio, be substituted also in stead of Trochisks of Rubarbe and Wormwood, for that they be of great affinity and like vertue.

Trochisci Alkakengi seu Halycacabi.

Trochisci Alkakengi seu Halycacabi do mitigate the exulcerations of the kidneies and bladder, difficulty of urine arising of those parts, and pissing of blood. ℞ *baccarum Halycacabi*, ℥. iij *sem. Cydoniorum, Melonum & Cucurbitæ mundatarum*, ana ℥. ij ß *boli Armeni, Gummi Arabi. thuris, sanguinis Draconis, Papaveris albi, Amygdalar. amararum, succi Glycyrrhizæ, Tragacanthæ, Amyli, Strobulor.* ana ℥ vj. *sem Apii, Succini, terræ Lemniæ sem. Hyosciami, Opii*, ana. ℥. ij. and with the juyce of winter Cherries, make Trochiskes of these simples. There be other Trochisks without *Opium* compounded like unto these.

Troch

Trochisci è Myrrha.

Trochisci è Myrrha do mightily bring down the flowers, and do cure the disease arising of their suppression, and lastly do expell the seconds, or a dead child. ℞. *Myrrhæ*, ℥ iij. *Lupulorum*, ℥ v. *foliorum Rutæ, Mentastri, Pulegii, Cumini, Rubeæ, Assæ fœtidæ, Sagapeni, Opoponacis*, ana. ℥ ij. and of these be made Trochiskes with the juyce of Mugwort.

Trochisci è terra Lemnia.

Trochisci è terra Lemnia do stay coursing and outragious humors, especially being thin, doe restraine the excessive fluxe of the belly inwardly taken, and being outwardly applyed, they do suppresse profusion of blood, issuing either out of the nose, or womb, or hemorrhoides, or any other part ℞ *Sanguinis Draconis, Gummi Arab. Assali spodii, Acatiæ, Hypecbistidos, lapidis Hæmatitæ, Balaustiorum, boli armeni, terræ Lemniæ, Coralli rubri, Succini*, ana. ℥ ij. *Margaritar. Tragacanthæ, Papaveris nigri*, ana. ℥ j. ß *sem. Portulacæ tosti, cornu Cervi usti, Thuris Nucum, Cupressi, Croci*, ana. ℥ ij. and confect Trochiskes therof with the juyce of distilled water of Plantine.

PLANTIVS.

Trochiscie Ramich be subtracted of the trochisks of *terra Lemnia*, for that they comprehend the greatest part of them. These Trochiskes *è terra Lemnia* comprehend great store of astringing and cooling simples, and therefore other astringing compositions be not requisite. And sith this receipt is of all other most effectuall and lesse dangerous, all the other be suppressed, as *Trochisci Ramich, Trochisci Diarrhodon, Trochischi Oxyacanthæ, Trochisci è Succino seu Cataba & Trochisci è Spodio*, for that the composition of all those is nothing apt nor necessary. The Trochisks of *Diarrhodon* which do consist of Roses, *Spodion*, red and white Saunders, of Saffron, and Camphire, may supply the place of these, especially if they seeme to be unpleasant in taste.

Trochisci è Caphura.

Trochisci è Caphura do asswage the heat of burning agues, the fervency of blood and choler, the inflammation and hote intemper of the intrailes, and whatsoever thirst ariseth therof. ℞ *Rosarum rubrarum*, ℥ ß *spodij, Glycyrrhizæ*, ana ℥ ij. *quatuor sem. frigidor. major. Tragacanthæ, Gummi Arab. Croci, spicæ nardi Indicæ*, ana. ℥ j. *Santali citrini*, ℥ ij ß. *ligni Aloes, Cardamomi, Amyli, Caphuræ*, ana. ℈ ij *Saccari albissi. Mannæ electæ*, ana ℥ iij *Musci laginis. Psij* depromed out of Rose water, as much as sufficeth to make Trochiskes.

Trochisci Gallia Moscata.

Trochisci Gallia Moscata do marvellously corroborate the heart, the braine, and the other intrailes, and do give a good smel to the mouth and the rest of the body. ℞ *ligni Aloes crudi*, ℥ v. *Ambræ* ℥ iij. *Moschi*, ℥ j. *Musci laginis, Tragacanthæ* made in Rosewater, so much as sufficeth for Trochiskes.

Trochisci alypti Muscati.

Trochisci alypti Muscati have the same effect, either inwardly received, or by suffumigation, and further, arridd the body of difficulty of breathing ℞. *Ladani purissimi*, ℥ iij. *Styracis Calamithæ*, ℥ j. ß *Styracis rubræ*, ℥ j *ligni Aloes*, ℥ ij

Am-

Ambra, ℥ j. *Caphura*, ʒ. ß. *Moſchi*, ℈. ß. and diſtilled Roſewater as much as need requireth.

Trochiſci Bechici albi.

Trochiſci Bechici albi, which alſo be termed *Pilulæ albæ*, do mitigate a ſharp diſtillation, and do aſſwage hoarſnes and continuall cough. ℞ *Sacchari albiſſimi*, lb j *Saccari candi*, *Penidiorum*, ℥ iv. *radicis Iridis Florentini*, ℥ ij. *Amyli*, ℥. j. ß. the muſcilage of Tragacanth made in Roſewater, ſo much as ſufficeth to the confirmation of Trochiskes.

Trochiſci Narcotici.

Trochiſci Narcotici being ſafely applyed, to aſſwage the paine of the head and teeth, do procure ſleep in the burning of feavers, do extinguiſh *Eryſipelas* and inflammations, and being diſſolued in other medicines, do mitigate the paine of the externall parts ℞ *Gummi Arabici & Tragacanthæ*, *Amyli*, ana. ℥ ß *Ceruſæ lotæ*, *aquæ Roſarum*, ʒ vj. *Styracis*, *Calaminthæ*, *Myrrhæ*, *Caſtorii*, *Opii ſapa ſoluti*, ana. ℈ iv. *Croci*, ʒ ß. and when they be all bruiſed they are to be received and mingled with the muſcilage of Fleewort taking out of Roſewater, and therof confect Trochiskes.

Plantivs.

The Author hath brought into the order of Trochiskes in the laſt place, *Narcoticos Trochiſcos* againſt extreame torments, the compoſition wherof is very apt, and the uſe very neceſſary, and the rather, becauſe there be none extant which can ſerve for that purpoſe.

De Ecligmatis & conditis.

Ecligma è pineis Nucleis.

Ecligma è pineis Nucleis, do extenuate and deterge groſſe humors of the breaſt and lungs, very convenient and commodious againſt *Aſthma* difficulty of breathing, and inveterate coughes. ℞ *Nucleor. pinearum recentiũ* ʒ xxx. *pulpæ Palmular.* ʒ xxxv. *Amygdalar. dulcium & amarar. Avellanar. aſſatariũ*, *Tragacãthæ*, *Gũmi Arabici*, *Glycyrrhizæ*, *Amili*, *Capilli Veneris*, *Iridis Florentini*, an ʒ iv. *pulpæ Paſſular. butyri recentis*, *Saccari albiſſimi*, ana. ʒ iij. *mellis albi expumati*, lb iij. *fiat Ecligma.* A wholeſome and approved Ecligme more effectuall then the former againſt the ſame diſeaſes. ℞ *Cinamomi*, *Hyſſopi*, *Glycyrrhizæ*, ana ℥ ß *Reripha & Mixaria*, ana. ℥ xxx. *numero. Vuarum paſſarum purgatar. Ficuum aridarum*, *Palmularum pinguium*, ana. ℥ ij. *Fenugræci*, ʒ. v. *Capilli Veneris*, M. j. *ſem. Aniſi*, *Fœniculi & lini*, *radicis Iridis*, *foliorum Calaminthæ*, ana. ℥ ß boyle them all in lb. iij. of water to the conſumption of two, and boile againe the ſtrained juyce with lb. ij. *Penidiorum* to the thickneſſe of honey, and then put in *Pinearum expurgatarum*, ʒ. v. *Amygdalarum dulcium mundatarum*, *Glycyrrhizæ*, *Tragacanthæ*, *Gummi Arab. Amyli*, ana. ʒ iij. *Iridis*, ʒ ij.

Ecligma

Ecligma è Scylla.

Ecligma è Scylla availeth against the same diseases. ℞. *Succi seu mucoris Scyllæ, & mollis opimi expurgati*, ana. lb. ß. boile them to the consistence of an Ecligme.

Ecligma ad Asthma.

Ecligma ad Asthma is an Ecligme which of all other before propounded is most effectuall against *Asthma* ℞. *Scyllæ assatæ* ℥ ß *radicis Iridis, Hyssopi, Prassii, Marrubii*, ana ℥ j. *Myrrhæ, Croci*, ana. ℥ ß with sufficient quantity of hony, let the compound Ecligme of *Scylla* be confected.

Many simples be condited with Sugar, that they may the longer continue with their full vertue, whereof some be whole, some be bruised: such as bee whole be boyled in thrice so much Sugar untill the whole moisture consumed, there remaineth the perfect consistency of a sirupe, as for example: *Acorus* is condited against the cold diseases of the braines and nerves, and to recover their strength.

Zinziber is condited against the crudity of the stomach and slimy fleame in the lungs.

The roote of Bugloss is condited against the palpitation of the heart and qualming.

Peaches, fragrant Apples, the rind of the Citrine, be condited against *Cardialgia* and *Melancholia*.

Quince peares, and *Diacydonion*, and Peares, be condited to strengthen and corroborate the stomach.

Walnuts, *Myrrabolani*, *Emblici & Cepuli*, and Nutmegs, being condited, doe further the concoction of the stomach, doe get an appetite, and increase strength.

Cherries and the slips of Endive, Purslaine and Lettuce condited, do refrigerate, asswage thirst, and procure appetite.

Barberies and Cervices being condited, do allay thirst and the fervency of choler, and restraine fluxe of the womb.

Satyrion and *Eringium* condited, doe increase the seed, and stirre up a desire to carnality, and further conception.

Conservæ.

BRuse such as cannot well be boiled, let them be bruised and mixed with twise so much Sugar, and so be set in the Sun, and conserved, and retaine the name of compound sugar, as Iosaccharum Rhodosaccharum. But of all other kinds of compound sugar, these ought especially to be in a readines. Sugar of Rosemary, of the flowers of Sage, of the flowers of Betony, and of *Stœchados*, of the flowers of Piony, for that they be especial good against the cold diseases of the braine and nerves, to comfort and strengthen them against the Epilepsy & Apoplexy.

The Sugar of the flowers of Flouredeluce, of Maidenhaire, and of the root of

of Enula, doth mildly purge the breast, and ease the lungs.

The Sugar of Comferie doth stay spitting of blood.

The Sugar of Violets, and the flowers of Bugloſſe doth refrigerate and cheare the heart.

Sugar of Roſes ſtrengtheneth the ſtomach, ſtaieth diſtillations, and reſtraineth eruption of blood.

Sugar of the flowers of Gichory cooleth the liver, and openeth the obſtructions therof.

Further, there be ſundry medicinable juyces reſerved to uſe, wherof ſome be ſimple and pure, others mixed with Sugar, which for that by boyling they come to the thicknes of *Sapa*, be therfore termed of the Arabians *Robuo*, that is, *ſapales*. Theſe juyce being ſtrained, be permitted to ſettle untill they waxe cleare, and then the pure portion therof is boiled to the thicknes of hony, and then it is ſet in the Sun, and ſo is kept. If Sugar be therewith to be mingled, it muſt be in weight halfe ſo much as the juyce is.

Succus è Nucibus, termed *Diacaryon*, availeth againſt ſharp diſtillations and *Angina*, and hath of the juyce of young Walnuts, lb. iv. *mellis optimi*, ℔ ij. and be boiled to the thickneſſe of hony.

Succus è Moris, termed *Diameron*, is good againſt the fretting ulcers of the mouth and jawes, and ſharp diſtillations. ℞. *ſucci Mororum domeſticorum*, ℔ ß. *ſucci Mororum rubri, mellis optimi expumati*, and lb. j. *Sapæ*, ℥ iij. boile them to the conſiſtency of hony.

The juyce of wild Plumbes be boiled untill they become thick, and then they be uſed in ſtead of *Acatia*.

Of Medicines applied outwardly. and firſt of Oyles.

Oleum Roſarum.

Oleum Roſarum doth quench inflammations and burning in the ſtomach, it doth ſtrengthen, thicken, and ſtay fluxes ℞. *Gummarum Roſarum rubrarum recentium*, bereft of the prickes and bruiſed, *ſucci Roſarum*, an. ℔ j. macerat them in ℔ v. of *oleum Omphacinum* which is without ſalt, in a veſſell of glaſſe cloſe ſhut, then ſet them ſeven dayes in the Sun, after boile them three houres in a double veſſell, and the leaves being ſtrained and caſt away, put in new, & change them twiſe or thriſe; in fine, the leaves being ſtrained and caſt away, ſet it in the Sun, and boile it in a double veſſell untill the juyce be conſumed. If you want *oleum Omphacinum* without ſalt, the common oile muſt be oftentimes ſtirred and waſhed in the juyce of ſoure grapes.

Oleum Violarum.

Oleum Violarum quencheth heate, abateth hote inflammations, eaſeth the pleuriticke, and aſſwageth the diſeaſes of the lungs and breaſt; it is made

of

of common oyle being old, or of oyle of Almonds being new and unsavory, or which at the least is washed with cold water; then fresh purple Violets bee put into the oyle in a vessell well covered, and be set at the Sunne untill ten dayes, and every third day the Violets be changed, and in the end dry Violets be put in.

Oleum Nymphæa.

Oleum Nymphæa doth more refrigerate, and doth especially asswage the heate of the kidneis, bladder and head: mitigateth madnes, procureth sleepe, it is made as oile of Violets, of the white flowers of water Lillies macerated in laued oile, but it is set in the Sunne twenty daies, in the which space the flowers bee changed thrice.

Oleum Papaveris.

Oleum Papaveris worketh the same effects that *Oleum Nymphæa* doth, but more effectually and properly, it appeaseth paine of the head, madnesse, and procureth sleep The flowers leaves, and heads of white Poppy being bruised, be macerated in laved oile: and it is made as *oleum Nymphæa*, yet it may be mingled in a double vessell; there be which do presse out the oile of the seeds of Poppy, as out of Almonds.

Oleum Hyoscyami albi.

Oleum Hyoscyami albi is prepared in like order as oile of Poppy, both by maceration and expression, and is as effectual as oile of Poppy for all the repeated purposes.

Oleum Mandragoræ simplex.

Oleum Mandragoræ simplex doth more apparently refrigerate asswageth paine proceeding of inflammation, and procureth sleep, it is confected of the apples of Mandrake bruised and macerated in oile, and easily boyled as *Oleum Nymphæa.*

Oleum Mandragoræ compositum.

Oleum Mandragoræ compositum, doth of all other most effectually refrigerate and doth asswage the paines coming of inflammation, and other agrievances whatsoever: being anointed it doth mitigate the ach of the head, and frensie; and put to the nosthrils, forthwith it procureth sleepe. ℞. *Olei*, ℔ ij. ß. *succi Papaveris Mandragoræ*, ℥ iv. *succi Hyoscyami albi*, ℥ ij. *succi capitis Papaveris albi*, ℥ iij. *succi Violarum*, *succi Cicutæ tenerrimæ*, ana ℥ j. *Opii Styracis*, *Calaminthæ*, an. ℥ ß. all which must be mixed together, and stand in the Sun ten dayes, and after bee boiled in a double vessell untill the juyce be consumed; in the end the oile must be strained and set up untill need require.

Oleum Melinum, quod & Cydoniorum.

Oleum Melinum, quod & Cydoniorum, refrigerateth, astringeth, is very good for the stomach, intrailes and liver being feebled, for that by annointing it restraineth vomite, laske, and sweate. ℞. *Cidoniorum cum cortice & semine tusorum*, *succi Cydoniorum*. ana ℔ ß mingle them in a vessell of glasse and poure in of *oleum omphacinum*. ℔ j ß. set them in the Sun fifteene dayes, then boyle them

them foure houres in a double veſſell, and the Quince peare being ſtrained, other freſh are likewiſe to be incocted the ſecond time, and alſo the third time, untill the humor be wholly conſumed. In fine, preſſe out the oile, and keepe it to your uſe.

Oleum Myrrhinum.

Oleum Myrrhinum refrigerateth, aſtringeth, and comforteth, but properly the heart, ſtomach, braine and nerves: it is made as *Milium* of the berries and leaves of Myrtle, by adding the juyce alſo when they cannot be come by.

Oleum maſtichinum.

Oleum Maſtichinum, doth by aſtriction corroborate the braine, ſinews, ſtomach and liver, very commodious againſt lientery, vomit, and crudity. ℞. *Maſtiches* ℥ iij *aquæ Roſarum*, ℥ iv. *olei omphacini vel roſacei*, ℔ j. Boile them in a double veſſel to the conſumption of the water. Wine in ſtead of Roſe water is put in, when as the wearineſſe of the unluſtineſſe of the ſinews is to be aſſwaged.

Oleum Menthæ.

Oleum Menthæ doth by anointing corroborate the ſtomach and other parts, furthereth concoction with a moderate heate, and it is confected in this wiſe. The leaves of ſowne Mints bruiſed with the juyce be macerated in oile of *Omphacinum*, ſet in the Sun, boiled and oftentimes changed, as hath beene ſhewed in the oile of Roſes.

Oleum Abſinthii.

Oleum Abſinthii doth moderately calefie and corroborate, doth further concoction, procure appetite, open obſtructions, kill wormes. The tops and leaves of Wormwood be bruiſed and macerated in *oleo Omphacino*, and it is abſolved as oile of Mint.

Oleum Chamæmelinum.

Oleum Chamæmelinum, doth with an eaſie obſtruction corroborate the ſinewes and membranes, and doth excellently aſſwage paine. ℞. *foliorum Chamæmeli recentium & tuſorum*, ℔ j. infuſe and macerate them in ſweet mature oile, and let them ſtand in the Sun twenty of the Caniculardaies, and ſtraining and caſting away the leaves, reſerve the oile.

Oleum Liliorum.

Oleum Liliorum aſſwageth the paine of the breaſt, ſtomach, wombe, kidneis, bladder, and ſinews, and doth caſe and concoct them. ℞ *florum Liliorum alborum, integrorum*, caſting only away the yellow filaments, ℔ j macerate them in ſweet and mature oile, and ſet them in the Sun twenty daies. There is alſo another compound oile made therof, more effectuall to all the purpoſes which I have tofore repeated, which receiveth *Maſtiches, Calami aromatici, Coſti, olei Pyrethri, Carpobalſami*, ana ℥ j. *Caryophyllorum & Cinnamomi*, ana ℥ ß. *Croci*, ℥ iij. Bruiſe them all and macerate them in water foure and twenty houres. After let them boile a litle, and being taken from the fire poure in of ſweet oile, ℔ ij. of the leaves of Lillies, ℥ viij. ſet them forty dayes in the Sun, then ſtraine out the oile, and keep it to your uſe.

Oleum

Oleum Leucoii lentei.

Oleum Leucoii lentei, asswageth the paines of the breast, kidneis, sinewes, and joynts. ℞. *florum Leucoii*, ℔ j. macerated in ℔ j ß. of sweet oile, set in the Sun ten dayes changing the flowers thrise: and the oile expressed is kept, by putting thereto, if you thinke good, ℥ ij. of the dry flowers.

Oleum Iasminum.

Oleum Iasminum worketh the same effect which *Leucoii* did, but more forcibly. Further it is an especiall mollifying and lenitive oile, it is made as the oile of Lillies was of the flowers of Iasmine.

Oleum Anethinum.

Oleum Anethinum doth moderately calefie and digest, asswageth paine of the head, and ach of the sinewes, procureth sleepe: it is made of the leaves of Dill, which be macerated in sufficient quantity of sweet oile, and set in the Sun one day, or concocted in a double vessell, and the oile being strained from the leaves is reserved.

Oleum Amygdalarum dulcium.

Oleum Amygdalarum dulcium, doth mitigate paine, comfort the exasperated parts, especially the lungs and kidneis: it mollifieth dry and hard matter, and it is very meete for such as have the Hecticke feaver, and be consumed. It is made in this wise. Sweet Almonds being diligently purged, be much bruised, and then there is poured upon them a little Rose water: after put into a vessel, they are kept and fostered as it were in hote water, that they may become somwhat hote. Lastly put in a little bag, they are pressed in a presse, untill the oyle issue out.

Oleum Lumbricorum.

Oleum Lumbricorum doth mollifie with a moderate heate, and asswage paine, very convenient for such as be bruised and have paine in the joynts. ℞. *lumbricorii terrestrium lotorum & preparatorum*, ℔ ß. *vini albi*, ℥ ij. *olei dulcis*, ℔ ij. Boile them to the consumption of the wine and the washing of the Wormes, then straine the oile, and reserve it to your use.

Oleum Irinum.

Oleum Irinum doth concoct, extenuate, and dissolve, it asswageth paine of the liver, womb, and joynts: it concocteth likewise the offending matter of the lungs and breast. ℞ *radicum Iridis tunicarum*, ℔ ß. *florum integrorum*, ℔ j. *decocti*; or if you wish to have it work more effectually, take of the juyce of another flower deluce, ℔ j. *olei dulcis*, ℔ ij. ß. boile them in a double vessell till the water evaporate: and straining the roots and leaves, preserve the oile.

Oleum Rutaceum.

Oleum Rutaceum calefieth and attenuateth grosse humours, dissipateth wind more forcibly then Dill, it availeth against the cholick, Palsey, Crampe, and coldnesse of the womb and bladder. ℞. *foliorum Rutæ mollis succosum succi ejusdem*

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ana. lbi ß. macerate them three dayes in , lb. iij. ſweete oyle: boile them in a doubleveſſell untill the juyce be conſumed, and then ſtraining the Rew, change it three or foure times, in fine, reſerve the oile expreſſed.

Oleum Amygdalarum amararum.

Oleum Amygdalarum amararum doth mightily attenuate and divide, doth diſſipate wind, eſpecially the noiſe of the eares, and openeth the obſtructions of the liver and other intrailes by attenuating and deterging; it mollifieth hardneſſe, but eſpecially of the ſinewes; it is confected of bitter Almonds dried and purged, bruiſed and calefied in hote boiling water, and preſſed in a preſſe untill the oile come out.

Oleum è Capparibus.

Oleum è Capparibus by extenuation and deterſion doth diſſolve every hardnes and obſtruction, but eſpecially of the ſpleen; it aſſwageth the aggrievances, and eaſeth every diſeaſe of the ſame ℞ *corticis radicum Tamariſci, foliorum Tamariſci, ſem. Agni, Scolopendrii ſeu Aſplenii, Ciperi*, ana ℥ ij *Aceti, vini optimi*, ana, ℥ ij. *olei maturi*, ℔ j. boile them in a double veſſell to the cõſumption of the wine and vineger, then ſtraine the oile, and ſtore it.

Oleum Nardinum.

Oleum Nardinum doth calefie, attenuate, digeſt and ſtrengthen, and aswell the ſimple as the compound doth redreſſe the cold and flatulent diſeaſes of the braine, ſtomach, liver, ſpleen, kidneis, bladder, and womb. ℞ *Spicæ nardi*, ℥ iv. *vini optimi, aquæ roſaceæ*, ana. ℥ ij ß. *olei dulcis*, ℔ j. ß. boile them three houres in a double veſſell with no very quick fire, untill the wine and water do evaporate.

Oleum Nardinum compoſitum.

Oleum Nardinum compoſitum. ℞ *Spicæ Nardi*, ℥ iij *Sampſuchi*, ℥ ij *Xiloaloes, Enulæ, ſolii macers aut Calami aromatici aut Galangæ, foliorum Lauri, Ciperi, Stœnanthi, Cardamomi*, ana ℥ j ß. theſe being bruiſed, poure into them *vini, aquæ roſaceæ*, ana ℔ j. *olei dulcis*, ℔ v macerate them foure and twenty houres. and then boile them in a double veſſell ſixe houres, ſtirring it now and then untill the wine and water be conſumed.

Oleum Laurinum.

Oleum Laurinum is hote and extenuating, doth diſſipate the wind of the ſtomach, the Cholick, and diſſolveth cold diſeaſes of the head, intrailes, womb, kidneis, and joynts. The ripe berries of Laurell be bruiſed and boiled a good ſpace in water, and the ſalt that ſwimmeth above the ſtrained decoction when it is cooled, muſt be gathered together and ſtored vp for oile.

Oleum Vulpinum.

Oleum Vulpinum attenuateth and ſomewhat digeſteth, it availeth againſt the gout and all paines of the joynts, at all times of the ſicknes. Boile a foxe uncaſed, and unboiled cut into litle gobbets, and in like portion of fountaine and ſea or ſalt water, and when it is boiled to the halfe, put in *Salis*, ℥ iij. *olei veteris puri*, ℔ iv. *Thymi, Anethi, Origani*, ana. lb. ß. Boile them till one joynt fall from another,

nother, and till the consumption of the water, and then presse out the oile.

Oleum è Scorpionibus.

Oleum è Scorpionibus doth so forcibly extenuate, that being anointed upon the loines, it is thought to break and disturbe the stone and the kidneis, and being anointed upon the share, or on the *peritoneum*, or injected into the bladder. ℞. *radicis Aristolochiæ rotundæ, Gentianæ, Cyperi, corticum radicum Capparis*, ana ℥ j Bruise them all and macerate them in ℔ j. ß of oile of bitter Almonds, and set them to Sun twenty dayes: then boile them in a double vessell with a lent fire: In the end put in xv. Scorpions, and set them in the Sun again xxx. dayes, then straine the oyle, and keepe it to your use.

Oleum Terebinthinæ.

Oleum Terebinthinæ is hote and extenuating, and more penetrating then Turpentine it selfe. Wherfore it doth mollifie and extenuate hard tumors, and doth take away cold diseases of the nerves and joynts, and notwithstanding comfort and strengthen them. ℞. *Terebinthinæ lucidæ* ℔ iv. put it in a cucurbite of glasse and set it in sand, and by making a fire under it, by alchymy, first you shall distill out the water, secondly a moist cleare oile, and lastly a yellow oile.

Oleum Recinium.

Oleum Recinium, which they call *oleum de Kerva*, doth mightily extenuate and digest, & therfore doth dissipate the paine and noise of the eares, doth scour the issuing ulcers of the head, and riddeth the body of *Psora*, *Lepra*, and grisly scarres, and ministred in a clyster, it bringeth out wormes and water; it is made thus ℞. the seeds of the greater Spurge, being bruised, oile is presséd out of them in such force and maner as out of Almonds.

Oleum Balaninum.

Oleum Balaninum doth dissolve paine and noise of the eares, doth wash away the speckles, pimples, spots, and black scarres, provoketh the belly, and procureth vomite; it is made of *Balanum Myrepsica* which the Arabians call *Ben*, and it is burned, calefied, and oyle is presséd out of the same in such wise as out of Almonds.

Oleum è Castoreo.

Oleum è Castoreo availeth much against the cold diseases of the nerves and braine, against deafnes and noise of the eares, and the extreme coldnesse of agues. ℞. *Castorei in aqua vitæ soluti*, ℥. j. *olei*, ℔. j. boile them in a double vessell till the consumption of the third part.

Oleum Euphorbij simplex.

Oleum Euphorbij simplex worketh the same effect, but more forcibly, and put into the nostrils, it bringeth down fleame. ℞. *Euphorbij*, ℥. ß. *Leucij lenti, vini odoriferi*, ana. ℥. v. boile them to the consumption of the wine.

Oleum de Lateribus.

Oleum de Lateribus which is alſo termed the Philoſophers oile, doth calefie, penetrate, and mollifie hard matter, reſolve and diſſipate cold humors & eaſeth the Crampe, Epilepſie, Palſey, the Gout, and all cold affects of the joynts and nerves: the making therof is in this wiſe. Break an old red tile ſtone in little peeces, burne thoſe in hote coales, untill they become altogether as hote as fire, then take them out and extinguiſh them in cleare old oile and let them ſo continue untill they be repleniſhed with oile; after take them out of the oile, and bruiſe them into powder and put the powder in a cucurbite of glaſſe: diſtill an oile therof according to art, and ſtore it to your uſe.

Petroleum.

Petroleum, that is, naturall oile of ſtones, is extreme hote and extenuating, penetrating, drying and digeſting; it conſumeth cold water whatſoever in any part of the body, it diſſolveth the Epilepſie, Palſey, Crampe, paine of the ſinewes and joynts, of the ſpleene, kidneis, bladder, and all cold affects of the wombe. This oile cometh not by art but by nature, and in many places it iſſueth out of ſtones and rockes.

Plantivs in Olea.

The Author imitating the uſuall and ancient compoſition of oiles, thought good to alter nothing in them, neither was there any ſuch neceſſity to alter them for pleaſure of the affected, for that they be outwardly applyed: he made choice and hath ſet downe the moſt effectuall oiles againſt all kind of cauſes, and diſeaſes, with omitting the other which were of litle vertue or ſeemed unneceſſary: for he accounteth *oleum Nymphæa Citrina* ſupervacuous, for that it is contained under the other, and *oleum Populeum*, for that *Vnguentum Populeum* is of greater vertue, and he omitteth likewiſe the oile of the other mandrake, *oleum Coſtivum*, *oleum de Pipiribus*, and *oleum Majorani*, and *Irinum compoſitum*, for that there be many other ſufficient extant, which may be uſed with more facility, and yet have a greater power to calefie, attenuate and digeſt.

Vnguentum Galeni refrigerans.

Vnguentum Galeni refrigerans is effectuall againſt *Phlegmonæ*, *Eryſipelata*, and Tetters, and againſt every hote intemper. ℞. *Ceræ albæ*, ℥. iij. *olei roſati*, ℔. j. and when they be molten in a double veſſell, poure them into another, and by pouring cold water by litle and litle, and now and then changing, are to be tempered a good ſpace; in the end, the ſtrained juyce of Houſleek or of Sorrel is powred and tempered therewith, eſpecially if it be applyed to affects not ulcerated; or elſe vineger affuſed, if the ſkin continue hote and not exulcerated.

Plantivs, in *Vnguenta*.

Notwithſtanding *Galen* his refrigerating ointment according to the uſuall deſcription hath neither the juyce of Nightſhade, nor Houſleeke, yet by adjection of them it becometh effectuall againſt the affects which require refrigeration.

Unguentum Roſarum.

Unguentum Roſarum is applyed unto the ſame affects, but truly it is not of ſuch efficacy. The making thereof is in this wiſe. Swines greaſe purified from the membranes muſt be waſhed nine times in hote water, and as oft in cold water; then like weight of red Roſes bruiſed muſt be mingled therewith, and ſo muſt ſtand ſeven dayes to purifie; then melt the greaſe with a lent fire, and ſtraine it: and againe macerating ſo much of bruiſed Roſes, ſeven dayes infuſing together halfe of the juyce of Roſes, and oyle of Almonds ſixe parts, then againe boile them with a lent fire, untill the whole juyce be ſucked up.

Unguentum Populeum.

Unguentum Populeum aſſwageth Phlegmones, burning of agues, fervent heate of the head and kidneis, and anointed upon the temples procureth ſleep, ℞. *Gemmarum Populi recentium.* ℔. j. macerated in ℔ iij. of freſh Swines greaſe prepared, untill all the ſimples which in order do follow may in Sommer bee come by, ℞. *Foliorum Papaveris rubri, foliorum Mandragoræ, foliorum Hyoſciami, Cymarum Rubi tenerrimarum, Solani, Lactucæ, Sempervivi majoris & minoris, Bardanæ, Viola, Vmbilici Veneris,* ana. ℥ iij. bruiſe them and mixe them with the greaſe and the buds of the Poplar, and after ten dayes infuſe ℔. j. of Roſe water. Boyle them with a lent fire, untill the water and whole liquor be conſumed, then ſtraine it, and preſſe it, and if need ſo require, boyle it againe untill it come to the temperament of an ointment.

Unguentum Album.

Unguentum album refrigerating and mildly aſtringing, doth aſſwage inflammations and exuſtions, and doth allay the heate of ſcabbes and itch, and all out breakings of choler, ℞. *Ceruſæ,* ℥. iv. *Lythargiri,* ℥. ij. lay them in Roſe water a good ſpace, then caſt away the Roſe water, and put them in a mortar, and then by little and little poure into them ſo much Roſe oile as they can drink up, continually ſtirring and tempering them, untill they appeare in forme of an ointment: in concluſion adde thereunto a little white vineger, and ℥ j. ß. of Camphire.

Plantius.

This kind of white ointment which is here deſcribed, is alone ſufficient in ſtead of thoſe which be termed *Unguentum de Litargiro, Unguentum nutritum, Unguentum de Ceruſa crudum, & Unguentum de Ceruſa coctum,* which is termed *Emplaſtrum de Ceruſa:* for this one ointment containeth the vertue of them all.

Unguentum aſtringens.

Unguentum aſtringens, the aſtringing ointment, bringeth together the open parts of the body, doth compact the conduites and pores, doth intercept and drive back fluxes, reſtraineth the going out of the mother, of the wombe, of the *Anus,* and of the gut, and being applyed doth ſtay iſſue of blood. ℞. *Galle immaturæ, nucum Cupreſſi, baccarum Myrti, Balauſtiorum, Malicorii, corticum Glandium, Acatiæ, Rhois, Maſtiches,* ana. ℥ j. Bruiſe them all exquiſitely, and macerate them about foure dayes in the juyce of unripe Medlars & Sorburum immaturorum. Then dry

dry them with a lent fire, and confect thereof an ointment with ℔.j of oyle of Roſes often laved in Alum water, and ℥.iv. of white Waxe.

PLANTIVS.

This aſtringent ointment for that it is very forcible, and eaſie to become by, it is to be uſed *pro unguento Comitiſſæ* or any other aſtringent ointment.

Unguentum Diachalciteos.

VNguentum Diachalciteos which they terme *Palmeum*, doth ſtay all flumes lately begun, and doth reſolve ſuch as be inveterate, doth agglutinate maligne ulcers & *dyſpulotica* ℞. *adipis Suillæ recentis ſine ſale & ſebris*, ℔ ij. *olei veteris*, *Lithargiri triti & cereti*, ana ℔.iij. *Chalcitidos lævigatæ*, ℥ iv. The greaſe and the oile be molten with a lent fire, and the Litarge and Vitrioll muſt be then caſt upon them, ſtirring it continually with green boughs *Palmæ aut ſaltem Myrti*, *Sorbi* or *Meſpili*, and when it is come to the thicknes of a cerate, the tender boughes (cut in peeces) muſt be put in by little and litle, as it is in boiling. Then boile it againe untill it ſtaine not the fingers, and be come to the conſiſtency of an Emplaiſter.

PLANTIVS.

Unguentum Diachalciteos (according to this deſcription of *Galen*) is to be uſed in ſtead of thoſe foure which *Meſues* hath deſcribed, two under the title of *Unguentum Diaphœnicon*, and the other two under the title of *Unguentum palmeum*.

Unguentum Diapompholygos.

VNnguentum Diapompholygos refrigerateth, aſtringeth, and reſtraineth fluxe, filleth hollow ulcers, and bringeth maligne ulcers to a ſcarre. ℞. *olei roſacei*, ℥.x. *ſucci Solatri*, ℥ iv. *bulliant ad ſuccі conſumptionem: adde Ceræ albæ*, ℥.v. *Ceruſæ lotæ*, ℥.ij. *Plumbi uſti & loti*, *Pompholygis*, *Thuris*, ana. ℥.j. *coquantur in Unguenti formam*.

Unguentum rubrum exſiccans.

VNguentum rubrum exſiccans, the red drying ointment worketh the ſame effect ℞. *olei Roſarum*, ℔.j. *Ceræ albæ*, ℥.v. *liquatis inſperge lapidis Calaminaris*, *terræ Lemniæ*, *exquiſitè tritorum*, ana. ℥.iij. *Lithargiri*, *Ceruſæ*, ana. ℥.iij. *Caphuræ*, ℥.j boyle them into an ointment.

Unguentum Dialthæos.

VNguentum Dialthæos is of a moderate calefying, mollifying, humective and lentive vertue. ℞ *Althææ radicum recentium & contuſarum*, ℔.ij. *ſeminis Lini & Fenugræci contuſorum*, ana ℔.j. *macerentur in aquæ*, ℔.viij. *deinde leviter coquantur, & exprimatur mucilago de hac*, ℔.ij & *olei*, ℔.iv. *bulliant dum mucilago ſit abſumpta: tum adde Ceræ*, ℔ ß. *Reſinæ*, ℔.ß. *Terebinthinæ*, ℥.ij. *percoquantur in Unguenti craſſitiem*.

PLANTIVS.

Unguentum Dialthæos ſimplex is here deſcribed, for that the compound through *Colophoniam*, *Galbanum*, and *Gummi Hederæ*, was too filthy, and there were other receipts extant of a more diſſolving vertue.

Unguentum

Unguentum Resumptivum.

VNguentum Resumptivum dictum, hath great power mildly to mollifie without any manifest heate and therfore may be safely applied to such as have *Asthma* or *Hecticam febrem*, or Consumption, Pleurisie, or an Ague. ℞. *seminis Lini, Althaea & Fenugraeci, Gummi Arabici, Tragacanthae*, ana. ℥.ij. *macerentur & bulliant in* ℔ ß. *aqua Rosarum*. Straine out the muscilage, and therein dissolue *adipis Suillae, Gallinae, Anseris & Anatis*, ana ℥ ij. *Æsipi*, ℥ ß. *olei Violarum, Chamameli & Amygdalarum dulcium*, ana ℥.ij. *medullae vituli, Butyri recentis, Cerae albae*, ana. ℔ ß. *coquantur in Unguentum.*

PLANTIVS.

This ointment which is entituled *Resumptivum*, is described so excellently well, that it is preferred before all the other which be compounded either to mollifie, asswage, or to relaxe. For neither the ointment *Diadipibus*, neither the double pectorall unguent and *Unguentum Philagrii*, neither any other hath been at any time invented more excellent to mollifie, and to the fore repeated purposes.

Unguentum Agrippae.

VNguentū Agrippae doth not only mollifie, but also mightily attenuate, divide, and dissipate. *Oedemata corporis* cureth inveterate affects of the sinews, easeth paine of the kidneis, and by anointing provoketh the belly, and thereby helpeth the Dropsie sick. ℞. *radicis Brioniae* ℔.ij *radicum Cucumeris agrestis*, lb. *Scylli*, lb. ß. *radicis Iridis recentis*, ℥ iij. *radicum Filicis & Ebuli, Tribuli maximi*, ana. ℥.ij. *tunsa omnia recentia macerentur diebus sex vel octo in olei veteris non rancidi*, lb. iv. *parum deinde fervefiant, & in expresso olei Cerae citrinae*, ℥.xv. *liquefiant in unguenti consistentiam.*

PLANTIVS.

The Author doth upon good occasion admonish, that in the ointment of Agrippa all the simples should be fresh, and that they must not be boiled much. For notwithstanding being crude, they have a mollifying and attenuating vertue, yet by boiling that vertue perisheth and is lost. wherefore the Author did in another place very wisely command that no especiall effectuall cataplasme should be confected to mollifie scirrous and hard matters, of these roots bruised and crude, with grease and waxe.

Unguentum Aregon.

VNguentum Aregon, that is, the helping ointment, doth mightily extenuate and digest, and is very commodious against cold affects of the body, but specially of the sinewes, and is very convenient against convulsion, resolution, paine of the lungs, joynts and great guts. ℞ *Rorismarini, Majoranae, radicis Iridis, Serpilli, Rutae, radicis Cucumeris agrestis*, ana. ℥. iv ß. *foliorum Lauri, Salviae, Sabinae, Pulicariae majoris & minoris, radicis Brioniae*, ana. ℥. iij. *Laureoli*, ℥ ixj *foliorum Cucumeris agrestis, & Nepetae*, ana. ℔. ß. *omnia Majo mense collecta & expurgata undantur recentia, & macerentur diebus septem in olei optimi*, lb. vj. *affusa Aquae vitae*, lb. j. *Deinde coquantur dum contabescant & absumpta sit aqua, Oleum percolatur, in quo Cerae*, ℥ xvj. *liquantur, & adipis ursini, olei Laurini*, ana. ℥.iij. *Olei Mesehelini*,

Myſchelini, ℥.ß. *Petrolei*, ℥ j. *Butyri*. ℥ iv *Agitando hi puluures inſperguntur*, *Maſtiches*, *Olibani*, ana. ʒ vij. *Pyrethri*, *Euphorbeii*, *Zinziberis*, *Piperis*, ana. ℥ j. *omnia Vnguenti forma coeant.*

Vnguentum Martiatum magnum.

VNguentum Martiatum magnum is eſpecially good againſt cold affects of the braine, ſinewes and joynts, againſt quivering convulſion, Palſey, and the gout, and is effectuall to mollifie hard tumours eſpecially of the ſpleene, ℞. *Cerae albae*, ℔ j *olei*, ℔ iij *Roriſmarini*, *foliorum Lauri*, an. ℥ iv. *Tamariſci*, ℥ iij *Rutae*, ℥ iij ß. *Ebuli*, *Savina*, *Balſamitae*, (that is, *Menthae aquaticae*) *Ocimi*, *Salvia*, *Polii*, *Calaminthes*, *Artemiſiae*, *Hellenii*, *Betonicae*, *Acanthi* (*quae eſt urſa Branchina*) *Aſpargula*, (*quae eſt Aparrine*) *Anemones*, (*quae herba venti dicitur*) *Pimpinellae*, *Agrimonii*, *Abſinthii*, *Flomi minoris*, (*qui & herba Paralyſis*) *Coſti herbae hortenſis*, (*quae herba dicitur ſanctae Mariae*) *ejusmarum Sampſuchi*, *Sempervivi minoris* (*quod Craſſula appellatur*) *Milleſolliis*, *Sempervivi majoris*, *Chamedryos*, *Plantaginis ſeu quinque nervi*, *Centauri minoris*, *Fragariae*, *Quinque folii*, *Tetrahit*, (*id eſt*, *herba Iudaica*) ana. ℥ ij ʒ ij *radicis Altheae*, *Cumini*, *Myrrhae*, ana. ℥ j ß *Fenugraeci*, ʒ vj *Butiri*, ʒ v. *ſem Vrticae*, *Violarum & papaveris rubri*, *Mentaſtri*, (*ſeu Mentae agreſtis*,) *Mentae ſatiuae*, *Oxylapati*, *Polytrichi*, *Cardiobotani*, (*id eſt*, *Cardus benedicti*) *Periclemeni* (*id eſt*, *Caprifolii*, *ſeu matri Sylvae*) *Matratri*, *herbae Moſchatae* (*quae eſt prima Geranii ſpecies*) *Irifolii aceroſi* (*quod Aleluya dicitur*) *Scolopendrii* (*quod eſt Ceterach*) *Criſpulae* (*id eſt*, *Bupthalmi*) *Caphoratae herbae* (*id eſt*, *Abrotani*) *Styracis*, *Medullae cervinae*, ana ʒ ij. *Adipis urſini*, *Adipis gallinacei*, *Maſtiches*, ana. ℥ ß. *Thuris*, ʒ ij. *Olei Nardini*, ℥ j. The herbes muſt be gathered in the month of May and being freſh and greene, muſt be bruiſed and macerated ſeven dayes in the beſt fragrant wine, and the eight day they muſt be boyled together, untill the halfe be conſumed, and then the oile muſt be powred in: then they muſt be again boiled untill the herbs be waſted and the wine wholly conſumed: after ſtraine and preſſe out the oile, in which (calefied againe) put, in the order preſcribed, *Styrax*, *Butyrum*, *Adipes*, *Maſtiches*, *Thus*, *Oleum Nardinum* & *Cera*; and when they are diſſolved with continuall ſtirring, take them off the fire, and keep to your uſe the ointment then concrete.

PLANTIVS.

Of *Vnguentum Martiatum* there be three deſcriptions deſcribed in other Authors, truly not very neceſſary againſt the cold affects of the ſinewes and other parts, ſith that *Vnguentum Aragon* to fore preſcribed is effectuall enough againſt them: but whoſoever deſireth to have this *Vnguentum Martiatum*, let him follow this deſcription taken out of *Nicolaus Myrepſus*, and corrected.

Vnguentum Baſilicum minus.

VNguentum Baſilicum minus, which the ancient Phyſitions termed *Tetrapharmacum*, doth calefie, humect and mitigate paine, procureth otter, and is very commodious againſt increaſing Phlegmons, ℞. *Reſinae*, *Picis*, *Cerae*, ana. ℔ ß and oile as much as ſufficeth.

Vnguentum

Vnguentum Basilicum magnum.

VNguentum Basilicum magnum worketh the same effect, and doth putrifie and fill ulcers, ℞. *Cerae albae, Resinae, Seui vaccini, Picis, Terebinthinae, Olibani, Myrrhae,* ana ℥. j. *quod satis est.*

PLANTIVS.

The Author thought good to alter nothing in these ointments, namely *Vnguento Basilico. Aureo, Apostolorum, Ægyptiaco & Æmulato,* but he corrected the uncertaine and depraved doses of the simples in *Vnguento Citrino*; and he thought good to put in more *Radicis Dracunti* (which hath great vertue against the propounded affects of the skin) then of Ceruse, or of any other simple. And in the order of composition he hath expressed a certaine maner of putting in the Orenges or Citrines, whose pulpe and juyce is no lesse commodious against those malignities of the skin, yea rather much better then the rinde.

Vnguentum Aureum.

VNguentum Aureum doth mildly deterge wounds, agglutinate and safely cure them, ℞. *Cerae citrinae* ℔ ß. *Thuris Masticbes*, ana. ℥ j. *o'ei non rancidi*, ℔ ij. ß. *Terebinthinae*, ℥ ij. *Resinae, Colophoniae*, ana. ℥ j. ß. *Croci*, ℥ j. the Waxe is molted in oile, and the other simples being exquisitly bruised be put into them.

Vnguentum Apostolorum.

VNguentum Apostolorum doth by detersion purge wounds and rebellious ulcers and also fistulaes, wasted fungious and dead flesh, and in stead therof restore new, ℞. *Terebinthinae, Cerae albae, Ammoniaci*, ana ℥ iv. *Opopanacis, floris Æris*, ana ℥ ij. *Aristolochiae rotundae, Turis masculi, Bdellii*, ana ℥ vj. *Myrrhae, Galbani*, ana ℥ iv. *Lythargiri*, ℥ ix. *olei si aestas fuerit*, ℔ ij. *si hyems*, ℔ iij. *Bdellium, Ammoniacum, Opopanax* and *Galbanum* macerated in vineger, and dissolved with the other bruised simples to liquified oyle and Waxe, and boiled and stirred into the forme of an ointment.

Vnguentum Ægyptiacum.

VNnguentum Ægyptiacum doth more forcibly exterge then *Vnguentum Apostolorum*, inveterate and fistulous ulcers, doth exiccate and eate out (not without feeling of paine) excrescent and dead flesh, ℞. *Æruginis*, ℥ v. *mellis optimi*, ℥ xiv. *Aceti fortis*, ℥ vij. all these be boiled together untill the ointment become thicke and of purple colour.

Vnguentum ex Enula.

VNguentum ex Enula, which is called *Enulatum*, is marvellous effectuall against the itch or scabs, either dry or moist, and also against other filthinesse of the skin, ℞. *radicis Enulae ex Aceto coctae, tusae & cretae*, ℔ j. *Axungiae porci, olei*, ana. ℥ iij. *Cerae novae*, ℥ j. *Argenti vivi extincti, Terebinthinae lotae*, ana. ℥ ij. *Salis vulgaris bene triti*, ℥ ß. the waxe and the grease be liquefied in oile, and to them is added *Enula*, and after Quicke silver and Salt, and last Turpentine. It shall be with more safety used, if in stead of Quicke silver, of the juyce of Fumitory and Limons, ana ℥ j be put in, and both of them must be had severall.

Vnguentum

Vnguentum Citrinum.

VNguentum Citrinum, or more truly *Citreum*, doth represse pimples shooting out of the skin, especially in the face, either by meane of choler or of salt fleame, and doth exterge speckles, tetters, blewnesse, filthy scarres, and rednes of the eyes. ℞ *Boracis*, ℥ ij. *Caphuræ*, ℥ j. *Coralii albi*, ℥ ß. *Amianti, id est, Aluminis plumosi, Vmbilici marini seu Bellirici, Tragacanthæ, Amyli, Christalli, Enthali, Dentali, Thuris albi, Vitri*, ana ℥ ij. *Ceruse ex radice Dracunculi facte*, ℥ j. *Ceruse vulgaris*, ℥ vj. *adipis Suillæ recentis, salis experti & puri*, ℔ ß *sevi Caprini*, ℥ j ß. *adipis Gallinacei*, ℥ j. Liquifie the fattes in a double vessell, then macerate in them and with a lent fire boyle two Oringes cut in small peeces, straine the fat, and then inject therto all the other simples finely bruised, and temper them with a splatter. Last of all let the *Borax* and Camphire finely bruised be strewed in, and after it hath boyled and become thicke, store it to your use.

Of Emplaisters.

Emplastrum Diachylon simplex.

EMplastrum Diachylon simplex doth mollify the hard tumours of the Liver, spleene and externall parts, and likewise dissolveth, and by little and little dissipateth any scirrhous matter, if it be applied in the beginning. ℞. *Mucilaginum seminis Fenugræci, seminis Leni, radicis Althææ* ℔ j. *olei veteris puri*, ℔ iij. *Lythargiri purgati atq; triti*, ℔ j ß. The Litharge must be dissolved in a mortar with oile by little and little, untill they be exquisitely mixed. Then boile them with a lent fire, and temper them still with a splatter untill they become thicke. After put into them leasurely the muscilages depromed, and boile them to the substance of an Emplaister, and if need so require, that it should be more forcible in working, for every pound of simples put in ℥ j. of the root of Flourdeluce powned.

Emplastrum Diachylon magnum.

EMplastrum Diachylon magnum is more effectuall for all and every the affects tofore repeated, for that it consisteth of more mollifying and digesting simples. ℞. *Lytargiri puri, triti, & creti*, ℔ j. *olei Irini, Chamamelini & Anethini*, ana. ℥ viij. *mucilaginum seminis Leni, Fenugræci, Ficuum pinguium & Vuarum passarum, succi Iridis & Scyllæ, Æsypi, Ichthyocollæ*, ana ℥ xij ß. *Terebinthinæ*, ℥ iij *Resinæ Pini, Ceræ citrinæ*, ana. ℥ ij. reduce them all to an Emplaister in like order as hath beene described in the simples.

Emplastrum è mucilaginibus.

EMplastrum è mucilaginibus doth also mightily mollify and digest hard humors, it doth ripen an abscesse of humors, and when it is burst, it scoureth the quitture and arture. ℞. *mucilaginum seminis Leni, Althææ, Fenugræci, & medulæ cervicis Vlmi*, ana ℥ iv. ß. *olearum Camameli, Liliorum, & Anethi*, an. ℥ j. *Ammoniaci, Galbani, Opopanacis*,

Opopanacis, Sagapeni, an. ℥ ß ij. *Terebinthine*, ℥ ij *Cere noue*, ℥ xx, make an Emplaister in order before prescribed.

PLANTIVS IN EMPLASTRA.

The ancient Physitions have described many mollifying Emplaisters, and 4. of these they intituled under the name of *Diachylon*, wherof these two be the best. And as for this Emplaister of the muscilages, it worketh more forcibly against all the aforesaid affects then that which is ascribed unto the son of Zacharie; whereof the Author thought it not good to mention that.

Emplastrum è Melilote.

Emplastrum è Melilote doth mightily mollifie also and digest, and mitigateth paine, and is very convenient in hard tumors of the stomach, breast, and spleene, and the outretching *Hypochondria*. ℞. *Meliloti*, ℥. vj *foliorum Chamameli, seminis Fœnugræci, radicis Althæe, baccarum Lauri, Absinthii, Sampsuchi*, ana. ℥ iij. *Cardamomi, Cyperi, Irios, Spicæ nardi, Ammeos, Cassiæ liguee, seminis Opii, Anisi*, ana ℥ ij. ß. *Ammoniaci* ℥ x. *Styracis, Bdellii*, ana ℥ v. *Terebinthine*, ℥ j. ß. *Ficus pinguis*, xij. *sevi hircini, Resinæ*, ana ℥ ij. ß. *Cere* ℥ vj. *olei Majoranæ & Nardini*, so much as sufficeth; make therof an Emplaster: liquifie the Goates suet, the Rosin and the Waxe in oile, and put into them *Ficus pingues tritas & cretas*, then *Ammoniacum* and *Bdellium* dissolved in vineger, and lastly the powders of the other simples scraped.

PLANTIVS.

Emplastrum è Meliloe, è baccis Lauri, Ceroneum, & Oxycroceum seeme to be sufficient against all affects and paines which require digestion and resolution, so that other be not necessary, namely, neither *Emplastrum è Sinapi*, nor *varia Emplastra è fermento*, nor *Emplastrum ex Allio*, nor the Emplaister which is imputed to *Aristarchum*.

Emplastrum è baccis Lauri.

Emplastrum è baccis Lauri doth marvellously asswage the torments of the stomach, midriffe, intrailes, womb, bladder, and other parts, especially taking their originall of any cold cause or wind, ℞. *Thuris, Mastiches, Myrrhæ*, ana. ℥ j. *baccarum Lauri*, ℥ ij. *Cyperi, Costi*, ana ℥ ß *mellis colati* so much as sufficeth to thicken them. And some there be that suppose it a marvellous Emplaister for the Dropsy, if the dose of *Cyperus* be ℥ j. ß. & ℔ ß. of dried Goates dung be put thereto.

Emplastrum Ceroneum.

Emplastrum Ceroneum doth mollifie the hardnesse of the spleene, doth release the cold affects of the wombe, and easeth the paines of the breast and shoulders proceeding of cold. ℞. *Picis navalis colate, Cere*, ana ℥ ij. ℥ iij *Sagapeni*, ℥ ij. *Ammoniaci, Terebinthinæ, Colophonie, Croci*, ana ℥ j. ℥ iij *Aloes, Thuris, Myrrhæ*, ana. ℥ j. *Opopanacis, Styracis, Galbani, Mastiches, Aluminis, Fenugræci, Styracis rubræ, Bdellii*, ana. ℥ iij. *Lythargiri* ℥ j. ß. And the Emplaister must be made in this wise: *Sagapenum, Ammoniacum, Opopanax, Galbanum & Pix*, must bee liquified in wine and strained, then put too the *Colophonium colatum, deinde Styracem, Mastichen, Thus, Myrrham, Bdellium, Trita cretaque*. Forthwith inject

Turpentine

Turpentine, Alum, Lytharge and Fenugreek. The Emplaister which is made o this, is put into cold water, and wrought with the hands by addition of the powder of Aloes and Saffron, alwayes anointing your hands with oile of Laurell, and thereof concinnate *Magdaleo*.

Emplastrum Oxycroceum.

Emplastrum Oxycroceum doth mollify and dissipate also every kind of hardnes, doth asswage and drive away the paine of the joynts, and the paine about the membranes of the bones, ℞. *Cerae, Picis navalis, Croci, Colophoniae*, ana. ℥ iv. *Terebinthinae, Ammoniaci, Galbani, Myrrhae, Thuris, Mastiches*, ana. ℥ j. ℥ ii. *Galbanum & Ammoniacum* must be liquefied and stirred in vineger: then the Pitch must bee strained and put thereto: after that the Waxe, forthwith *Colophonia* and the Turpentine, a little while after the Mastick and the Myrrhe. The Emplaister being decocted must be put in cold water, and being strained out must be wrought with powder of Saffron, anointing your hand with oyle.

Emplastrum de Ianua.

Emplastrum de Ianua is marvellous effectuall in wounds and greene ulcers, it pacifieth an inflammation, it detergeth, agglutinateth and incarnateth and also cicatrizeth, ℞. *succorum Apii, Plantaginis & Betonicae*, ana. ℔ j *Cerae, Picis, Resinae, Therebinthinae*, ana, ℔ ß. Let three of the simples be concocted in the juyces, stirring them easily to the consumption of the juyces, then take them off the fire, and put thereto *Terebinthina*.

Emplastrum Gratia Dei.

Emplastrum Gratia Dei consisteth almost of the same simples, and serveth to the same use, ℞. *Terebinthinae*, ℔ ß. *Resinae*, ℔ j. *Cerae albae*, ℥ v. *Mastiches*, ℥ j. *Betonicae, Verbenae, Pimpinellae, recentium*, ana. M. j. Bruise the herbes, and boile them in white wine untill they consume. Then straine out the liquor, in which concoct the Waxe, Rosin and Mastick, to an apt consistence of an Emplaister, and when they are taken off the fire, mingle with them the Turpentine.

Emplastrum Divinum.

Emplastrum Divinum is farre better against maligne ulcers, for it detergeth and consumeth quitture and corruption, and ingendreth new flesh, and bringeth them to a scarre, ℞. *Galbani, Myrrhae*, ana ℥ j. ℥ ij. *Ammoniaci* ℥ iij. ℥ iij. *Opopanacis, Mastiches, Aristolochiae longae, Æruginis*, ana. ℥ j. *Lythargiri, olei communis*, an. ℔ ß. *Cerae novae*, ℥ viij. *Thuris*, ℥ j. ℥ j. *Bdellii*, ℥ ij. *Magnetis*, ℥ iij. The Lytarge by stirring is mingled with the oile after it is boyled, until it become thick. Then the Waxe cut in small peeces is added, which being liquified is taken off the fire, and forthwith be injected *Galbanum, Ammoniacum, Opopanax* and *Bdellium* dissolved in vineger and wine, boiled and strained: after the powder, *Myrrhae, Mastiches, Thuris, Aristolochiae rotundae, & Magnetis*, is springled in: in fine, *pulvis Æruginis*, lest that if it should be boyled any long space, the Emplaister become red.

PLAN-

PLANTIVS IN EMPLASTRVM DIVINVM.

These Emplasters *de Ianua, Gratia Dei, & divinum*, which be described against wounds and ulcers be also sufficient enough, so that it were unnecessary in this place to repeate any other. For *Emplastrum Oribasij duplex & Emplastrum Apostolorum* be all comprehended under this divine Emplaister, all which serve to the same purpose, but yet with lesse efficacy.

Emplastrum ad Herniam.

EMplastrum ad Herniam. ℞. *Gallarum, nucum Cupressi, Psillie, Balaustiorum, Acatie, seminis Plantaginis, seminis Psillii, seminis Nasturtii, Cepparum glandium, Fabarum torrefactarum, Aristolochiæ longæ & rotundæ, Myrtillorum*, ana ℥ ß Bring all these to powder, and macerate them foure daies in vineger of Roses, then torrefie and dry them. Then ℞. *Consolidæ majoris & minoris, Caudæ equinæ, Glasti, Scolopendrii, radicis Osmundæ regalis, & Filicis*, ana ℥ j. *Thuris, Myrrhæ, Aloes, Mastiches, Mummiæ*, ana ℥ ij *Boli Armenæ lotæ in aceto, lapidis Calaminaris præparati, Lytharg. Auri, sanguinis draconis*, ana ℥ iij. *Picis navalis*, lb. ij *Terebinthinæ*, ℥ vj. or as much as sufficeth to make an Emplaister.

PLANTIVS.

There be omitted here also other Emplaisters astringing and corroborating the stomach, kidneis and womb, which be not in use, and in stead whereof certaine other receipts be usually ordained for present necessity, so that this number of Emplaisters and compositions seemeth enough, both to store the Apothecaries shop and to cure the chiefe kinds of diseases, causes and symptomates, neither was it necessary to stuffe this Medicamentary booke, with unusuall and unnecessary compositions, which cannot but vainely be repeated to make up a confused number. And as for such compositions as availe to their peculiar effects (because they be seldome put in use) are described as convenient and peculiar to the diseases and parts in the proper curation of every part and disease.

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The end of the eight Booke.

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